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THE
FAMILY EXPOSITOR;
OR,
A PARAPHRASE
AND
VERSION OF THE NEW TESTAMENT;
WITH
CRITICAL NOTES,
AND
A PRACTICAL IMPROVEMENT OF EACH SECTION.

IN SIX VOLUMES.....VOLUME FIFTH.

CONTAINING THE EPISTLES OF PAUL THE APOSTLE

TO THE GALATIANS,	II. THESSALONIANS,
EPHESIANS,	I. TIMOTHY,
PHILIPPIANS,	II. TIMOTHY,
COLOSSIANS,	TITUS,
I. THESSALONIANS,	PHILEMON.

BY P. DODDRIDGE, D.D.

TO WHICH IS PREFIXED,
A LIFE OF THE AUTHOR,
BY ANDREW KIPPIS, D.D. F. R. S. AND S. A.

Ama Scripturas sanctas, et amabit te sapientia.
HIERON.

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THE
FAMILY EXPOSITOR;

OR,

A PARAPHRASE

ON

THE EPISTLE OF PAUL THE APOSTLE TO

THE

GALATIANS;

WITH

CRITICAL NOTES, AND A PRACTICAL IMPROVEMENT
OF EACH SECTION.



A
GENERAL INTRODUCTION

TO THE
PARAPHRASE AND NOTES

ON
THE EPISTLE OF PAUL THE APOSTLE TO
THE
GALATIANS.

THE churches of Galatia, which was a province of the Lesser Asia, were first converted to the Christian faith by the apostle Paul, about the latter end of the *year* 50, when passing through the region of Galatia, he was received with great affection, and made the instrument of planting several churches there ; which, when he visited those parts again, in his next progress in the *year* 54, he had an opportunity of *confirming* in the doctrine that he before had taught them. (Compare Acts xvi. 6 ; xviii. 23 ; and Gal. iv. 13—15.)

From the contents of this *epistle* it appears, that after he had preached the gospel to the Galatians, some *Judaizing zealots* had endeavoured to degrade the character of St. Paul among them, as one not immediately commissioned by Christ, as the other apostles were, and to subvert his doctrine in the grand article of *justification*, by insisting on the observation of the Jewish *ceremonies*, and so attempting to incorporate the *law* with *Christianity*. And as St. Paul expresses here to the Galatians his concern and wonder that they were *so soon* perverted from the doctrine he had preached, (chap. i. 6,) he therefore must have written this *epistle* not long after he had been among them ; and as no hint is given through the whole of it,

that he had been with them more than once, it is most reasonable to conclude, that it was *written* before his second journey to Galatia, and consequently not later than the *year of our Lord 53*, which was the 13th of the emperor Claudian. (See Vol. III. sect. 41. *note* ¹.)

And though by the *subscription*, which is commonly placed at the end of it, this *epistle* is said to be *written from Rome*, yet if the latest date which some have given it should be allowed, which fixes it to the *year 58*, this could not be the place from whence it was written, as St. Paul then had never been at Rome, and none suppose him to have come there till after the *year 60*; which manifestly shews that the *subscription* ought to be rejected as a *spurious addition*, though it has been the means of leading many into a palpable mistake. (See Vol. III. sect. 44, *note* ².) But dating it as above, in the *year 53*, it appears to be written from Corinth, where the apostle had sufficient time to *write it* (as he did) *with his own hand*, as he continued in that city near two years. Compare Acts xviii. 3, 11.

The principal *design* of the apostle Paul in this epistle, was “to assert and vindicate his apostolical authority and doctrine, and to establish and confirm the churches of Galatia in the faith of Christ, especially with respect to the important point of *justification*; to expose the errors that were introduced among them; and to revive those principles of Christianity that he had taught them when he first preached the gospel to them.” And to this purpose,

FIRST, He begins with an address adapted to his main design, in which he asserts his own *apostleship*, and hints at the provision made for our *justification* by Christ, expressing at the same time his most affectionate regard for the Galatian churches; (chap. i. 1—5.) And then,

SECONDLY, He enters upon what he principally had in view, to vindicate the authority of his *doctrine and mission*, to prove that *justification* only can be had by *faith in Christ*, without the works of the law; and to expostulate with the Galatians on their weakness and folly, in hearkening to *false teach-*

ers, and being persuaded by them to become subject to the law. Where,

I. In vindication of the authority of his *doctrine* and *mission*, after declaring his astonishment that the Galatians had *so soon* been led aside, under the influence of *seducing teachers*, from the simplicity of *that gospel* he had preached among them with the greatest faithfulness ; (ver. 6—10 ;) he shews them,

(1.) That he received his *mission* and his *doctrine*, not from men, but by immediate revelation from Christ himself, who, when he was a persecuting zealot for the law, had called him by his grace to preach the gospel ; in which he had immediately engaged without consulting any man, or making any application to the *other apostles* for instruction in his work, or for authority to perform it, (ver. 11, *to the end.*)

(2.) That in his interview with the apostles at Jerusalem, fourteen years after his conversion, he had maintained the *liberty* of Christians from the yoke of the law ; and having communicated to the *chief of them* an account of his ministry, they were so far from disapproving either his doctrine or his practice, that they acknowledged the authority of his *mission* ; and cordially embracing him as a *brother apostle*, encouraged him to prosecute the work he was engaged in, and to continue preaching to the Gentiles ; (chap. ii. 1—10.) To which he adds,

(3.) That however some had represented him as inferior to the *other apostles*, and as a favourer of the *ceremonial law*, he had given sufficient proof of the contrary ; in that when Peter came to Antioch, the character of that apostle did not prevent his openly reproving him, for withdrawing from the conversation of the Gentile converts for fear of displeasing the Jews, and undermining by this means the *liberty* of the Christian church from Jewish impositions ; expostulating with him, how very inconsistent and absurd it was, that when they who were Jews had thought it necessary, from a full conviction of the insufficiency of the *law* to justify them, to embrace the *gospel*, and to believe in Christ for *justification*, they should endeavour after this to bring the Gentiles into subjection to the *law*, as

if the dispensation introduced by Christ would leave them *under sin* without it. He was determined for his own part, that no such inconsistency should be found either in his doctrine or his practice; and, having renounced all expectations from the *law*, his whole dependence was upon Christ *alone* for righteousness and life, (ver. 11, *to the end.*) Having thus entered on the main point he had in view, the apostle proceeds,

II. To prove, that *justification* only can be had *by faith in Christ* without the works of the *law*. And this he introduces, with reproofing the Galatians for their instability with regard to this important doctrine; which having been established by the death of Christ, and confirmed by the miraculous gifts of the Spirit, nothing could be more senseless than to turn from it to the carnal ordinances of the *law*, and so to lose the benefit of all their sufferings for the *gospel*, unmindful of the attestations that were given to the truth of it; (chap. iii. 1—5.) And then, in confirmation of the doctrine he had reproofed them for rejecting, he offers several arguments, and shews,

(1.) That as it was by faith Abraham was *justified*, so it is *by faith* that we become *his children*, and are partakers of the *blessing* with him; (ver. 6—9.)

(2.) That the *law* pronounces *a curse* on every one who is in any instance guilty of transgressing it; and therefore, that it is not *by the law* we can be *justified*, but by *faith*; (ver. 10—12.)

(3.) That Christ hath set us free from the condemning sentence of the *law*; and as it is by him that we escape the *curse*, so we obtain the *blessing* only through *faith* in him; (ver. 13, 14.)

(4.) That the stability of the *covenant of promise* to Abraham *and his seed* is such, that it could not be *vacated* by the *law*, which was given long after the *promise* was made, under the mediation of Moses, and between different parties; and therefore, that it is not by the observance of the *law*, but only by *faith* in the promise, the benefit of *justification* and a title to eternal life can be obtained; (ver. 15—18.)

(5.) That the *design* of God in giving the *law* was, not to *justify*, but to *convince of sin*, as well as to restrain from the

commission of it ; and being intended only for a *temporary institution*, instead of *vacating the promise*, it was designed to be *subservient to it*, by shewing the necessity of a *better righteousness* than that of the *law*, and so to *lead* the awakened soul to *Christ*, that, being *justified* by faith in him, we might obtain the benefit of the *promise* ; (ver. 19—24.) And therefore,

(6.) That such is the advantage of the gospel dispensation, that Christians are no longer under the discipline of the *law* ; but being united unto Christ by faith, and so become *the sons of God*, both Jews and Gentiles are all one in him ; and the distinctions which the *law* had made being done away, all true believers are *the seed of Abraham*, and *heirs* of the *blessing* with him, by virtue of the *promise*, and not by any title which the *law* could give ; (ver. 25, to the end.) But as the *heir* to an estate is in subjection, like a *servant*, under the government of guardians, during his *minority* ; so were the Jews, before the *gospel* was revealed, like *children under age*, kept in subjection to the *law* ; till at the time appointed for their entering on possession of the promised inheritance, as *sons* that were come to *maturity*, Christ was sent forth to answer all that the *law* demanded, and to *redeem* his people from their *bondage* to it ; that being received by *faith in him* into the number of *the sons of God*, both Jews and Gentiles might be brought into a glorious *liberty*, and being enabled by the Spirit to approach to God as their *Father*, they might enjoy the privilege and freedom of *heirs of God through Christ*, and be no more as *servants* under subjection to the *law* ; (chap. iv. 1—7.) And hence the apostle takes occasion,

III. To expostulate with the Galatians on their weakness and folly in being so deluded by *false teachers*, as to give up the *liberty* of the *gospel*, and be persuaded to become subject to the *law*. And, to convince them how unreasonable and absurd their conduct was,

(1.) He observes, that they were formerly, as Gentiles, in bondage to the superstitions of the *heathen* worship, and now, that they were brought into a state of *liberty*, it was a strange

infatuation they should be willing to submit again to *another servitude*, and to come under *bondage* to the unprofitable rites and ceremonies of the *law*; which gave him ground to *fear* his labour would be found in a great measure to have been lost upon them; (ver. 8—11.)

(2.) He reminds them of the *great affection* and regard they had expressed for *him* and his ministry when he *first* preached the gospel to them; and argues with them, what occasion he had given for the alteration of their disposition towards him, or how they could account for it, unless he was *become their enemy* by telling them the truth; (ver. 12—16.)

(3.) He cautions them against the *base design* of their *false teachers*, who would alienate their hearts from *him*, to engross them to themselves; and intimates how fit it was they should retain the *same regard* to him and to the truth, now he was *absent*, as they had shewn when he was *present*; assuring them that he had still the same affectionate concern for *them*, and would be glad of coming to them, and finding matters better with them than he feared; (ver. 17—20.)

(4.) He illustrates the *advantage* of believers under the *gospel*, as to their privilege and *freedom*, above that of those under the *law*, by an *allegory* taken from the *two sons* of Abraham by Hagar and Sarah, as typical of the difference between the *two dispensations* of the *law* and *gospel*; of which the *former* was a state of *bondage*, and all that seek for *justification* by it are excluded like Ishmael from inheriting the *promise*; whereas the *latter* is a state of *freedom*, and those who come into this new and better dispensation, like Isaac, are the *children of the promise*, and are by faith entitled to the blessings of it; (ver. 21, *to the end*.) This was the *freedom* they were brought into by Christ; and he exhorts them to be steadfast in it, and to beware of coming under a *servile yoke* by a subjection to the *law*; (chap. v. 1.) And, to prevent their having any further thought of it,

(5.) He assures them, that by submitting to be *circumcised*, they became subject to the *whole burden* of the *law*, and could receive no benefit by Christ, but were *cut off* from all advantage

they might have by the grace of the *gospel*, by seeking to be *justified* by their obedience to the *law*; while *he* and all true Christians looked for *justification* only by the *righteousness of Christ*, with reference to which it made *no difference* whether they were *circumcised* or not, if they had such a *faith as operates by love*; (ver. 2—6.) And therefore,

(6.) He calls them to consider whence it was that, after they had *set out well*, they were *drawn off* from that regard which they once had for the *truth* and liberty of the *gospel*; and shews them it was owing to the ill impressions made upon them by their *false teachers*, by whom he was unjustly charged with preaching up *circumcision*, of which *his sufferings* for the doctrine of *the cross* were a plain confutation; expressing at the same time *his hope* concerning them, that *they* would come to be *of the same mind* with him, and wishing *those* who had endeavoured to corrupt them were *cast out of the church*, that they might do no further mischief; (ver. 7—12.) And now, as he was drawing to a close of his epistle, according to his usual method,

THIRDLY, He offers several *practical directions* to them, and exhorts them to a behaviour answerable to their *Christian calling*, and to the institution of the *gospel*, as a *doctrine according to godliness*. Where,

(1.) He takes occasion from his mentioning their *Christian liberty* to caution them against *abusing it* to an indulgence of the *flesh*, and to the breach of *Christian charity*; and urges them to *mutual love*, as what they were obliged to both by the *law* and *gospel*, and which if they neglected, and gave way to animosities and *contentions*, they would be exposed to ruin and destruction; (ver. 13—15.)

(2.) He exhorts them to a *conversation* suitable to the dispensation of *grace* they had received, by a compliance with the influences of the *Spirit*, in opposition to the workings of the *flesh*; and, giving a description of the different *fruits* of each, shews, that as Christians they were obliged to *crucify the flesh* with its corrupt affections, and to obey the dictates of the

Spirit, in a continual exercise of all the graces of it ; and warns them, in particular, against *pride* and *vain glory* ; (ver. 16, *to the end.*)

(3.) He recommends it to them to *deal tenderly* with those who are *overtaken in a fault*, endeavouring to *restore them*, with a compassionate regard to their infirmities, by a *meeke* and gentle treatment, as those who would *fulfil the law of Christ* ; and cautions them, instead of entertaining a conceited notion of *their own sufficiency*, as if they were not liable to fall as well as others, or being pleased with the high sentiments that *others* have of them, to *examine their own work*, whether it be such as may afford them *ground of rejoicing*, since every one must be accountable for *his own behaviour*, and shall at last be *dealt with*, not according to the vain imagination he has of himself, or the good opinion of others concerning him, but according to what he really is, and the true character that he is found to bear ; (chap. vi. 1—5.)

(4.) He presses it upon them as their duty, to be *free* and *liberal* in contributing to the support and maintenance of *their ministers*, assuring them that plausible *excuses* in a point of duty would fatally *deceive* those that made use of them, and every one should *reap* according as *he sowed* ; and therefore urges them *not to be weary in well doing*, but to lay hold of every opportunity for *doing good to all*, especially to their *fellow Christians* ; (ver. 6—10.)

And now, the apostle having written this epistle *with his own hand*, and given this testimony of his affectionate regard to the Galatians, sums up the *main design of it* as the close of all, (ver. 11, *to the end,*) and shews, that as to their *false teachers* it was for *selfish ends*, and not from any veneration for the *law*, they pressed them to be *circumcised*, that by this means they might keep up their reputation with the Jews, and might not only save themselves from *persecution*, but *glory* also in the number of their *proselytes* ; while, *for his own part*, he had *no worldly views*, and would not *glory* but in *the cross of Christ*,

by whom alone it is that *justification* can be had. This was the doctrine that he preached, nor should the fear of *persecution* make him to disguise it, for it was only in this way that any could be *justified* and saved; and, whether they were *circumcised* or not, if they were made *new creatures*, and acted by this principle, *mercy and peace* should be *upon them*, as the true *Israel of God*. No one should therefore *trouble him any more* with urging the necessity of *circumcision*, or with suggesting he himself was for it, when he had shewn *his zeal* for the pure doctrine of the *gospel* by his *sufferings* for it; the *marks* of which were a plain evidence of his regard to Christ, and such a proof of his *sincerity*, as might well serve to vindicate *his character*, and to confirm the *truth* of what he had taught them. And, having thus reminded them of the *main view* he had in writing this *epistle*, he concludes it with a solemn *apostolical benediction*.



PARAPHRASE AND NOTES.

ON

THE EPISTLE OF PAUL THE APOSTLE TO THE
GALATIANS.

S E C T. I.

The apostle Paul, after a general and proper salutation, expresses his surprise and concern, that the Galatian Christians had so soon suffered themselves to be led aside from the simplicity of that gospel which he had first planted amongst them. Gal. I. 1—10.

GAL. I. 1.

PAUL an apostle,
(not of men, nei-
ther by man, but by
Jesus Christ, and

GALATIANS I. 1.

YOU receive this epistle from *Paul*, who hath the honour to stand in the character of *an apostle* of the Christian church; an important office which he did *not* presumptuously arrogate to himself, nor receive *from* the appointment or authority of *men*, as the original, nor by the choice or intervention of any *man* upon earth, as the instrument of his mission; whatever the factious teachers, who are endeavouring to disturb you, may have represented: *but* I am capable of giving you the most convincing evidence, that I had an immediate call to this honourable charge by *Jesus Christ* the great Head of the church, who did himself in person appear to me again and again, (Acts ix. 4; xxii. 18,) and sent me forth to be his witness unto all men, according to the sovereign choice of *God the Father*, (Acts

SECT.
i.
Gal.
i. 1

- SECT. XXii. 14, 15,) *who hath raised him from among the dead,*^a and therein laid the great foundation of our faith in him for righteousness and life, and our reliance on him as the Son of God
- Gal. i. 1 2 and the only Saviour of men. And while I am thus addressing myself to you, *all the Christian brethren*, especially the ministers,^b *who are with me here at Corinth*, join with me in the sentiments I am going to propose, and in the most friendly and affectionate salutations *unto the churches of Galatia*, whom they cordially love, notwithstanding any difference in form and opinion which at present may subsist among them.^c It is our most unfeigned ardent prayer, that the richest communications of divine *grace* and favour may [*be*] imparted *to you*, with all the blessings of prosperity and peace of every kind, *from God the Father*, the great original and fountain of all good, and [*from*] *our Lord Jesus Christ*, the purchaser
- 3 4 and dispenser of it; *Who* graciously and compassionately *gave himself* up to the severest sufferings as an atoning sacrifice *for our sins*, that *he might* thus deliver us by the efficacy of his death *from* the destructive snares and condemnation that attend *this present evil world*,^d
- God the Father, who raised him from the dead,) 2 And all the brethren which are with me, unto the churches of Galatia; 3 Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present

^a *Who hath raised him from the dead.*] Mr. L'Enfant thinks these words are added to obviate an objection which might be raised against Paul's mission, from his not having received a commission from Christ, like the other *apostles*, while he was here on earth. But the minds of the *apostles* appear to be always full of the joyful idea of *Christ's resurrection*, and therefore it is no wonder that out of the fulness of their hearts they should seize every opportunity of speaking of it. Compare Rom. i. 4; 1 Thess. i. 10; Heb. i. 3; 1 Pet. i. 3; and a multitude of other texts. To which it may be added, that it is with great propriety the *apostle* mentions here, that *God hath raised him from the dead*, as agreeable to the main point he had in view, which was to assert the doctrine of *justification by faith in Christ*; since God declared, by *raising him from the dead*, that he accepted the atonement Christ had made, and gave him a discharge from any further claim upon him for the satisfaction of his justice: and as it is this, that is the great foundation of our *faith in Christ*, so the *apostle* says

elsewhere, that he was *raised again for our justification*; Rom. iv. 25.

^b *The brethren, especially the ministers.*] As the titles of *brethren* and *saints* are applied to different persons, and *ministers* seem to be distinguished by being called *brethren*, Phil. iv. 21, 22, they are probably here intended.

^c Notwithstanding any difference in form and opinion, &c.] Though the Christians at Corinth were most of them *converted Gentiles*, and these of Galatia were strongly prejudiced in favour of the Jewish ceremonies; yet the *apostle* expresses their *affection* towards these their brethren, and that with great propriety, that he might thereby invite them to a suitable return of love. On the same principle he reminds them (ver. 4) of the blessings which as Christians they shared in common, that he might endear them the more to those who were joined with them in such happy bands.

^d *From this present evil world.*] The words εκ τῆς ἐνεσθας αἰωνος αἰωνος are ambiguous, and some would render them, *from the evil of this present world*; which

evil world, according to the will of God and our Father : from the predominant vices of the age, and from the ruin they will bring on all who shall

SECT. i.
Gal. i. 4

continue in the practice of them, whether Jews or Gentiles, which glorious design he generously undertook according to the merciful and saving will of God, even our Father, who chose this wisest and happiest method of recovering us to himself: To whom therefore, for this adorable and matchless grace to sinful creatures, [be] glory and praise for ever and ever. Amen.

5 To whom be glory for ever and ever. Amen. 5
6 I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another gospel : Since this then is the only way of being justified and saved, it gives me great concern, and I am quite astonished, my beloved brethren, that after ye have been instructed in it, and seemed to have received the truth in the love of it, ye are so soon removed^e from a due regard to him that called you into this method of salvation by and through the grace of Christ,^f and who continues still in the same sentiments as when he was at first the happy instrument of bringing you to an acquaintance with it ; that ye are so soon removed, I say, unto what may almost be called another gospel,^g as being so entirely inconsistent with the very fundamentals of that which you were originally

makes a very good sense ; but had it been intended by the apostle, I think the article *τς* would have been repeated. (Compare John xvii. 15.) Mr. Locke argues from 1 Cor. ii. 6, 8, that *αὐτὸν ἑσὸς* signifies the Jewish nation under the Mosaic constitution ; and supposes these words to contain an intimation, that God intended to take the Jews themselves out of it, so far was he from any purpose of bringing the Gentiles under it. But as it is certain that *αὐτὸν* often signifies the same with *κόσμος*, that is, the world, (see Mat. xiii. 39, 40 ; 2 Cor. iv. 4 ; and Titus ii. 12 ; which last place seems exactly parallel to this,) I think it would be very unreasonable to limit so noble and expressive a clause by so narrow an interpretation.

^e That ye are so soon removed.] It appears from the beginning of the general introduction to this epistle, that Paul had preached the gospel first to the Galatians, and planted several churches in that country, in his passing through it, (Acts xvi. 6,) about the latter end of the year 50. He visited them again (Acts xviii. 23) in the year 54 ; and he seems to have written this

epistle before that visit. He had reason therefore to wonder that their sentiments were so quickly changed, and that such warm affections as they then bore him (chap. iv. 14, 15) were so soon and so greatly alienated.

^f From him that called you by the grace of Christ.] If it be here considered that the expression in the original is *ἐν χάριτι*, that is, by or through the grace of Christ, (as our translation renders it elsewhere, 2 Cor. i. 12 ; 2 Thess. ii. 16,) and not into the grace ; there is no difficulty in admitting that the apostle Paul points out himself by him that called them, (as he may likewise afterwards, chap. v. 8,) nor is there any thing more assuming in it than in his speaking of himself as he that ministered the Spirit to them. Chap. iii. 5.

^g Unto another gospel.] Mons. Saurin observes (Serm. Vol. XI. p. 46,) that the Galatians were a colony of the Gauls, that is, of the ancient inhabitants of France ; who, says he, have been always reproached with taking impressions easily, and as easily suffering them to be effaced.

SECT. taught concerning our free justification by Divine grace on our believing, without the works

1.
Gal.
i. 7

of the Mosaic law. But indeed, to speak more exactly, that system of doctrines which you have so rashly and unhappily received, is not in strict propriety another gospel, nor worthy the name of gospel at all: but this in short is the case, that there are some seducing and Pharisaical teachers, who, for their own unworthy ends, have gone about to trouble you with false insinuations, and are desirous to do their utmost to subvert and overthrow the gospel of Christ, which hath been preached to you

8 in so pure and powerful a manner. You know the doctrine that was first delivered to you under the inspiration of the Holy Spirit; and whatsoever may have been suggested, as if Peter and the other apostles, and even I myself, do sometimes preach up the works of the law, as necessary to be joined with faith in Christ for justification, let no such principles be admitted by you: but though we, or any other apostle, not excepting the most honourable and illustrious names, or even an angel from heaven,^h if that were possible, should preach any other gospel among you than that which we have already preached unto you, and confirmed by such apparent and uncontroled miracles, let him not only be rejected, but pronounced an anathema, and be devoted to a perpetual and most dreadful curse.

9 Nor is it by any sudden flight of zeal that I express myself thus; but as we have said but just before, so say I now again, and solemnly repeat it as my deliberate judgment, If any one, whatever, whether man or angel, preach any other gospel to you than that which ye have received already from our lips, and which indeed ye have been taught by us from Christ himself, let him be anathema, and look upon him with as much detestation as you would on the most execrable creature in the universe.

10 I speak with all this freedom from the sure consciousness of my own integrity: for after

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now

^h Or an angel from heaven.] Some have imagined that the apostle here refers to the pretences which Cerinthus is said to have made to his receiving a revelation from the hand of an angel; but I see no proof that this pretension was made so early, if indeed it were made at all.

persuade men, or all that I have done and suffered for the truth, SECT. i.
 God? or do I seek *do I now solicit the favour of men, or of God?*ⁱ
 to please men? for if Do I endeavour in my ministry to ingratiate
 I yet pleased men, myself with men, or to approve myself to God? Gal. i 10
 I should not be the *Or do I, in the general course of my conduct,*
 servant of Christ. *seek to please men* by a compliance with their
 prejudices or designs? I have no party views,
 as I had formerly before I was converted, (Acts
 ix. 1, 2,) nor any intention to pursue the
 schemes and serve the purposes of men; for
if indeed^k I yet pleased men, by soothing their
 humour and flattering their vanity, *I should not*
be the servant of Christ; I should not deserve
 the name of a Christian, and much less that of
 a minister and an apostle, and must indeed
 change the whole system of my doctrine, if I
 would render it agreeable to human prejudices.

IMPROVEMENT.

LET us adore the name of that blessed Redeemer *who gave* verse 4
himself a sacrifice for our sins: and may the consideration of his
 gracious purpose in doing it have its efficacy, *to deliver us from*
this present evil world, and to raise our hearts to *that to which*
the Father hath exalted him, by whom he was raised from the 1
dead; to whom, for all the purposes of his grace in the whole 5
scheme of our redemption, be glory for ever and ever.

Let the remembrance of this compassionate Saviour, who is
the same yesterday, today, and for ever, engage us to be steadfast
 in the profession of his religion, and to be upon our guard against
 all who would *pervert the gospel.* May his *ministers* especially 7
 be exceeding cautious how they do any thing that looks like cor-
 rupting it; since such a dreadful *anathema* is pronounced against 8, 9
 an *apostle,* or an *angel,* who should attempt it!

Who can be superior to every alarm on this head that consid-
 ers the case of the *Galatians,* who, though they *received the gos-*
pel from the lips of such an apostle as *Paul,* could be *so soon 6*
removed, and drawn aside to a quite different system? But God
 made a gracious provision for their being recovered, and con-

ⁱ *Solicit the favour of men, or of God?*] *ingratiate himself* with the one or the other, though it be acknowledged to be a less common sense. Compare Acts xii. 20; xiv. 19; xix. 26.
^k *Indeed.*] That *γὰρ* is often used to signify *indeed,* see note ⁹ on Acts xix. 40, Vol. III. p. 293.
 ἄθρο here signifies, *seek to persuade or to*

SECT. i
 ———
 VERSE
 10

firmed in the primitive faith, by this *epistle*; which was intended also to be a security to us, that we might learn from hence the purity and simplicity of the Christian doctrine, and be established in *the truth as it is in Jesus*.

Let the *ministers of Christ* faithfully preach it, *not as seeking to please men*, but that *God who trieth the hearts*; and who can only be *pleased* by an entire surrender of the soul to that system of truth and duty which he hath condescended to teach, and by a faithful care to spread its genuine and salutary maxims as widely as they can, without any addition or diminution. To *solicit the favour of men*, and to endeavour to oblige them, by sacrificing such sacred considerations to any of their prejudices and follies, is to act in a manner utterly unbecoming a *servant of Christ*; and so unworthy a conduct in such as bear the character of *ministers*, may justly provoke the indignation of their Divine Master to make them as *contemptible* as they suffer themselves to become *unfaithful*.

S E C T. II.

To vindicate his doctrine to the Galatians, and to remove the prejudices that were raised against it, Paul shews them it was not received from men; and, as a proof of the Divine authority of his mission, gives some account of facts which immediately succeeded his conversion from a persecuting zeal against Christianity to the profession of it. Gal. I. 11, to the end.

GALATIANS I. 11.

SECT. ii
 ———
 Gal. i. 11

SOME have indeed attempted to reflect upon my doctrine, and to depreciate the authority of my commission as an apostle: but I certify you, brethren, and declare in the most determinate language I am capable of using, that, whatever my enemies, who herein are yours likewise, may insinuate to the contrary, the gospel which has every where been preached by me, is not according to the tradition or invention of man, nor in any way adulterated and debased to suit the relish, or to favour the prejudices, of those to whom it was to be delivered. For I neither received my commission to preach it from the authority or interposition of any man whatever, nor was I taught [it] by any written memoirs, or any other human method of instruction; ^a but in a

GAL. I. 11.
 BUT I certify you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught

^a Nor was I taught it, &c.] If it should be objected here, that Ananias would undoubtedly instruct Paul in the principles of the gospel before he baptized him, it

it, but by the revelation of Jesus Christ.

most extraordinary and miraculous way I was enlightened in it, and authorized to preach it, by the immediate revelation of Jesus Christ himself, who communicated to me by inspiration the knowledge of salvation by faith in him, and sent me forth to publish the glad tidings of the gospel.

SECT.
ii.
Gal.
i. 12

13 For ye have heard of my conversation in time past, in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it:

This you already know, though I touch upon it again as a truth of so great importance: for you undoubtedly have heard of my conversation and character in time past, particularly in my youthful days, and to the happy time when I became acquainted with the gospel; that I was such a violent bigot in the profession of Judaism,^b and so implacable an enemy to the followers of Christ, that I unmeasurably persecuted with the most insatiable rage the church of God, which I now esteem it my greatest honour to edify and serve, though I was then intent upon its ruin, and ravaged it, with all the fury of a beast of prey. And such was my regard for

13

14 And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

all the Jewish rites and customs, that I made proficiency in the knowledge and practice of Judaism, beyond many of my own nation, [who were] my equals in age, and of the same standing with myself in the study of the law; being more abundantly and passionately zealous for the hereditary maxims and traditions of my fathers, on which the Pharisaic sect lays so much stress. But when at length it pleased

14

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

God, who in the secret purposes of his mercy had set apart and separated me to this office from my mother's womb, (as he did Jeremiah to that of a prophet, Jer. i. 5,) having determined to employ me as a minister of his gospel; and who afterwards called [me] by such an astonishing display and energy of his grace, while I was

15

may be replied, not only that Ananias was no such considerable person that Paul should be suspected by the Galatians to have been modelled by him; but that it seems, when Ananias first came to him, Paul was so well acquainted with the principles of Christianity, which he had been instructed in by revelation during the three days of his blindness, that Ananias could not judge it necessary to instruct him as a catechumen; which is the more

probable, as it appears the Lord had told him Paul was before acquainted by a vision with the purpose of his coming to him. See Acts ix. 12.

^b In Judaism.] Mr. L'Enfant well observes that this does not signify the religion originally taught by Moses, but that which was practised among the Jews at this time, and much of it built upon the traditions of the elders.

- SECT. actually engaged in opposition to his cause and
 ii. interest ; When it pleased him, I say, to 16 To reveal his
 Gal. reveal by vision and inspiration his Son Christ Son in me, that I
 i. 16 Jesus in me, and thus to give me a discovery might preach him
 of the glories of his person, and of his right- among the heathen,
 eousness and grace, that I might not only know immediately I con-
 him for my own salvation, but also in due time, ferred not with flesh
 when Providence should open a convenient and blood :
 way, might preach him among the Gentiles,^c as well as among the Jews, to whom my addresses were at first confined ; immediately my heart was overpowered, and all my prejudices so entirely removed, that I conferred not with flesh and blood,^d and stood not to consider what would be most subservient to my worldly interest, or to consult with any mortal man about engaging in the work to which I had so clear a
 17 call. Nor did I at that time go up to Jerusalem to them that were apostles before me, to be instructed more particularly in the doctrines I should preach, that there might be no inconsistencies between us, or to apply to them for a commission to perform my office : but, having entered on my ministry, and preached the 17 Neither went I up to Jerusalem, to them which were apostles before me ;

^c That I might preach him among the Gentiles.] This was undoubtedly the scheme of Providence concerning Paul, who was accordingly distinguished by the character of the apostle of the Gentiles ; but if his conversion happened, as we suppose, about the year 35, and Peter's preaching to Cornelius in the year 39, then, since it is incontestably evident that the Gentiles first heard the gospel by the mouth of Peter, it will follow that Paul did not at first understand the full extent of his commission, and therefore, when he first began to preach, confined his labours to the synagogues at Damascus, which is indeed intimated, Acts ix. 20—22.

^d Immediately I conferred not with flesh and blood] Dr Wells and some others understand this as if the apostle had said, "Immediately after the recovery of my sight, without conferring with any man in the world, or so much as applying to Ananias himself for advice, I retired by Divine direction into the desert of Arabia ; where, after some time spent in devotion, I had a full revelation made to me of the most important facts and doctrines of

Christianity, [which some suppose to be the rapture referred to, 2 Cor. xii. 3,] and then, after my return from thence, preached at Damascus for the first time." (See Wells' Geog. Vol. III. p. 275.) And Mr. Locke insists that *εὐθὺς* here does not refer to his immediately engaging in the work of the ministry without applying for advice to any man, but to his going into Arabia. But the same word is used by Luke in his history of the Acts, who, without taking any notice of Paul's departure into Arabia, says, that after he recovered strength, he tarried certain days at Damascus, and (*εὐθὺς*) immediately preached Christ in the synagogues. Acts ix. 19, 20. So that it seems most probable to me, that, after his conversion, Paul was so well instructed in the knowledge of the gospel by the revelation that was then made to him, that he immediately began, without consulting any man, to preach the word at Damascus, before he went from thence into Arabia ; which is most suitable to the natural order of the words, and best agrees with the account of his first entering on his ministry in the Acts. See Vol. III. sect. xx. note ^b, p. 132.

but I went into Arabia, and returned again unto Damascus.

word at Damascus, (Acts ix. 20,) I went for a while into Arabia, where I could have no opportunity of being taught by any man, as none of the apostles had been there before me ; and from thence I returned again to Damascus, where I boldly declared the necessity of believing in Christ for salvation, even in the presence of those Jews whom I knew to be most strongly prejudiced against that important doctrine.

SECT.
ii.
Gal.
i. 17

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Then at length, after three years from the time of my conversion, I went up to Jerusalem to visit and converse with Peter, by whom, when he had heard from Barnabas an account of my conversion and my preaching at Damascus, I was cordially received as one whom the Lord had called ; and I abode there with him at his house but fifteen days, to have the pleasure of discoursing with him on the mutual success of our ministry, and not with the least view of receiving any farther authority from him. But

18

19 But other of the apostles saw I none, save James the Lord's brother.

I saw no one of the apostles then besides, except it were James, the brother or near kinsman of the Lord Jesus ;^c for all the rest of that sacred society were absent at that time on their respective missions.

19

20 Now the things which I write unto you, behold, before God, I lie not.

Now with respect to all these circumstances, [as to] the things which I write unto you, you may give the most entire credit to them, how little soever they may consist with some reports that have been artfully spread abroad concerning me ; for behold, I solemnly profess to you before God, that I do not lie or falsify in the least degree,^f but with all possible frankness and

20

^c James, the brother or near kinsman of the Lord Jesus.] He was the son of Alphaeus and Mary, the sister of the virgin ; so that James was cousin german to Jesus. See Vol. II. sect. clxxiv. note c, p. 441. This visit to Jerusalem, (which is mentioned Acts ix. 26, & seq.) as it was three years after his conversion, appears to have been in the year 38 ; and, after Paul had preached so long before, it cannot be supposed he was instructed how to preach the gospel in the short stay he now made at Jerusalem, where he saw only two of the apostles.

^f Before God, I do not lie.] A revelation of the facts and doctrines of Christianity immediately from Jesus Christ him-

self, without the assistance of any human teacher, so wonderfully agreeing in all its branches with that which Christ had taught on earth both before and after his resurrection, was so extraordinary an event, and of so great importance to those whom St. Paul visited and to whom he wrote, that one cannot wonder he should think proper to assert it in so solemn a manner. We have great reason, while we read the attestation he has given to the truth of what he says, to acknowledge that it is of a piece with the many signs and wonders attending both his conversion and his ministry ; which Mr. Lyttleton has so admirably illustrated in his Observations on the Conversion, &c. of St. Paul.

SECT. sincerity speak what I assuredly know to be
ii. the most certain truth.

- Gal. i. 21 *Afterwards departing from Jerusalem, I came into the regions of Syria; and from thence I passed into my native country of Cilicia, to exercise my ministry there, and to bring, if possible, those among whom I was born to the knowledge of Christ and of the doctrine of salvation by him. And during all this time, as I had only just passed through their country in my way, I was unknown by face to the several churches of Christ which were in Judea, as well as to the greater part of my brethren the apostles: so that I could learn nothing of the contents of the gospel from any of them: But only they had heard this wonderful account in general, which might well spread through all the land, that he who so cruelly persecuted us in times past to imprisonment and death, was become a convert to the victorious truth and grace of the gospel, so that he now preacheth the same Divine faith which he formerly ravaged and laid waste to the utmost of his power, and would, if possible, have totally destroyed and extirpated: And they glorified God on my account, as they well might, beholding in me so illustrious an instance of the power and sovereignty of his grace.*
- 21 *Afterwards I came into the regions of Syria and Cilicia;*
- 22 *And was unknown by face unto the churches of Judea, which were in Christ.*
- 23 *But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.*
- 24 *And they glorified God in me.*

IMPROVEMENT.

- VERSE LET us also, at this distance of time and country, join with
24 them in *glorifying God* in the *apostle*; in adoring the grace that engaged him to *preach the faith he would once have destroyed*, and
23 at length to add *his own blood* to that of the *martyrs of Christ* which he had shed. Still hath the great Head of the church the same omnipotent efficacy, the same ability to influence the heart, to overcome the strongest prejudices, and to turn bigots into true believers; and, rather than his church shall want its servants and its ornaments, he will find them among its most cruel enemies.
- 17, 18 Had the gospel been taught *St. Paul* by *Ananias*, or *Peter*, or
19 any of the *apostles*, his readiness to receive it from such teachers, and to preach it at the certain expense of his *reputation*, his *interest*, and his *life*, would no doubt have ranked him among the most illustrious witnesses to the truth of *Christianity*. But this
11, 12 additional fact of an *original revelation* of the whole system of it

to him, independent of *human teaching*, deserves our admiration, and demands our praise. SECT. ii.

God herein wrought according to the secret counsel of his Divine will, and that purpose by which he had *separated* Paul *from the womb*. In vain was it opposed by the prevailing prejudices of his education, or by the violence of his *zeal for Judaism*, and that *proficiency in it* by which he had eclipsed so many of his *cotemporaries*, and those of *his own nation*. All his zeal for the *traditions of his fathers* gave way to a yet greater zeal for a nobler object; a zeal, which carried him through *Arabia* and *Syria*, through *Judea* and *Cilicia*, and prevented him, in one sense as well as another, from *consulting with flesh and blood*, from being influenced by any selfish worldly views, or giving heed to any man's opinion. verse 15
13, 14
21, 22
16

Adored be the grace that animated and supported him in overcoming every difficulty; and having so miraculously furnished him for the great work that he was called to, made him so gloriously successful in it. So may we be enabled to surmount every obstacle! and so may we be taught, as to *those things* which we have most highly esteemed, to *count them all but loss for the excellency of the knowledge of Christ*, and to grudge no labour, selfdenial, or suffering, by which the gospel may be any way promoted or adorned, and a testimony given of our faithful subjection to it!

S E C T. III.

The apostle, in prosecution of that design on which he entered in the preceding section, informs the Galatians of his journey from Antioch to Jerusalem, and of his interview with the apostles there, fourteen years after his conversion. Gal. II. 1—10.

GAL. II. 1.

GALATIANS II. 1.

THEN fourteen years after, I HAVE just been telling you, that quickly after my journey from Damascus to Jerusalem, I traversed the regions of Syria and Cilicia, being then in a great measure unknown to the churches in Judea, otherwise than by my general character, and what they had heard of the surprising change wrought in me: I am now to add, that about *fourteen years after* my conversion,^a when I had preached the word SECT. iii.
Gal. ii. 1

^a *Fourteen years after.*] As it is certain have an account Acts xv. 4, & seq. it is that Paul saw both Peter and James in very natural to suppose he would mention that journey to Jerusalem of which we it here, and that *this* is the journey which

SECT. some time at Antioch, *I went up again to Je-* I went up again to
 iii. *rusalem with Barnabas, to consult with the* Jerusalem, with Bar-
 ——— church there upon the grand question of the nabas, and took Ti-
 Gal. freedom of the Gentiles from the Mosaic law; tus with me also.
 ii. 1 (Acts xv. 2;) and I took Titus also with me,^b
 though he was uncircumcised, that I might
 therein shew my Christian liberty, and assert
 that of my Gentile brethren, against those who
 were so zealous in their attempts to invade it.

2 *But I then went up, not to receive instructions* 2 And I went up
 in my work from any of the apostles there, or by revelation, and
 to be confirmed in my office by them, but *by* communicated unto
 the appointment of a special *revelation*,^c and to them that gospel
 to subserve a very different and important pur- which I preach a-
 pose, in which the peace and liberty of the mong the Gentiles,
 church were much concerned. *And when I*
was arrived there, and had the pleasure of
meeting my brethren, I explained at large and
freely laid before them the contents of that gos-
pel which I preach among the Gentiles, not only
so far as it relates to the exemption of the

he now refers to; (compare Vol. III. sect. xxxiii. note ^a, and verse 9, of *this chapter*;) and as we have found reason to believe that the *council* then held at Jerusalem did not happen later than the year 49, it seems reasonable to reckon the *fourteen years* here mentioned from his *conversion*, and not from the conclusion of those travels through Syria and Cilicia which he had mentioned ver. 21 of the *foregoing chapter*: for as we cannot suppose him to have finished his tour through those countries in much less than *four years* after his *conversion*, such a computation will bring back that ever memorable event to the year 31, which was *two years* before Christ's death. He does not here mention his going up to Jerusalem in the year 43, with what had been collected at Antioch for the poor brethren in Judea, (of which we read Acts xi. 29, 30, xii. 25,) because he then *saw none* of the *apostles*; and the question here was about the opportunities he might have had of *conversing with them*.

^b *Took Titus also with me.*] This is the earliest mention that we meet with of Titus; for he is no where mentioned by St. Luke in the Acts, and what we read of him in the *second epistle* to the Corinthians, (2 Cor. ii. 13; vii. 6, 14; viii. 6,) as well as in that to Timothy, (2 Tim. iv. 10,) was later by some years. He is here

said to have been a Greek, (ver. 3,) and being born of *Gentile parents* was not circumcised: but where or when he was *converted* is uncertain; only we may conclude he was converted by St. Paul, from the title he gives him of *his own son after the common faith*; (Tit. i. 4;) and as he now took Titus with him from Antioch to Jerusalem, so he employed him afterwards on several occasions, and appears to have regarded him with great affection and endearment.

^c *Went up by revelation.*] Dr. Whitby supposes in his *note* upon this place, that as St. Paul had said before that he received the gospel which he preached by the *revelation of Jesus Christ*, (chap. i. 12,) he only means by what he now declares, that he went up according to the *revelation* which he then received, and in this journey acted suitably to that *revelation* which had constituted him the *apostle of the Gentiles*, telling the church at Jerusalem what things he had done among the Gentiles in pursuance of it. But it seems rather to be here implied, (as I have observed elsewhere, Vol. III. sect. xxxiii. note ^a,) that in their sending Paul and Barnabas to Jerusalem, the church at Antioch were directed by a *revelation* made, either immediately to Paul himself, or to some other of the *prophets* there, relating to the important business they were sent upon.

but privately to them which were of reputation, lest by any means I should run, or had run in vain.

Gentile converts from any obligation to observe the Mosaic law, but likewise with respect to the deliverance of the Jews themselves from the bondage of it : which gave them an opportunity of seeing how fully I was instructed in the mind of Christ, and how little I needed any farther teachings from them. But this account however I gave, not in a public assembly, *but privately,*^d to those who were of greatest note and reputation in the church ; lest some should have been found who would have cavilled at it, and by abusing some of the particulars, would have represented us as differing from each other ; in consequence of which it might be feared, *I should hereafter run, or hitherto had run in vain,* as the good effects of my future or past labours would have been lessened or obstructed by the increase of their prejudices ; and in particular, the intent of my journey to Jerusalem might have been hindered, had I then opened my thoughts too fully in the presence of a large and promiscuous assembly.

sect.
iii.
Gal.
ii. 2

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised :

But though I did not think myself obliged in sincerity to make a public declaration of all that was in my breast on that subject, yet I did not take any step that looked like giving up the liberty of my Gentile brethren : for *neither Titus, who was then with me, being a Greek,* and still continuing in a state of uncircumcision, *was compelled to submit to that rite,*^e though so many maintained that it was absolutely necessary to *be circumcised* in order to salvation. (Acts

4 And that because xv. 1, 5.) *And I was more averse to [that,]* 4

^d *But privately.*] I have elsewhere shewn at large, that the *secret* here referred to was not, as has been so confidently asserted, " his preaching the gospel to the idolatrous Gentiles," which was a fact it cannot be supposed he should endeavour to conceal from any : but the point which he communicated thus *in private*, was " the exemption, not of the Gentile converts only, but of the Jews themselves, from the observance of the Mosaic ceremonies, as what they were no longer bound to under the gospel, any farther than as the peace and edification of others were concerned." On this (as I have shewn) there were sufficient reasons why he should choose to

be on the reserve at present ; yet when the purpose of his journey had been answered, and he had left Jerusalem, he used great freedom afterwards in publicly declaring his opinion. See Vol. III. sect. xxxiii. note ^d, and sect. xxxv. note ^a.

^e *Neither Titus — was compelled, &c.]* This conduct of Paul with respect to Titus, in not submitting to his being circumcised, when it was insisted on as necessary to salvation, is very well consistent with what he afterwards did without constraint, to promote the *circumcision* of Timothy in different circumstances, (Acts xvi. 3,) as is shewn in the note on that text, Vol. III. sect. xxxvi. note ^a.

SECT.
iii.
Gal.
ii. 4

and rather favoured the disinclination of Titus to it, *because of the false brethren*^f [that were artfully introduced, not only into the church, but the ministry, upon a general apprehension of their piety, without being sufficiently informed of their principles and tempers; who had before slipped in among us at Antioch, to spy out and make their ill natured remarks upon our liberty which we have in Christ Jesus with regard to these things, that by imposing on the church there, which consisted chiefly of Gentile converts, they might find means to bring us into a servile bondage to the law of Moses, by urging the necessity of submitting to the grievous and painful yoke of its ceremonies: To whom, whatever court some thought proper to make to them, or whatever personal condescensions even I myself might sometimes yield to, (1 Cor. ix. 19, 20,) we did not either at Antioch, or at Jerusalem, give place by any compliance or subjection to their insolent demands for so much as an hour; but always entered our open protest against their principles, that the truth of the gospel might continue with you, and you might rest assured, by all the proofs we could give, that the Christian religion was sufficient for justification and salvation, without the super-addition of the Jewish rituals.

6 This was my conduct at Jerusalem on this grand occasion, nor was it upon the whole disapproved by those of my brethren for whom I had the greatest regard. But even of those who indeed appeared to be the most considerable and of the greatest note and eminence,^g however

of false brethren un-
awares brought in,
who came in privily
to spy out our liberty,
which we have
in Christ Jesus, that
they might bring us
into bondage:

5 To whom we
gave place by sub-
jection, no not for an
hour; that the truth
of the gospel might
continue with you.

6 But of these
who seemed to be

^f *Because of the false brethren.*] I know not how far so late a writer as *Epiphanius* is to be credited in affirming (as he does, *Her.* xxviii.) that *Cerinthus* the heretic insisted absolutely on the Jewish observances, and having raised up several Jews into a most violent opposition against St. Peter, on his first going to the Gentiles, (Acts xi. 2, 3.) contended afterwards at Antioch and Jerusalem for the necessity of circumcision. (Acts xv. 1, 5.)

^g *But of those who appeared to be considerable*] The apostle had before declared what was his conduct with respect to the false brethren, and now proceeds to those

who were of real note and reputation: and there is no such difficulty in the construction here, as that there should be a necessity of supplying any thing to complete the sense, or of supposing an ellipsis of the article *et* at the beginning of the verse, which, instead of removing a difficulty, would only involve the construction, which is obvious enough as it stands, if the parenthesis be rightly placed, so as only to include, (*God accepteth no man's person,*) and without any supplement or transposition, the sense of the whole verse is easy. And as there is no doubt but *et doceret* in this verse, as well as in ver. 2 and 9, is to be

somewhat (whatsoever they were, it maketh no matter to me: God accepteth no man's person :) for they who seemed to be somewhat, in conference added nothing to me.

some would set them up above me, as having conversed with Christ here on earth, and been apostles long before me, I must needs say, that whatsoever advantage they had, or *how great soever they formerly were* as to any personal privileges, *it makes no difference as to me*, nor does at all affect my character, or set me upon this account beneath them as to my knowledge in the gospel ; (since God, who called me as well as them to the apostleship, *accepteth no man's person*, so as out of partial favour to constitute him supreme in his church, and lord of his brethren, but employs whom he will to be apostles, and qualifies them for it in what way he pleases ; as it is manifest he hath done with reference to me ;) *for they who were of greatest note and reputation*, when I engaged in conference with them, *added nothing further to me*, nor were capable of informing me of any thing which I had not before fully learned by immediate revelation from Christ. *But on the con-*

SECT.
iii.
Gal.
ii. 6

7 But contrary-wise when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter ;

trary, far from pretending to give me any new instructions, or to invest me with any new powers, they recognized my full title to the apostleship in all its extent ; and plainly seeing that I was intrusted with the chief management and direction of the gospel of the uncircumcision, or of the mission to the Gentiles, as Peter was [with that] which was especially directed to those of the circumcision ; (For indeed it was very apparent, that he who wrought so effectually in Peter, to qualify him for the apostleship of the circumcision, wrought effectually also by the same miraculous powers and endowments in me, to fit me for my mission to the Gentiles ;) My worthy associates in this

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles ;)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they

high office seeing this, and knowing the grace that was given to me, and how remarkably I was furnished for the great work in which I was engaged by the extraordinary favour I had received from Christ, James, and Cephas and

understood of those who really were men of note and eminence, and does indeed refer to the apostles themselves, (who are expressly named in ver. 9,) however it may be a literal translation, it carries in it to an English ear, (as Mr. Locke observes,) too diminishing a sense, to render

it as if St. Paul had only spoke of them as those who seemed to be somewhat, and who seemed to be pillars. I have therefore rendered it as expressive of the character of those who indeed appeared to be considerable, and were confessedly of the first rank, and pillars of the church.

SECT. *John, who appeared to be, and were indeed, the* gave to me and
 iii. *pillars of the church, on which that at Jerusa-* Barnabas the right
 Gal. *lem especially rested, as the great ornament* hands of fellowship;
 ii. 9 *and support of it under Christ, and on whose* that we *should go un-*
 pious labours and wise conduct so much of the to the heathen, and
 interest of the gospel in general depended, they unto the cir-
 willingly *gave to me and Barnabas, my compan-* cumcision.
 ion, *the right hands, in token of receiving us*
 into full *fellowship* and apostleship with them;
 that we [*might go*] and preach, as we had done
 before, *to the Gentiles*, wherever it should please
 the great Head of the church to direct us, *and*
 that *they* for the present would continue their
 endeavours to promote Christianity among
 those of *the circumcision*,^h till the whole harvest
 of the Jews in those parts should be gathered
 10 in: *Only [they proposed] that we should be mind-* 10 *Only they would*
 ful of the poor Christians in Judea, so as to make that we should re-
 collections in their favour, as we proceeded member the poor;
 in our progress through the Gentile churches; the same which I
 which very thing I also of my own accord was do.
 forward to do with all the diligence I could
 from the sincere affection I had for them, and
 the concern I had for their encouragement and
 support under the frequent sufferings they
 endured from their oppressive and rapacious
 enemies.

IMPROVEMENT.

VERSE WARM and eager as the temper of *St. Paul* naturally was, it
 must certainly give us great pleasure to observe in how prudent
 and steady a manner he conducted himself when once engaged
 in the sacred work of the *Christian ministry* and *apostleship*.
 3-5 With what integrity and resolution did he behave on the one
 hand, that he *would not give place for an hour to the false brethren*,
 who had *slipped in* among his converts to *spy out* and subvert
 their liberty? And on the other, with what caution, that he
 2 might not *frustrate* the purposes of his own ministry, by carry-
 ing that which was in general the cause of truth, of liberty, and
 justice, to an excess? Thus also let us act, *holding the truth in*

^h They for the present would continue, are assured that those of the apostle Paul
 &c.] I express it with this *caution*, be- were not confined to the uncircumcised
 cause there is no reason to believe that Gentiles; for we often find him preach-
 the labours of Peter, James, and John ing to the Jews, and indeed, wherever he
 were *entirely* appropriated to those of the came, he proposed the gospel in the first
circumcision; as, on the other hand, we place to them.

love and in prudence, and labouring to do all the good we can with as little offence as possible. SECT. iii.

While we are contending for the *liberty* of *Christians*, against the *imposition* of things which at best are *indifferent*, we may possibly be obliged to dispute the point with some who are *persons of worth* and eminence; but *God accepteth no man's person*. We 6 may give them *all the honour* that is due to their wisdom, their piety, and their station, without yielding up what ought to be dearer to us than any human approbation or friendship, *the dictates of our conscience* as in the sight of God.

Persons of true steadiness and candour, such as deserve to be esteemed *pillars of the church*, will not suffer themselves to be so 7—9 borne down by popular prejudices as to *disown their brethren*, whom God hath honoured with the *ministry* as well as themselves, because they exercise it in some *diversity of forms*; but will be willing (so far as they can) to give them *the right hand of fellowship*, and will perhaps wish to be able to do it more entirely and openly than some *human constitutions* will admit.

In this however may we all agree, after the example of this blessed *apostle*, ever to do what we can to promote *mutual charity* among different denominations of *Christians*; to be expressed 10 by a readiness to *bear one another's burdens*, and to afford *liberal relief* as Providence gives opportunity. And we shall find, that as a *disunion of hearts* adds weight to the least cause of division, so fervent and unfeigned *love* will by mutual condescension and indulgence heal the breach, or happily prevent its most fatal consequences.

S E C T. IV.

The apostle gives an account of his opposing Peter publicly at Antioch, and standing up in defence of the liberty of the church from Jewish impositions. Gal. II. 11, to the end.

GAL II. 11.

GALATIANS II. 11.

BUT when Peter **I** HAVE been telling you how entirely I SECT. iv.
was come to An- I agreed with the chief apostles of the circum-
cision, in the interview which I had with them
at Jerusalem, when that decree was made in
favour of the converted Gentiles, by which
they were declared free from any obligation to
observe the rituals of the Mosaic law. *But*
when Peter was come to Antioch,^a after Barnabas Gal. ii. 11

^a *When Peter was come to Antioch.*] It to have been solicitous to increase the number of his *chimeras* as much as possible [and more I never met with in any
is a just remark of Mons. Saurin, (*Serm.* Vol. XI. p. 49,) that *Father Harduin* seems

SECT. and I were returned thither, (Acts xv. 30,) I
 iv. *opposed him to the face, because indeed he was*
 Gal. so far left to his own spirit, as to behave in such
 ii. 11 a manner, that he very much deserved to be
 12 *blamed.* For before some Jewish zealots, who

were strict in the observation of those rituals, came from the apostle James who was then at Jerusalem, he did upon all occasions eat and converse freely with the Gentiles there, who had embraced the gospel and had not submitted to circumcision; but when they were come, he withdrew from that freedom of converse, and separated himself from them, as if he had thought them unclean, though the Lord had so expressly taught him the contrary; (see Acts x. 28;) and this he did, not from any change in his sentiments and apprehension of things, but purely as fearing them of the circumcision, and being unwilling to displease them, thinking their censures of much greater importance than they really were.

13 And I thought it the more necessary to take public notice of it, as the other converted Jews, who had before used the like freedom, dissembled their true sentiments also, by a weak conformity with him in this scrupulous avoiding their brethren; so that even Barnabas too, though so honest and worthy a man, and one of the messengers who had passed with me between Antioch and Jerusalem, and been acknowledged there as an apostle of the Gentiles, was himself in some measure carried away with their dissimulation; which could not but give great grief and offence to the Gentile Christians, who had been so particularly committed to his care as well as mine. But when I saw that they did not in this affair walk uprightly, according to the truth and design of the gospel, which indeed taught the contrary, I

Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the

learned author than in him] by adopting the pious frauds of some of the ancients, who, to defend themselves from Porphyry's objection against Christianity from this error in the conduct of Peter, denied it to be Peter the apostle who was here spoken of, and interpreted it of another Cephas, whom they pretended to be one of the Seventy: an hypothesis as unnecessary as it is improbable. See *Hard. Diss. in loc.*

gospel, I said unto Peter before *them* all, —

— If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ,

said to Peter in the presence of [them] all,^b when a numerous assembly was met together,

I must speak to thee, Peter, with the freedom of a Christian brother and fellow apostle, on a particular of thy conduct which hath given public offence: let me then ask thee, *If thou, being a Jew*, and having been brought by circumcision under the strongest engagements to fulfil the whole law, *livest* frequently (as we have many of us seen) *after the manner of the Gentiles, and not as do the Jews*, making no scruple to converse freely with the Gentiles without conforming to the ceremonial customs of the Jews; *why dost thou* now, by a change in thy conduct, as it were *compel the Gentiles to live as do the Jews?* Is it not at least as lawful for them to neglect the Jewish observances as it was for thee to do it but a few days ago?

We [who are] by nature, that is, by birth and education, *Jews*, and so entitled to many peculiar privileges,^c and who are *not* unclean, profligate, and abandoned *sinners of the Gentiles* that walk in idolatry and all kinds of wickedness; We, I say, *knowing* in our own hearts, and having been effectually convinced, *that a man is not justified by the works of the Mosaic law, but only by the faith of Jesus Christ*, and cannot be accepted in the sight of God but by cordially and truly believing in him; *even we* ourselves have taken refuge here, and, giving up all confidence in the law for justification, have

^b *I said to Peter in the presence of [them] all.*] Had this been manner only of private offence, to be sure Paul would have known that duty required him to expostulate with Peter *privately* upon it before he had brought it before such an assembly; but as it was a *public affair*, in which great numbers were so sensibly affected, *this* method was most proper. Probably this happened *after public worship*; and it would seem the less surprising, considering the conferences which used to be held in the *Jewish synagogues* before the assembly was broke up; of which many instances still occur to those excellent persons in Germany and the neighbouring regions, who are engaged in a *mission* to the Jews, which may Divine grace succeed! It is a very just observation of Mr.

Jeffery here, that had any *imposture* been carried on, the contention of these two great *managers* would probably have been an occasion of discovering it. That no *objection* against the authority of Peter, as an apostle and inspired writer, can be derived from this *dispute*, will follow on the principles laid down in our *essay on inspiration* at the close of Vol. III. See also note [†], on Acts xv. 7, Vol. III. p. 221.

^c *We who are by nature Jews, &c.*] Mr. L'Enfant thinks Paul speaks of *himself* in the plural number, and rests the matter on his own practice: but to me it appears evident he meant to include the *Jewish believers* in general, and to argue from the *virtual confession* they had *all* made of the insufficiency of their own obedience to the law if considered as a ground of *justification*.

SECT.
iv.

Gal.
ii. 14

- SECT. iv. *believed in Jesus Christ to this great purpose, even we have believed in Jesus Christ, that we might thus be justified, as I said before, by the faith of Christ, and not by the works of the law: this is the method we that are Jews have taken, as being thoroughly made sensible that it was absolutely necessary we should do so; wherefore it must be evident that no flesh living, whether he be Jew or Gentile, shall or can be justified by the works of the law, since none is capable of fully answering its demands, or can pretend to have paid an universal and unerring obedience to it. Judge then how absurd it would be to urge those who never were, like us, under such obligations to the law, to come under them, when we ourselves have been obliged to give up our expectations from hence, and to have recourse to something so*
- 17 *much higher and nobler. But, after all, if seeking to be justified by Christ, we ourselves also are found sinners, if we are still in an unpardoned state under the guilt and power of sin, and notwithstanding all that Christ has done, his gospel and grace be not sufficient to justify us, unless there be something superadded to it by the law of Moses, what [is] Christ then the minister of sin, and not of justification? Must it not follow that he is so, if he hath introduced an imperfect dispensation, which will not sufficiently ensure the happiness of those that follow it? Yea, doth he not indeed teach sin, if justification cannot be obtained without the law, in teaching men to renounce all dependence upon it, as it is certain by his gospel he doth? But God forbid that any thing should ever be insinuated so much to the dishonour of God and of our glorious Redeemer.*
- 18 *Thus I addressed myself to Peter on this public occasion, and shewed that the observance of the ceremonial law was not to be imposed on Christians. Now if I build again the things which I then destroyed, and insist (as some would charge me) on the necessity of the works of the law for justification, I in effect condemn what I then did, and, setting up the very principles which I opposed, I acknowledge myself to have been a transgressor in attempting to pull them*
- 17 *But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.*
- 18 *For if I build again the things which I destroyed, I make myself a transgressor.*
- Gal. ii. 16

19 For I through the law am dead to the law, that I might live unto God.

down :^d but I am so far from acting such an inconsistent part, that I declare myself entirely in the same sentiments which I then publicly professed. For though I was once so zealous a bigot for the rights of the law, yet now, upon the whole, *I through the law am dead to the law* ; the more I consider its nature and tenor, the more I am convinced that it is absolutely impossible that I or any man living should be justified by it, and therefore I give up all such expectations : and yet the effect of it is, not my being a lawless licentious creature, but quite the contrary ; it is, *that I might live to God* in a state of favour and acceptance with him, animated by nobler views and hopes than the law could give, and therefore engaged to a more generous, sublime, and extensive obedience than it was capable of producing. For 20

20 I am crucified with Christ : nevertheless, I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the

I am crucified with Christ, and have such a sense of his dying love upon my heart, and of the excellency of that method of justification and salvation which he hath accomplished on the cross, that I am in consequence of it dead to all the allurements of the world, and to all views of obtaining righteousness and life by the law : *nevertheless, I live* a new and spiritual life, in a conformity to the will of God, and feel the comforts of it in my heart ; *yet*, to speak properly, it is *not I* that live, not I my former or my present self, by any strength or power of my own, *but* it is *Christ* that by the energy of his word and Spirit *liveth in me*, and continually influences and quickens my soul to every good action and affection : *and the life which I now live in the flesh*, while surrounded with the snares and sorrows of mortality,

^d *I acknowledge myself a transgressor*] Mr. L'Enfant seems to consider *this verse* as a continuation of Paul's speech at Antioch. He would render and connect it thus ; " On the contrary, so far are we from being made sinners by neglecting justification by the law, that, if we taught the necessity of its works, we should become transgressors in building again the things that we have destroyed." But if this interpretation was to be admitted, we should not only find it hard to clear up the argument, but must, I think, suppose the following verses likewise a part of the speech to

Mr. Peter ; which would make them much less pertinent and natural than if we suppose them the overflowings of Paul's devout heart in addressing the Galatians. His speech to Peter rather seems to have gone no farther than the foregoing verse ; and *γὰρ* is often used with such a latitude that we may take it in the beginning of *this verse* to signify *Now*, and so consider Paul as shewing here, that whatsoever some insinuated to his prejudice, there was no inconsistency in his doctrine and practice with what he had then so openly declared.

SECT.
iv.
Gal.
ii. 19

SECT. *I live in the continual exercise of that faith* Son of God, who
 iv. *which [is] established in and centred upon the* loved me, and gave
 perfect righteousness *of the Son of God; on* himself for me.
 Gal. whom alone it is that I depend for justification,
 ii. 20 and am daily deriving new influences from him,
 by realizing and affectionate views of that gra-
 cious and condescending Saviour, *who loved*
me, and that to such an astonishing degree,
that he delivered himself up to torments and
death for me, that he might procure my re-
demption and salvation.

- 21 So that you see upon the whole, when you 21 I do not frus-
 consider all the tenor of my conduct, as well trate the grace of
 as my conference with Peter at Antioch, that God: for if right-
 I do not, like many others, frustrate the grace eousness come by the
 of God in Christ, and render void that method law, then Christ is
 of salvation which the gospel hath revealed, dead in vain.
 which a behaviour like that which I reproved,
 if pursued into all its consequences, must ap-
 pear to do: *for if righteousness [come] by the*
law, and that made a sufficient provision for
our being justified and accepted in the sight of
God, then there was no necessity of the grace
of God in giving his Son for us, and Christ is
dead in vain, since he died to redeem us from
the curse of the law, as being utterly hopeless
and irrecoverable by that dispensation alone.

IMPROVEMENT.

- verse It is a most generous and worthy spirit that was shewn by
 the apostle *Paul* on this occasion, in his being so ready to stand
 11 up for *Christian liberty*, and to reprove even *Peter* himself,
 though so honoured and beloved a brother, when he acted a
 cowardly and inconsistent part. He did not meanly censure
 him to others, and endeavour by *private insinuations* to lessen
 14 his character; but by his *openly rebuking him* he shewed him-
 self a sincere friend, and took the most effectual method to pre-
 vent the ill consequences of his *dissimulation*, and at the same
 time to *recover his brother* to a more worthy and consistent con-
 duct.
 12, & How little there is in all this passage that looks like any pecu-
 127. liar authority assumed on the part of *St. Peter*, or acknowledged
 by *St. Paul*, every unprejudiced reader will easily observe:
 and perhaps God might suffer this great *apostle of the circumci-*
sion thus to fall, and to be thus corrected by the *apostle of the*
Gentiles, the more effectually to discountenance those arrogant
 and groundless claims of the pretended *successors of St. Peter* to

supremacy and infallibility, which have introduced so much SECT. iv. confusion and infamy into the church.

We may well rejoice in the review of a passage which so strongly asserts *Christian liberty* on the one hand, and exemplifies the very life of *Christian grace* on the other. Let it ever be retained in our memories, that we are *justified by the faith of Christ*, 16 and not by the works of the law; and may our conduct be agreeable to the doctrine we profess, giving up all expectations inconsistent with this decision, yet ever remembering that *Christ is* 17 not the minister of sin. Let faith in him engage us, whilst dead to the law as a covenant of works, to be observant of it as a rule 19 of life, and so to *live to God* as those who are still under a law to *Christ*; (1 Cor. ix. 21;) and, animated by the influences of his grace, may our souls feel more and more of the efficacy of his death, *who loved us and gave himself for us*.

Strongly indeed will the affecting consideration of the *death of* 20 *Christ* impress our hearts, when we are conscious of our interest and concern in it. May the impression last through life; and may we remember that we are not merely to make *one solemn address* to our adorable *Redeemer*, committing by an act of faith our souls into his hands; but that our faith is *daily* to be renewing its views of him, that so *the life which we now live in the flesh*, in the midst of so many vanities and dangers, may be conducted by the continual influence of this principle. May we therefore *daily* regard him as our Instructor and Governor, our Atonement and Intercessor, our Example and Strength, our Guardian and Forerunner: and, in proportion to the degree in which *such* 21 *views* as these prevail, *the Grace of God*, instead of being *frustrated*, will be the more admired and esteemed; and as it was impossible that *righteousness* should be attainable *by the law*, it will appear *Christ hath not died in vain*, but that his death was *necessary* to procure our *justification*, and is the only sure foundation of our faith and hope.

S E C T. V.

The apostle reproves the Galatians for their instability with regard to the important doctrine of justification by faith; which he farther confirms from the instance of Abraham, who was thus justified, and in whose blessing we share, through the redemption Christ has wrought out for us. Gal. III. 1—14.

GAL. III. 1.

GALATIANS III. 1.

O FOOLISH Galatians, who **T**HESE are the real sentiments of my heart SECT. v. which I have now laid before you, and you were formerly taught them at large. But *O ye* Gal. *thoughtless Galatians*, after all the instructions iii. 1

SECT.
v.
Gal.
iii. 1

I have given you, how little do they prevail in your breasts? May I not even ask you, *who hath* by some fallacious fatal charm *enchanted you,*^a and as it were dazzled the eyes of your mind with the vain glitterings of sophistry and delusive arts of evasion, *that you should not go on to obey the truth* so solemnly inculcated upon you; even you, *before whose eyes Jesus Christ crucified hath been so evidently set forth* and strongly delineated *among you,*^b in the most affectionate representations of his word and ordinances? One would have imagined these lively views should for ever have secured your fidelity to him, and have fortified your hearts against every insinuation injurious to the honour of his cross.

- 2 But methinks even now the matter might be brought to a short issue: and to this purpose, there is *this only I would learn of you, Did ye receive the Spirit* in its extraordinary operations in and upon you, *by a regard to the works of the Mosaic law,* or any other law on which you might depend for justification as a matter of legal claim? *Or were you made partakers of it by the hearing of the gospel,* proposing the method of justification by *faith* in the righteousness and grace of the Redeemer?^c If any of the new teachers that are come among you can work such miracles in proof of their tenets, and confer such gifts on their followers, you will be

hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

^a *Who hath enchanted you?*] I know some would render ἐβουλεύετο, *Who hath envied your happiness?* But as the Jewish zealots could not have any sense of the happiness of those Christians they endeavoured to disturb, it is not, I think, so natural to refer their attempts to envy; and it is well known the word also signifies *to enchant*. It strongly expresses the *unreasonable turn* their minds had taken, so that one would imagine they had been deprived of the *regular use* even of their natural faculties.

^b *Before whose eyes Jesus Christ crucified, &c.*] There is no room to object that this is merely an *argument to the passions*; for in proportion to the affecting sense they had of the love of Christ in submitting to *crucifixion* for them, would be the *rational sense* of the obligations they were under to

him, to preserve his gospel pure, and his church free and happy

^c *Did ye receive the Spirit by the works of the law, or by the hearing of faith?*] There is no doubt but that it was on their becoming Christians that they *received the Spirit*; and therefore that it could not be ascribed to the law, which they were strangers to till afterwards, but must be owing to that *faith* in which they were instructed by the *gospel* on their embracing Christianity. Nor can it justly be *objected* that they still retained the Christianity by which the *Spirit* was received; for they were now perverted to a different system by their *new teachers*, and that which Paul had preached at first among them, when they received the Spirit, was a Christianity of which Judaism made no part.

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore

more excusable in hearkening to them than in present circumstances you can possibly be. SECT. v.

But *are you* indeed so *inconsiderate* as to need being reminded in this manner? Where is the benefit you can propose by turning to the law? *Having begun in the Spirit*, having known the spirituality, power, and energy of the glorious gospel, *are ye now* seeking to be *made perfect by the flesh*? or have you any expectation of attaining to a superior degree of perfection and excellency, by a submission to those carnal ordinances of the law which at first view appear to be so much beneath it, and to be altogether insufficient for it? If you are tempted to so great a fall as this, let me remind you of the difficulties you have already borne for Christianity; many of which have been brought upon you by the instigation of the Jews, whose hatred is so violent against it. Say then, my brethren, *have ye suffered so many things in vain*?^d Will you give up the benefit of all these sufferings, and lose, in a great measure at least, the reward of them, by relinquishing what is so material in that scheme of doctrine you have been suffering for? Shall all that you have endured be thus in vain? *if indeed [it be] yet in vain*, which I am willing to hope it is not entirely, and that however your principles may have been shaken, yet God will not permit them to be quite overthrown. 4.

I know that your favourite teachers have many arts of address with which they endeavour to soothe you, and to conciliate your regards to themselves, while they would alienate them from me: but when you come to the most solid and authentic proofs of a Divine mission, have you not seen them wrought

^d *Have ye suffered so many things in vain?*] Should it be said, "that, notwithstanding the Galatians were for adding the observation of the law to the gospel, it would not necessarily destroy their hopes as Christians, nor deprive them of the reward of that courage they had hitherto shewn in its defence:" yet it must be allowed that *some degree* of their reward might be lost, as it might derogate from their future glory, to have been through inconsideration, and prejudices rashly admitted, *accessary* to the corrup-

tion and consequent obstruction of the gospel: and also, that as much *persecution* might be declined by admitting this mixture of Judaism, there was reason to fear that it was a regard to their own present ease and convenience that led them to it; (compare Chap. v. 11, and vi. 12;) which was in a manner cancelling the good effect of their former resolution; and indeed any thing that looked like a *sinful temporizing* in those who had before been *confessors for the truth*, might occasion peculiar scandal, and endanger many more.

Gal. iii. 3

SECT. among you, in confirmation of the doctrine I that ministereth to
 v. delivered to you? *He therefore that ministereth you the Spirit, and
 Gal. to you an extraordinary supply of the Spirit by worketh miracles a-
 iii. 5 the laying on of his hands, and that worketh among you, doeth he it* by the works of the
 other evident and uncontroled *miracles among law, or by the hear-
 you, [doeth he it] by the works of the law, and in ing of faith?*
 virtue of any commission he had received from
 God to inculcate the observation of the Mosaic
 precepts? or is it *by the hearing of faith* that he
 doeth it? Is it not evidently by that gospel
 which you have heard me preach, and which
 exhorts you to seek justification and salvation
 by faith? And will you then forsake a doc-
 trine which has been so signally attested, and
 exchange it for one, the teachers of which have
 no such attestations to produce?

6 And this method which the gospel proposeth is agreeable to the example which you have in the great father of the faithful: for *even as* you read of *Abraham*, (Gen. xv. 6,) long before he was circumcised, “that he *believed God*, relying on the promise that he made him, and it was imputed to him for righteousness;” it was set down to his account, as an evidence of his be-

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 ing a righteous person: *Know ye therefore*, and infer from hence, *that* as faith was the brightest part of the character of this illustrious patriarch, so all *they who [are] of faith*, all that have the same principle working in their hearts, and engaging them to receive the gospel dispensation, *the same are*, and shew themselves by a like disposition to be, *the children of Abraham*, and may expect to inherit the same blessings with him, as by embracing the gospel they manifest the same principle and temper.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And again, the Holy Spirit, by whose inspiration the scripture was written, *foreseeing that God would justify the Gentiles*, when he should call them by his grace, in the same manner as he justified Abraham, only *through faith, did*

8 And the scripture foreseeing that God would justify the heathen through

* *Worketh miracles among you.*] It is a just and important observation of Mr. Baxter here, that it was a great display of Divine Wisdom to suffer such contentions to arise thus early in the church as should make it necessary for the apostles to appeal to the miracles wrought before, and upon those who were afterwards in some degree alienated from them; that future ages might be convinced of the certainty of these miracles as matters of fact beyond all possibility of contradiction. See Baxter's *Practical Works*, Vol. II. p. 118.

faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

in effect *before* the revelation of it to the world SECT. v.
preach the glad tidings of the gospel unto Abraham himself, [*saying*] once and again, (Gen. xii. 3 ; xviii. 18 ; xxii. 18,) “ *In thee shall all nations of the earth be blessed ;*”^f that is to say, By their faith in that glorious Person who is to descend from thee, all persons whatsoever shall be blessed, of whatever nation they be, who learn to resemble thee in their readiness to receive every message from God with an entire submission and obedience. *So then* it appears, 9 that *they who are* really partakers of the grace of *faith*, and seek to be justified by it ; they who have an unfeigned principle of faith in their hearts, and shew it by giving due credit to this great and indubitable testimony which God hath borne to his Son ; they *are blessed with believing Abraham*, and shall inherit the promises made to him, though they are, as he was when he first received these promises, in a state of uncircumcision.

9 So then they which be of faith, are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

Now it is evident that this blessing must be 10 received by the gospel ; *for as many as are of that covenant which relates only to the works of the law*, and have no higher views and expectations than a legal dispensation could give, *are indeed under a curse*,^g and by every breach of that law become obnoxious to it. And of this, with respect to the Mosaic law, we have as express a proof as can be imagined ; *for it is written*, with regard to all that are under it, (Deut. xxvii. 26,) “ *Cursed [is] every one who confirmeth not all the words of this law, that is, who continueth not in all things which are written in the book of the law, to do them.*” It

^f *In thee shall all nations of the earth be blessed.*] It may perhaps be asked, “ What evidence there is that *this promise* meant the converting Jews and Gentiles to Christianity, rather than converting the Gentiles to Judaism, and so blessing them with a participation of the *privileges* originally granted to the natural seed of Abraham ?” But besides what the *apostle* afterwards says for clearing up this point, it may be answered, That the Mosaic economy was so constituted that it could never be an *universal thing* ; and that when it was considered

what sort of a person Christ in fact was, there would appear reason to believe that *this promise* referred to him, even separate from the authority of the *apostle* in asserting it, and how dubious soever the sense of the oracle might appear till it was illustrated by the event.

^g *Are under a curse.*] Dr. Whitby proves, (in his note on ver. 13,) that the law of Adam was attended with a *curse* as well as that of Moses ; and that it is the *more general curse* which is here intended, as illustrated by what Moses expressed as the sanction of his institutions.

SECT. is therefore a perfect, personal, and perpetual
 v. obedience to every one of its injunctions, which
 Gal. the law requires : and as every man's con-
 iii. 10 science must tell him that he hath not per-
 formed this, he must see the dreadful denun-
 ciation levelled at himself, and dooming him
 to death and misery.

11 *And that no man is justified in the sight of God*
by the performance of the law, or by his own
obedience to it, [is] farther evident from God's
appointment of another way of justification ;
for, (as the prophet saith, Habak. ii. 4,) " The
just, or righteous man, that is, he who shall
finally be treated by God as such, shall live by
faith :"^h *he shall be justified and saved by*
trusting in the mercy of an almighty God
through Christ, and resting on the promise he
hath graciously made of pardon and salvation
even to sinful creatures, who shall by faith ap-
 12 *ply to him for righteousness and life. Now it*
is manifest that the law is not of faith, nor doth
it allow of such a way of justification ; but puts
it on another and most rigorous footing, insist-
ing on exact obedience to all its commands, and
declaring, (Lev. xviii. 5,) " that the man that
doeth them, shall live in or by them :" *he who*
perfectly conforms himself to these precepts
shall have a right to happiness in consequence
of them ; but he that breaks them must bear
the penalty without any farther assistance from
a law which, being in one instance violated,
must for ever condemn the transgressor.

12 *And the law is*
not of faith : but,
The man that doeth
them, shall live in
them.

13 *But ever adored be the riches of Divine*
grace, Christ hath redeemed us who believe in
*his name from the terrible curse of the law,*ⁱ *and*

11 *But that no*
man is justified by
the law in the sight
of God, it is evident :
for, the just shall
live by faith.

12 *And the law is*
not of faith : but,
The man that doeth
them, shall live in
them.

13 *Christ hath re-*
deemed us from the
curse of the law,

^h *The just shall live by faith.] As the*
apostle shews in the next verse that there
was no obtaining life by the law without
a perfect personal obedience, faith, which
stands here in opposition to it, must signi-
fify a firm belief of the promise of God,
and acting according to it in a dependence
upon Christ for righteousness ; which is
the way of justification that the gospel has
revealed. Compare note ^d, on Rom. i. 17,
Vol. IV. p. 16

ⁱ *Christ hath redeemed us from the curse*
of the law.] The curse of the law from
which Christ has redeemed us was that

which doomed us to eternal misery ; from
whence it hath been very plausibly infer-
red that the law of Moses was established
on the sanction of future punishments But
perhaps it may be solidly answered, that
the apostle, arguing concerning the law of
God in general, the breach of which did
certainly render obnoxious to future pun-
ishments, may mention the circumstance
of the Mosaic law leaving every presump-
tuous offender to die under a curse, as an
intimation of those melancholy prospects
with respect to futurity which we must
grant it certainly gave, even though we

being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

bought us off from that servitude and misery to which it inexorably doomed us, by *being* himself *made a curse for us*, and enduring the penalty which our sins had deserved: for such was the death which he bore in our stead; not only when considered as a capital punishment, which universally implies something of this, but as thus stigmatized by the express declaration of the law against every one in such a particular circumstance; *for it is written*, (Deut. xxi. 23,) "*Cursed [is] every one that hangeth on a tree:*" now Christ, as you well know, was hung upon a tree; he expired on the cross, and his dead body hung for some time upon it. And this, in his adorable con-

SECT.
v.
Gal.
iii. 13

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

14 descension, he submitted to for us and our salvation; *that* the curse having been borne by him in our room, *the blessing of Abraham* in all its extent of spiritual benefits, and that adoption which was given in him, *might come*, not only on believing Jews, but on the Gentiles also, *through Christ Jesus* the great anointed Saviour; and particularly, *that we*, even the whole church of Christian converts, *might, through* the exercise of a living and sincere faith in him, *receive the promise of the Spirit* as the seal of our adoption,^k both in the effusion of its miraculous gifts, so far as they may conduce to the edification of the church, and in the rich abundance of its saving graces.

should not suppose that it contained an express threatening of such punishments; which I do not see that it any where does, and which I think the learned Mr. Warburton has fully proved that it doth not. And it is evident that the course of the apostle's argument here implies, that all true believers are redeemed from the curse; and consequently, that he speaks of a curse, to which all, as sinners, were liable; whereas the Gentiles being under no obligation to the Mosaic law at all, could not possibly be directly affected by its curse, nor could indeed be at all affected by it, otherwise than in the latitude in which we have explained this passage.

^k *That we might receive the promise of the Spirit.*] It is justly observed by the learned Diodate here, that the plentiful effusion of the Holy Spirit of God had been so frequently promised by the prophets as the great blessing of the latter day, that it is here used as synonymous to the blessing of Abraham. And Mr. Howe very properly argues from hence the great importance of the Spirit, since the imparting it is represented as the great blessing by which the curse is removed; from whence (says he) it follows that the withdrawing and withholding it is the great calamity which falls upon men by their apostacy from God. See *Howe's Works*, Vol. I. p. 237.

IMPROVEMENT.

SECT. THROUGH the amazing goodness of God to us we share with
 v. the *Galatians* in this great privilege, that *Jesus Christ crucified*
 is evidently set forth among us. Let us make the object familiar
 verse to our view, to our hearts: and O that we may all feel its power-
 1 ful influence, to engage us to *obey the truth*, and to comply with the practical design of the gospel! O that none of the *enchantments* of this vain world may be able to draw us aside from a becoming regard to it! May those especially, who *have begun*
 3, 4 *in the Spirit*, and perhaps have *suffered* many difficulties already in the cause of religion, be concerned that they may not *suffer so many things in vain*, and after all their pretensions and hopes *make an end in the flesh*, by forsaking that excellent cause!

6, 7 That we may be deemed the *children of Abraham*, let us have the same *faith* with him; that *believing in God* as he did, and trusting in the promised *Messiah*, we may attain that *righteousness* which it is impossible to obtain *by the deeds of the law*, which insists upon perfect obedience, and passes sentence upon every one that has transgressed it. Nothing can be more important than to endeavour to impress our souls with this great and fundamental truth, that *if we are of the works of the law*, and trust
 10 in these for justification, *we are under a curse*. O that God may graciously thunder *that curse* in the ears of sleeping sinners, and make them sensible of their guilt and danger; that as *prisoners of justice*, yet in some measure *prisoners of hope*, (*Zech. ix. 12.*) they may *flee for refuge to lay hold on the hope set before them* in the gospel. (*Heb. vi. 18.*)

13 We need not go far for help. No sooner are we wounded (as it were) in *one* verse, than we find provision for our healing in *another*. For *Christ hath redeemed us from the curse of the law*; and this in a method never sufficiently to be admired, even by *making himself a ransom*, yea and becoming *a curse for us*; submitting, not only to great infamy and wretchedness in his life, but to an ignominious and accursed *death*, being *slain and hung upon a tree*. (*Acts v. 30; x. 39.*)

To him let us apply, that *the curse* may be removed; and with humble confidence in him, let us lift up our eyes in cheerful expectation, that though by birth we are *Gentiles*, the *blessing of Abraham* will come upon us, and that *through faith* we shall *receive the promise of the Spirit*. And *what promise* can be more valuable than this? *what blessing* more desirable, than, to be enlightened, to be quickened, to be sanctified, to be comforted
 14 *by the Spirit*? As *the just*, may we *live by faith*; and make it our daily request at the *throne of grace*, that God will implant and increase that Divine principle in our hearts, even such a *faith* as shall *work by love*, and prove a genuine principle of sincere and universal obedience.

S E C T. VI.

The apostle farther illustrates the stability and importance of the covenant made with Abraham as the father of believers, which the Mosaic covenant could not infringe, and to an application to which its greatest severities were intended to lead. Gal. III. 15, to the end.

GAL. III. 15.

BRETHREN, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.

GALATIANS III. 15.

I HAVE been speaking, brethren, of the blessings of the Abrahamic covenant, and have shewn, that, according to the original tenor of it, all his believing seed, whether they be or be not circumcised, must be entitled to many very valuable privileges. And herein I speak after the manner of men, and reason on the principles of common equity, according to what is the allowed rule of all human compacts; for though it be but the covenant of a man with his fellow creature, yet if it be once legally confirmed by mutual promise and seal, no honest man concerned afterwards cancelleth what was agreed to by it, or addeth any thing to it which should alter the terms of it, without the consent of the other stipulating party.

SECT. vi.
Gal. iii. 15

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, And to thy seed, which is Christ.

Now, to apply this to the case before us, the 16 promises relating to the justification of believers were spoken by God at first to Abraham, and to his seed, who are expressly mentioned as making a party with him in the covenant. And here by the way you will observe, that he saith not, "And to seeds," in the plural number, as speaking of many; but in the singular number, as of one, "And to thy seed;" not extending it to a variety of seeds, which might descend from him, but limiting what he says to one,^a

^a He saith not, "And to seeds," as of many, &c.] One would not easily allow that the apostle founds his argument on a presumption, that seed cannot signify a plurality of persons; since, (not to mention a thousand other texts,) in that very covenant with Abraham to which he refers, God said, Gen. xv. 5, *So shall thy seed be; that is, It shall be as numerous as the stars of heaven.* Nor can any instance be produced

in which the greatest number of persons to descend from any one are called his seeds. Therefore, with Bishop Burnet, (in his *Four Discourses*, p. 66,) I take it to be only the apostles saying, in *bad Greek* I confess, but with good sense and reason, that the promises made to Abraham are not only appropriated to one line of his descendants, that is, to those by Isaac; but centre in one illustrious person, with regard to

SECT. vi. *which is all to centre in Christ ; out of regard to whom that branch of Abraham's family from which he was to spring was in so remarkable a manner separated from the rest.*

Gal. iii. 16

17 *And this I say further, on the principles laid down above, [that] the covenant which was long before confirmed by the promise of God with respect to Christ, as the illustrious Seed referred to, and the great universal blessing exhibited in the promise, the law which was given at mount Sinai four hundred and thirty years after the date of it^b cannot disannul, [so] that it should make the promise void and ineffectual ; which it must have done if the observation of that law had been for the future the necessary means of*

17 And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 *justification and happiness. For if the inheritance of Abraham's blessing [be] suspended on such a condition as not to be obtained but by the observation of the law, it must then follow that [it is] no more the effect of the promise, which is indeed quite abrogated by such a clog : but it is evident that God freely gave [it] to Abraham by promise ; and therefore it must be left in such a state as that the honour of the promise may be secure, which otherwise would be abolished and disgraced. (Rom. iv. 13, 14.)*

18 For if the inheritance be of the law, it is no more of promise : but God gave it to Abraham by promise.

19 *But it may be objected, If justification and eternal life cannot be obtained by this means, to what purpose then [serveth] the law, or what significancy hath it ? I answer, That it was added after the promise was made, because of transgressions ;^c that the Jews might either be*

19 Wherefore then serveth the law ? It was added because of transgressions, till

whom the rest are made partakers of the great blessing exhibited in the *Abrahamic covenant*. And this interpretation I greatly prefer to theirs who suppose that Christ here signifies the *mystical body of Christ*, or the *aggregate of all believers* ; which interpretation will no more afford an argument from these words than the preceding. And if we suppose it merely a remark by way of illustration, I think no sense so easy as this which is favoured by ver. 19.

^b *Four hundred and thirty years after.*] To make out this computation, Dr. Whitby and several other commentators proceed thus. The first celebrated promise was made to Abraham, when he was seventy five years old ; (Gen. xii. 3, 4 ;) and from this date of it to the birth of Isaac, when

Abraham was an hundred years old, (Gen. xxi. 5,) was 25 years : Isaac was 60 when Jacob was born. (Gen. xxv. 26.) Jacob went into Egypt at 130. (Gen. xlvi. 9.) And the Israelites sojourned there (according to the *Septuagint*, Exod. xii. 40) 215 years, which completes the number. Compare note ^c, on Acts vii. 6, Vol. III. p. 82.

^c *It was added because of transgressions.*] As the law that was given by Moses neither did, nor could disannul the covenant made with Abraham, to which the Jews undoubtedly had a claim, the design of that law must therefore have been to engage those of his descendants that came under it to see their need of that covenant, and more effectually to recommend the

the seed should come, to whom the promise was made ; and it was ordained by angels in the hand of a mediator.

preserved from idolatry and other crimes, or that they might be convicted of their guilt in committing them, and so be taught to seek after a more effectual method of obtaining pardon, with an earnestness proportionable to the discovery it made of the malignity of their guilt : and with this view it was to continue till the illustrious *Seed should come*, even the Messiah, to whom the promise was made ; into whom both Jews and Gentiles being ingrafted by faith, when the gospel dispensation took place, should become without distinction the spiritual seed of Abraham, and be entitled to the blessings of the promise. Accordingly the law was given in a way agreeable to this design of it ; [and it was] ordained and promulgated by the ministration of *angels* at mount Sinai,^d and put in the hand of Moses, who was then appointed by God to act the part of a mediator between him and the people of Israel,^e and was authorized to attest (as it were) their mutual and reciprocal obligations to each other ; whereas the promise needed no mediator, but was immediately deposited by God in the hand of Abraham to whom it was made. Now we know that a mediator is not merely [the mediator] of one party, but at least of two, between

SECT.
vi.
Gal.
iii. 19

20 Now a mediator is not a mediator

20 Now we know that a mediator is not merely [the mediator] of one party, but at least of two, between

promise to them. And as the writings of the book of Genesis gave them a farther account of it than tradition had preserved, the law might be said to be added to that account because of transgressions ; as their transgressions, not only of the ceremonial but of the moral precepts, would appear more exceedingly sinful and dangerous, in proportion to the perspicuity of these precepts, and the awful solemnity with which they were delivered.

^d By the ministration of *angels* at mount Sinai.] That the law was given by the ministration of *angels*, is apparent from many passages of scripture ; (compare Psal. lxxviii. 17 ; Acts vii. 53 ; and Heb. ii. 2 ;) though the Logos did undoubtedly preside among them, and it was in his name that the proclamation was made by *angels*, as his heralds and attendants.

^e In the hand of a mediator.] It is a singular notion of Mr. Pierce on Heb. vii. 22,

that the mediator here spoken of is the order of Jewish high priests, who succeeding one another, were by virtue of their office mediator between God and the people. He pleads, "that the law is here represented as left in the hands of a mediator till the promised seed should come." But the clause *αχρις ελθη το σπυριμα*, till the Seed should come, will make very good sense if it be taken in connection with the preceding word *αποσθηθη*, and referred to what is said immediately before of the law being added ; as appears in the paraphrase. And the apostle's argument will be much better supported by referring this to Moses, who was particularly authorized by the Jewish people, as well as constituted by God, to mediate in the affair of receiving the law, which he transacted once for all. It is so unusual and unnatural a manner of speaking, to call a succession of men a mediator, that one would not willingly be forced on such an inconvenient interpretation.

SECT. vi. which he must pass, and by the nature of his office is to transact for both : *but God is only one* ; but God is one.

Gal iii. 20 *one party in that covenant made with Abraham of which we have been speaking, f and Abraham and his seed, including all that believe, both Jews and Gentiles, are the other. As Moses therefore, when the law was given, stood at that time between the Lord and Israel, (Deut. v. 5,) and did not pass between the whole collective body of Abraham's seed and the blessed God ; so nothing was transacted by him with relation to those for whom he did not appear ; and consequently nothing in that covenant wherein he did mediate could disannul the promise, or affect the right accruing to any from a prior engagement, in which the Gentiles were concerned as well as the Israelites : for no covenant can be altered but by the mutual consent of both parties ; and in what was done at mount Sinai by the mediation of Moses, there was none to appear for the Gentiles ; so that this transaction between God and the Israelites could have no force to abrogate the promise which extended likewise to the Gentiles, or to vacate a covenant that was made between parties of which one only was there.*

21 And shall it now be said, [*Is*] *the law then against the promises of God ?* And so far as the law takes place with regard to those who are under it, doth it not seem at least to implead in some measure, and to infringe upon that better state in which they who are brought into

21 *Is the law then against the promises*

^f *A mediator is not [the mediator] of one ; but God is one.] I have followed Mr. Locke's interpretation of this difficult passage, not without attentively comparing a variety of others. The learned Dr. Jenkins (in his Remarks on four Books, p. 136) interprets it, " This mediator is not a mediator of one and the same covenant with the former ; but God is still one and the same, an unchangeable Being, who will therefore adhere faithfully to his prior engagements." But this changing the sense of the word one, and putting so unusual an interpretation upon it, is a difficulty one would choose, if possible, to avoid. Nor can it be understood as if it were said, " Where a mediator is appointed to interpose his office, it is a sign the parties are at variance ;" but God is now reconciled : for neither does it appear that there was any controversy between God and Israel when Moses was appointed a mediator ; nor does God's being one properly signify being at peace. I shall mention but one other explication, which makes the sense of it as if it had been said, " Moses is not a mediator *ex oc,* of the one seed, to whom the promise was made ; and therefore could not act so as to give up his right, or that of the persons whose guardian and representative he was." But this would suppose a very unwarrantable change in the signification of one when applied to God, and takes it for granted, I think very unreasonably, that Christ was not concerned in giving the law from mount Sinai.*

of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

subjection to it, would otherwise have been? *God forbid*, that we should insinuate any thing of that kind! On the contrary, it was intended to be subservient to the promise, and the design of it in its remoter consequences, if rightly attended to and applied, was to lead the thoughts and hearts of those who are under it to an higher and better dispensation. *For if indeed there had been a law given, which could have given life, if any law, considered in itself alone, could have been to sinful creatures a sufficient means of justification and eternal happiness, then assuredly, righteousness should have been by the Mosaic law,*^s than which there is not any law

SECT.
vi.
Gal.
iii. 21

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

more holy, excellent, and good. *But so far is the law from introducing any justifying righteousness, that the scripture in revealing it hath plainly shut up all, both Jews and Gentiles, under sin, as so many condemned malefactors; for it hath stated the rule of duty in such a manner, that every man's conscience must, on considering and understanding that rule, certainly charge himself with sin. And it is wisely ordered in this manner, that they who are so convinced of guilt and misery, might look beyond it to be delivered from their lost condition, and that the promise of righteousness and life by faith in Jesus Christ, as the only means of justification, might be given and appropriated to them that truly believe in him for pardon and salvation; and thus the seeming severity of the sentence was intended so much the more to illustrate the grace of the promise.*

22

23 But before faith came, we were kept under the law, shut

The law then, which condemns every transgression, was designed to be preparatory for the discovery which the gospel makes of the way of being justified by faith: *but before this faith came to be exhibited, as the method of acceptance with God, we that were under the law stood on the foot of our own obedience before him; and having become obnoxious to Divine justice, and liable to death, the punishment of sin, were kept under the bond of the law, as condemned malefactors are guarded in close*

23

^s Righteousness should have been by the Mosaic law.] This was the law by way of eminence, to which therefore God would have done that honour, if he would have done it to any.

- SECT. vi. custody, *shut up* as prisoners under sentence,^h up unto the faith which should afterwards be revealed; there being no possibility of escape, till the Messiah came, and brought the happy tidings of a way to be justified and accepted, though we were before most justly condemned. So that the law, while it continued its authority over us, and held us under the rigour of its discipline, was as it were our schoolmaster, or the instructor of our childhood, to teach us our own sinfulness and the necessity of a better righteousness than our own; and so [to lead us] unto Christ, and to engage us, as condemned by the law, to have recourse to him who is the end of the law for righteousness, (Rom. x. 4.) that we might thus be justified by faith in him, and so obtain the benefit of the promise.
- 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- Gal. ii. 23. But when this faith once came to be fully revealed by the gospel dispensation, we then passed over to a more liberal and happy state; and being instructed in the knowledge of Christ, we are no longer under the discipline of a schoolmaster as children in a state of minority, and have no such need of the law, as we had formerly, to direct us to him. For having believed in Christ, as he is discovered in the gospel, ye are all, without distinction, Gentiles as well as Jews, the sons of God by faith in Christ Jesus,ⁱ and are now as it were brought into an adult state, in which you have a claim to higher privileges, and to greater freedom, than you had before. For as many of you as have been baptized into Christ, and so have taken upon you the solemn profession of his religion, may thus
- 25 But after that faith is come, we are no longer under a schoolmaster.
- 26 For ye are all the children of God by faith in Christ Jesus.
- 27 For as many of you as have been baptized into Christ,

^h Shut up as prisoners under sentence.] The apostle having shewn in the preceding verse, that all were shut up under sin, what he now adds of the Jews being shut up, does not so much refer to the fatigue of ceremonies (though some have explained it so) as to the condemnation under which the violation of the law brought the transgressors of it; according to the grand argument so largely insisted upon by St. Paul in his epistle to the Romans, chap. iii. 9—23.

ⁱ The sons of God by faith in Christ Jesus.] It may perhaps be objected, "We might

have been the children or the sons of God, though we had still continued under a schoolmaster:" but we should not then have appeared under the character of such, as the apostle argues in the beginning of the next chapter. But perhaps the particle *καὶ* may here signify now; and so it may introduce the following application of the premises laid down before in more general terms. It seems that *καὶ υἱοὶ θεοῦ* here signifies such a master or governor as hath a power of restraining and correcting children in a manner that suits only an infant state, or that of early childhood.

have put on Christ. be said to *have put on Christ*,^k and to be clothed with his character and covered with his righteousness; and by the interest you have in him by faith, are so united to him as to appear one with him in his state of liberty and felicity. So

sect.
vi.
Gal.
iii. 27
28

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

that now the distinctions, which were before so much regarded, are in a manner done away, and have an end put to them, by this happy union; and *there is neither Jew nor Greek*, but the latter has the same privileges with the former, and the former may without offending God use the same freedom in approaching to him with the latter: *there is neither bond nor free*, but slaves are now the Lord's freemen, and freemen the Lord's servants; and this consideration makes the free humble, and the slave cheerful, and swallows up in a great measure the sense of his servitude: *there is neither male nor female*, but all are now admitted to that initiatory ordinance of baptism which comes in the place of circumcision that was appropriated to the males; and this happy state of equality, into which, with respect to spiritual privileges, both sexes are brought, may justly prevent that tyranny over the weaker which in some places hath so shamefully prevailed: *for ye are all one in Christ Jesus*, and are all equally accepted in him; and being made one body in him, believers, of whatever nation, or sex, or condition they be, are all cemented in the bonds of holy friendship, and animated with the views of the same happiness.

29

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

And if ye [be] Christ's, and are by faith united to him, who is the promised Seed, in whom all nations shall be blessed, *then are ye the true seed of Abraham*, and equally are so, whether ye are circumcised or not; and, in consequence of this, ye are *heirs in virtue of the promise*, and may look upon the best blessings promised to that holy patriarch as your own, though you have no inheritance in the land of Canaan, and pretend to claim nothing by virtue of a natural descent.

^k *Have put on Christ.*] Mr. Locke here observes, that by their *putting on Christ* it is implied, "that to God, now looking on them, there appears *nothing but Christ*: They are, as it were, covered

all over with him, as a man is with the clothes he has put on. And hence, in the next verse, it is said, *they are all one in Christ Jesus*, as if there were but that one person."

IMPROVEMENT.

SECT.
VI.
verse
26, 29

LET us rejoice in those *spiritual privileges* to which *all true Christians* are now equally entitled ; and charge our souls with those *obligations* which necessarily attend them. Let us look upon ourselves as *the children of Abraham*, as entitled to the noblest of those *promises* which God made to that excellent saint ; even to that great and comprehensive *promise*, (which is *all the salvation*, and *all the desire*, of every true child of Abraham,) namely, that *God will be a God to us*. (Gen. xvii. 7, 8.) Let us approve ourselves his genuine *offspring* by imitating his *faith* ; and always remember, that, having been *baptized into Christ*, we have so *put on Christ*, as to be obliged to *resemble him* in his temper and character.

28 If we desire to share the blessings and glories of that *one body* of which *Christ* is the great and glorious *Head*, let us not lay a disproportionate stress upon any thing by which one *Christian* may be distinguished from another ; but endeavour, as *one in Christ Jesus*, to be *one* in affection and friendship to each other : and let those who seem to have the greatest advantages, condescend to them that seem most their inferiors.

21 Giving up all expectations of *life* from any *law*, since that of *Moses* could not give it, let us look for *glory, honour, and immortality* by the *gospel* ; and be very thankful for the knowledge we have of *the Mediator of a better covenant* than that in which *Moses* was appointed to *mediate*. And as *the law* was given, *not to disannul the covenant of promise*, but with a view to be subservient to it, and to point out *Christ*, let us apply to him for *righteousness* and *life* ; and *in him*, as that *one Seed of Abraham* in whom all the families, *all the nations* of believers *were to be blessed*, let us centre our hopes, and be very solicitous that we *by faith* may be united to him, and so may have a claim to all the privileges of *the promise* under him.

24 Thus let us continue to make use of *the law*, not as the foundation of our hope towards God, but as *our schoolmaster to bring us to Christ* by the discovery it has given of our need of him : and, being sensible that it hath *shut up all under sin*, from which we cannot be delivered but by *the faith* the *gospel* hath *revealed*, may we be led to seek the benefit of *the promise*, that, being *the sons of God by faith in Christ Jesus*, we may be *heirs* of eternal life and blessedness.

S E C T. VII.

The apostle illustrates the superior excellency and freedom of the state into which believers as the sons of God are brought by the gospel, above the state which they were in before under the law, when they were only as minors under a rigorous tutor : and at the same time he reproves the Galatians, that they were no more resolute in adhering to that better dispensation, the first tidings of which they had received from him with so much affection. Gal. IV. 1—20.

GAL. IV. 1.

GALATIANS IV. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ;

I OBSERVED to you, my friends; a little before, that while we were under the law, we were as in a state of minority ; (Chap. iii. 24, 25 ;) Now, for the further illustration of that thought, by what is known to be the usual method of dealing with children, *I say, [that] so long as the heir of the most plentiful estate is a child in his nonage, he, with respect to the possession and free use of it, and to the right of managing it in his own person, differeth nothing from a servant, or bond man, though he be in title and by right of inheritance lord of all: But during his minority he is under the authority and restraint of governors and guardians, to whose tutorage and management he is committed, till the time appointed by the father when he shall be deemed of age, and be at liberty to manage his affairs himself. So likewise we, who, having been Jews before, have now embraced the faith of the gospel, when we were but as children in minority, though we had the promise and hope of the Messiah, were held in bondage under the discipline of the law ; in which we were employed, in a way suited to the imperfect circumstances of an infant state, about worldly elements,* or about those inferior things which are but like the letters of the alphabet when compared with that sublime*

SECT. vii.
Gal. iv. 1

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world :

* *Worldly elements.*] The Jewish rituals might be so called, not only on account of the relation which they had to *worldly things*, by which they were adapted to the low conceptions of *children*, who are most affected with sensible objects, and have no taste for spiritual and heavenly things ; but also, because the *same kind of things* had before obtained in the *world*, and were

in use among the *heathens*, though under the *Mosaic law* they were directed to a better object and end. Some would consider it as referring to the *unfitness* of the Israelites, in the infancy of their commonwealth, for receiving a more rational and sublime plan of *religion*, having been used in Egypt to so many pompous ceremonies,

- SECT. sense which they may be the means of teaching,
vii. when their power is duly understood, and the
use of them become familiar to the mind : *But*
- Gal. *when the fulness of the time*, which had been
iv. 4 marked out by the prophets for the accomplish-
ment of this great event, *was come*, and we were
arrived at the age appointed by our Father for
entering upon our adult state, *God sent forth his*
own Son, to give us the inheritance of the prom-
ise he had made of pardon and salvation, and
bring us to a state of liberty and happiness.
For to this end it was that the Messiah came ;
and that he might effect this grand design, he
was pleased indeed to appear in a most humble
form, taking upon him mortal flesh, *made of*
the substance of a woman, according to the
great original promise, (Gen. iii. 15,) and was
thus *made under the discipline of the Mosaic law*
5 in all its rigour ; *That* so by his submitting, not
only to the precepts of the law, but likewise to
the penalty and curse of it, *he might redeem*
them who were under the yoke and curse of the
law, and bring us into an happy liberty, both
from the sentence of it, and from any future
obligation to obey the ceremonial part of it ;
that, instead of that servile spirit which the law
breathed, *we might* all, as believers in Christ,
receive the adoption of sons, and see and know
the happy privilege to which we are advanced
6 in consequence of it. For unto all who are
partakers of it, it is attended with the most joy-
ful and beneficial effects ; *and because ye are*
thus admitted by the gospel to the full character
and dignity of his *sons*, *God hath graciously sent*
forth an abundant effusion of the Spirit of his Son
into your hearts, O ye believing Galatians, as
well as into the hearts of the Jewish converts,
crying, Abba, Father ;^b giving us all, both Jews
and Gentiles, in our different languages, an equal
freedom in addressing ourselves to him with
the overflowings of filial confidence and love.
- 7 *So that* now, O Christian, whatever be thy
rank or station, or whether thou be Jew or
- 4 But when the
fulness of the time
was come, God sent
forth his Son made
of a woman, made
under the law,
- 5 To redeem them
that were under the
law, that we might
receive the adoption
of sons.
- 6 And because ye
are sons, God hath
sent forth the Spirit
of his Son into your
hearts, crying, Ab-
ba, Father.
- 7 Wherefore thou

^b *Crying, Abba, Father*] The learned
Mr Selden (*de succ. in Bonna Def. cap. iv.*)
hath brought a very pertinent quotation
from the *Babylonian Gemara*, to prove that
it was not allowed to slaves to use the title

of *Abba* in addressing the *master* of the
family to which they belonged, or the cor-
respondent title of *Imma*, or *mother*, when
speaking to the *mistress* of it.

art no more a servant, but a son ; and if a son, then an heir of God through Christ.

Gentile, *thou art no longer to look upon thyself as a servant or bond man, or as standing on a level with such an one in point of present enjoyment ; but, on the contrary, as admitted to the liberty and freedom of a son at age : and if thou art indeed a son in such circumstances, then it follows, by an happy consequence, that thou art an heir of all the promises of God through Christ, and hast a claim to God himself, as to thv father and thy portion.*

SECT.
vii.
Gal.
iv. 7

8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

But if this was the case with the Jewish converts, that they were in a state of servitude while they continued under the law, the bondage of the Gentiles in their unregenerate state must have been greatly worse ; and it is still more absurd and unreasonable as to you Gentile converts, that when you have been called into a glorious liberty by the gospel, you should not entertain such liberal sentiments as are suited to it, but should be willing to submit to another servitude : for then indeed, when ye knew not the only true God and the way of being accepted with him, ye were in bondage to those stupid idols which by nature are no gods ;^c and greatly were your rational natures debased by so ignoble and absurd a service. But now, after that ye have known the mind and will of God, or rather are so happy as to be known of God, and he has shewn his favour to you, and brought you to the knowledge of himself by the instruction of his word and by the influence of his Spirit, how turn ye again into another kind of servitude to the weak and poor elements of the Mosaic ceremonies,^d which are

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly

^c *Ye were in bondage to those which by nature are no gods*] It is evident here, that though these Christians had before their conversion been idolatrous Gentiles, the Judaizing teachers were desirous of subjecting them to the Mosaic ceremonies : from whence it appears how much those learned writers are mistaken who think the Jews only imposed these ceremonies on those who were already, as they affect to call them, *Proselytes of the gate*, or worshippers of the true God : and how vain is the attempt to prove from hence, that the injunction of *abstaining from blood* is to be considered as peculiar to them

^d *Weak and poor elements.*] The ceremonies of the law were weak, as they had

no sufficient power to cleanse the soul from sin, and justify the sinner in the sight of God ; and poor, as they could not confer the spiritual riches of the gospel, pardon and peace, and the assurance of enjoying life and happiness. Besides which it is to be remembered, that those who were most zealous for imposing the observance of the Mosaic ceremonies on the Gentile converts, were of the sect of the Pharisees, (Acts xv. 5,) who therefore would not fail to impose a great many additional observances, taught only by the tradition of the elders ; which may sufficiently account for the low terms which the apostle uses upon this occasion. Compare Rom. viii. 3 ; and Heb. vii. 18.

- SECT. so far beneath that glorious and happy state into elements, whereun-
 vii. which ye are called ? Elements to which ye un- to ye desire again to
 ——— accountably desire again to be in bondage anew,^e be in bondage ?
 Gal. changing indeed the form and object of your
 iv. 9 ceremonies, but retaining many of the same low,
 10 perplexing, and unprofitable observances. Foras 10 Ye observe
 under heathenism you had your frequent feasts days, and months,
 in honour of imaginary deities, so now ye ob- and times, and
 serve the Jewish solemnities with as scrupu- years.
 lous an exactness ; even your sabbath days, and
 the beginning of your months or new moons,
 and your times of grand festivals, and your sab-
 11 batical years, and those of jubilee. Indeed, 11 I am afraid of
 my brethren, when I think of these things, I am you, lest I have be-
 afraid of you, lest it should be found that I have stowed upon you la-
 bestowed upon you so much affectionate labour bour in vain.
 in vain,^f while, after all the pains that I have
 taken to instruct you in the faith and liberty of
 the gospel, you appear to act as if you had for-
 gotten what I taught you, and would be seeking
 justification from the law.
- 12 Give me leave, brethren, while I am thus ex- 12 Brethren, I be-
 postulating with you and reprovng you, most seech you, be as I
 earnestly to beseech you with all tenderness, that am ; for I am as ye
 ye be as I [am ;] that ye maintain the same af-
 fectionate regard for me as I bear towards you ;
 and that ye candidly receive those sentiments,
 which I, to whose authority in the church ye can
 be no strangers, have been inculcating upon you.
 And this I may the rather expect from what
 I have experienced in myself ; for it is well
 known there was a time when I [was] as ye
 [are,] as much bigotted to the Mosaic rituals
 and Pharisaic traditions as any of you all can
 be ;^g but God hath now taught me better ;

^e Ye desire again to be in bondage anew.]

It is certain they could not be said to be in bondage to the Jewish ceremonies anew who had never been acquainted with them ; but it was a bondage in some measure of the same kind ; and that is all that can be intended here. I cannot think *αγαθὸν* should be rendered from above ; as if the meaning were, they had received such notice or demands from Jerusalem.

^f I am afraid of you, &c.] Some have observed, there was a greater reason for this apprehension, as the fixing the time of the Jewish feasts depended upon the grand sanhedrim ; so that their observing

them would bring them into such an intercourse with and dependence upon that court as might be greatly to the hazard of their Christianity.

^g I [was] as ye [are,] &c.] The words *καθὼς ὡς ὑμεῖς* are ambiguous, and may either signify, I was, or I am as ye are. Our translation takes them in the latter sense ; and then it must express his unanimity with them, which he urges as an argument for their unanimity with him, and affection to him. And as this suits the connection with the latter part of the verse, I have expressed that sense in the paraphrase ; though the

are: ye have not injured me at all. and that your hearts may also feel the power of his grace, and every prejudice may be subdued and rooted out, I am solicitous that the

purity of that truth which I have learnt in so extraordinary a manner, and which I have faithfully preached among you, may continue with you. Remember too, that I am Paul your apostle and your friend, for whom you have formerly expressed the highest affection; and as, whatever instability you may have shewn as to some important doctrines which I taught you, *ye have not personally injured me at all*, I can have no ill will to you, nor any inclination to find fault with you on my own account.

SECT.
vii.
Gal.
iv. 12

13 Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

But, whatever change may be in you, I still retain the same affectionate regard I manifested for you at my first coming to you, when I was treated, by you with the greatest respect, and you esteemed yourselves happy under my ministry, notwithstanding all the disadvantages that attended it: for *ye well know that I preached the gospel among you at first*, when ye were entire strangers to the happy contents of it, *in the infirmity of the flesh*, and indeed with a great mixture of weakness in my manner of expressing myself; which was the consequence of that disorder in the whole system of my nerves, that was occasioned by the revelations I had the honour to receive some time before I

14 And my temptation which was in came among you: And yet with respect to 14 this *my temptation that was seated in my flesh*,^h

former seems *preferable*, as more weighty, copious, and striking, and indeed I think more natural too; for it is certain many of them were much prejudiced against him, (chap. i. 6; iv. 16.) while he was most tenderly affected towards them

^h *My temptation that was in my flesh.*] What the apostle here refers to must have been so well known to the Galatians, that it was needless he should give a particular description of it in his writing to them. Dr. Hammond and others explain it, of the persecutions which he suffered for preaching the gospel: but these could be no cause why the Galatians should despise him, and were so far from making him contemptible, that they must rather be an inducement to their receiving him with more respect, when he could bear such

sufferings in vindication of the doctrine he delivered. The apostle speaks of it as an *infirmity* and *temptation seated in his flesh*, which by the effect it had upon him might render both his person and his speech obnoxious to contempt, and have a tendency to make him despicable in the eyes of others; agreeable to which he elsewhere mentions it as objected to him, that *his bodily presence was weak, and his speech contemptible*, (2 Cor. x. 10,) and, on the whole, there seems to be so manifest a resemblance between his representing *this temptation as in his flesh*, and what he says of *the thorn in the flesh*, that was given to *humble him after the abundance of his revelations*, (2 Cor. xii. 7,) that I can see no room to scruple why we may not take it for an effect of that memorable circum-

- SECT. (for a temptation indeed it was, and sometimes my flesh, ye despised not, nor rejected
vii. threw me into greater anxiety than it ought to have occasioned,) I had however the consolation; but received me
Gal. as an angel of God,
iv. 14. tion to see, that *you did not despise it, or reject [me] with scorn* on account of it ; but, on the contrary, struck with the importance of my message and those evident proofs of a Divine cooperation that attended it, ye *received me* as if I had been *an angel of God* come down from heaven to you, [*yea*] with *as much affection and submission* as it can be supposed you would have shewn to our Divine master *Christ Jesus* himself, if, instead of sending me as his messenger and ambassador, he had visited you in
15 person. *What was then your felicity ?*ⁱ and how great was the sense you had of your happiness, upon your first receiving the glad tidings of the gospel from me, when such a change was made in your state, and your hearts were under the impulse of such holy affections, as that you could not but congratulate yourselves and me upon it ? you cannot surely have forgot it ; for *I bear you witness, that if [it had been] possible you could have done it, and I could have received any benefit by it, you would even have plucked out your own eyes, and have given them to me,* as a convincing proof of your affection for me. And why should there now be
16 such a change in your disposition towards me ? *Am I therefore become your enemy,* or have you any reason to account me such, unless it be *because I tell you the truth,* and bear a faithful testimony to the uncorrupted gospel which I desire to maintain among you in all the purity in which I planted it ?

15 Where is then the blessedness you spake of ? for I bear you record that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth ?

stance which must have happened some time before his preaching first to the Galatians, and was attended with such consequences as might still be discernible in him, since it was *not removed* on his desire to be delivered from it. See note ⁱ, on 2 Cor. xii. 7, Vol. iv. p. 472.

ⁱ *What was then your felicity ?* Some think that St. Paul here refers to the high things which they spake of *himself*, and to their *blessing him* for what he taught them ; and Mr. Locke would have it, that the sense of this clause must be, "What benedictions did you then pour

out upon me ?" But howsoever this would be, the consequence of their *accounting themselves happy* in having him for their *apostle*, and being instructed in the gospel by him, that upon this they would be *heaping blessings on him*, in testimony of the high regard which they had for him ; it does not suit so well with the original, which rather is expressive of the sense they had of *their own happiness* in being enlightened by him in the knowledge of the gospel ; for such appears to be the proper meaning of the words $\mu\alpha\kappa\alpha\rho\iota\sigma\mu\epsilon\theta\epsilon$ $\mu\mu\alpha\upsilon$. Compare Rom. iv. 6, 9.

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

I do not indeed impute this alienation of affection wholly to yourselves; for I know that a great many dishonest artifices have been used to prejudice your minds against me, and there are those among you who would endeavour to persuade you that *they zealously affect you*, and have an extraordinary concern for your welfare, [but] are not upright and sincere, and what they aim at is *not well*, as they are seeking to subvert the truth, and to seduce and draw you off to their own sentiments; yea, they would quite exclude and shut us out from any share in your regards,^k that ye may zealously affect and be attached to them, and, having engrossed you to themselves, they may thus have an opportunity of promoting their own secular views at your expense. But it is fit you should remember, 18

SECT.
vii.
Gal.
iv. 17

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

that [it is] good for you to be zealously affected always in that which is good:^l for as the beauty and excellence of zeal is to be estimated, not by the degree of it considered in itself, but by the object to which it is directed; so too the warmth of your affection towards an object truly worthy of it should be at all times equally maintained; and the same fervent zeal which you have formerly expressed, ought to be manifested by you, not only when I am present with you, but in my absence too, if you really think me to deserve your regards, and have indeed received the truth in the love of it.

19 My little children, of whom I travel,

What shall I say to you, my dear little children, of whom I hoped I had begotten you in Christ Jesus through the gospel? (1 Cor. iv. 15.) I am in great anxiety of heart concerning you, and am so earnestly solicitous you may be

^k They would shut us out.] Though most copies read it *ἐκλείσαι ὑμᾶς*, the sense appears more natural and easy, if we read us rather than you; and as there is no doubt but the apostle here refers to the endeavours used by their false teachers to alienate their affections from himself, it may induce us to prefer this reading, which has the countenance of some copies, and upon this account is put by our translators in the margin.

^l To be zealously affected always in that which is good.] *Ἐν κἀλλῷ* either may refer to

a good person, or a good thing, and may be understood of their continuing zealous in their affection, either to himself, or to the truth that he had preached. But as the apostle had been speaking of himself in the foregoing verses, he likewise seems to have still in view the warmth of their affection to him when he was present with them; though he expresses it in a graceful way, with such a latitude, as may include their zeal for his doctrine, as well as for his person: and I have chosen, therefore, not to limit it to either in the translation.

SECT. found to have received the grace of God in ail in birth again,
 vii. truth, that I declare, with all the undissembled until Christ be form-
 Gal tenderness of a most affectionate parent, *I trav-* ed in you,
 iv. 19 *ail* as it were *in birth again*, and am in pangs
 about you, *till Christ be fully formed in you*, and
 I have the happiness to see clear evidences of
 the prevalence of true Christianity in all its
 branches in you, by which it may appear you
 are renewed after the image of Christ, and are
 20 really brought to a life of faith in him. But 20 I desire to
 since I find you have lost so much by my ab- be present with you
 sence, and have unhappily been set upon by now, and to change
 those who have took the opportunity of it to my voice ; for I stand
 practise upon you, *I could heartily wish to be in doubt of you.*
present with you even now, and to see cause to
change my voice towards you, so as to speak to
 you in terms of greater confidence, assurance,
 and complacency, than I now can ; *for indeed*
I am in great doubt and in much perplexity *about*
you ; and though I do not absolutely despair of
 your recovery and establishment, yet I am not
 without very discouraging apprehensions lest,
 after all the pains that I have taken with you,
 the good effects of my labours among you
 should in a great measure be lost.

IMPROVEMENT.

verse As the church in general was *in its minority* till the full reve-
 1, 2 lation of the gospel came, so is every true member of it *a minor*
 while he continues in this world, and is in many instances *infer-*
rior to some who have no part in the *inheritance* ; but the time
 will come, when, as an *heir* who is deemed *of age*, he shall be
 admitted into *full possession* ; and it will amply and immediately
 repay all the abasements and mortifications of that state in which
 the wisdom and love of our *heavenly Father* hath at present
 placed us.

4, 5 The grand foundation of this hope is that infinite *love* which
 we can never sufficiently acknowledge and admire, even the love
 of God our Father, in *sending forth his Son* at the appointed time,
made of a woman, and *made under the law*, subject at once both
 to its precepts and its penalty, *to redeem us* when we were under
 its condemning sentence, and to introduce us to all the privileges
 of that Divine *adoption* which we *receive* from him. May each
 of us, in consequence of it, receive more and more of that *spirit*
of adoption whereby we may be enabled to raise our souls to God,
 with all the holy overflowings of genuine filial affection, while

we daily cry, *Abba, Father*, "Send forth, O God, this *Spirit of thy Son into our hearts*, whatever worldly benefits and delights thou mayest deny us; that we may thus rejoice in the assurance that we are *heirs of God through Christ*, and may be able to glory in this, that *the Lord is our inheritance!*"

If we thus *know God*, being delivered from the *bondage of corruption*, and from those *idolatrous regards* to the creature, to which our hearts are naturally so inclined; let us acknowledge that it is because we *rather have been known of him*, and being apprehended by his grace, he hath received us into the number of *his sons*, and given us the knowledge of *the truth as it is in Jesus*. Let us act suitably to such a character, and be solicitous to maintain the *purity of that religion* by which we are brought to such exalted dignities and hopes. And let our hearts be always open to receive *the truth* in the love of it; *not despising the infirmities* of those that preach the gospel to us in faithfulness, nor allowing ourselves at any time to look upon them as *our enemies*, for the plainness with which they may *tell us the truth*; which is sometimes the case with regard to those who might once have been ready, in the forwardness of their zeal and affection, almost to *have plucked out their own eyes* for ministers whom they afterwards slight and forsake.

Let us labour after a *steadiness* in our temper and conduct, and take heed that *our zeal* be so guided as that it may centre upon *objects truly good*, and may continue to act in proportion to their excellency; always suspecting those principles and those persons who would *alienate our hearts* from any of the *faithful servants of Christ*, because they do not agree with our sentiments about the *circumstantials* of religion.

Such as the apostle *Paul* expresses here with so much tenderness will be the *desires* of every faithful minister for the *spiritual children* which God hath given him: and where he sees reason to *stand in doubt* of any of whom he had once good hopes through grace, lest perhaps he should *have bestowed upon them labour in vain*, it will give him a deep and a tender distress, and he will, as it were, *travail in birth again, till Christ be formed in them*. His very heart will be in pain for this: and what can be a greater or more worthy object of desire? O that it might appear that *Christ is formed* in the very souls of *all* that are called by his name! So would *ministers* have a firm foundation of joy in them, and *they* of hope towards God for that eternal happiness which can only be built upon *Christ*; upon *Christ formed in them*, as the only well grounded *hope of glory*. (Col. i. 27.)

SECT.
vii.
verse
7

19, 20

11

S E C T. VIII.

The apostle illustrates the subject of his foregoing discourse by an allegory borrowed from what is written of Sarah and Hagar, and their respective seed. Gal. IV. 21, to the end. V. 1.

GALATIANS IV. 21.

SECT.
viii.
Gal.
iv. 21

I HAVE been saying a great deal to take you off from any further thoughts of becoming subject to the Mosaic law : but if you still have any inclination to it, *tell me now, ye who are desirous of being under the law, do ye not hear and call to mind what is said in the book of the law itself, which is so often read in your assemblies? There is a passage even in the first book of that sacred volume, which is very capable of being improved to your instruction, if you rightly enter into it. For it is written there, (Gen. xvi. 15, and xxi. 2, 3,) that Abraham the great patriarch, in a descent from whom so many are ready to glory, had two sons, who, though equally related to him, were by no means equal with regard to the blessings which they were to inherit : the one of these he had by Hagar a bond woman, and the other by Sarah a free woman, whose name signifies a Lady or Princess, and so may be understood as importing not only liberty, but authority. But there was a great difference between them ; for he [who was born] of Hagar the bond woman, that is, Ishmael, was born only according to the flesh, and produced in the common order of nature, without any particular promise of God, or any unusual interposition of his power and providence ; whereas he [who was born] of Sarah the free woman, that is, Isaac, [was born] by virtue of the promise, when his parents were in the course of nature absolutely incapable of producing a child ; and upon him the peculiar blessings of the Divine promise were entailed.*

24 Now I would lead you to an evangelical improvement of this remarkable and mystical fact ; which contains many concurrent circumstances, so nearly resembling what we now observe with regard to the Jewish and Christian religion, and

GAL. IV. 21.

T E L L me, ye that desire to be under the law, do ye not hear the law ?

22 For it is written, that Abraham had two sons ; the one by a bond maid, the other by a free woman.

23 But he who was of the bond woman was born after the flesh ; but he of the free woman was by promise.

24 Which things

are an allegory : for these are the two covenants ; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children ;

26 But Jerusalem which is above, is free, which is the mother of us all.

the professors of both, that I cannot but propose them to you as *things that may be profitably allegorized*. For these two persons (Hagar and Sarah) are, that is, may well be considered as representing, *the two celebrated covenants*, or the two dispensations of the law and gospel, the tenor of which is so different: *the one* that was delivered *from mount Sinai*, is that which bringeth forth her children to bondage, which is Hagar, whose servile disposition and state may be considered as an emblem of that less ingenuous dispensation. *This Hagar, I say*, whose name signifies a Rock, is a representation of those who are under the law given from *mount Sinai in Arabia*,^a in the deserts of which the Hagarenes who descended from Ishmael were settled ; and it answers in the allegory to the present state of the earthly Jerusalem, which with her children is in a state of bondage, as being in subjection to so many ritual observances, and under a sentence of wrath on the commission of the least wilful offence, which hath the greatest tendency to produce a mean and ingenuous fear. *But the Jerusalem above*, or that celestial society to which all that believe, both Jews and Gentiles, are come, and are united, under the new and better dispensation of the gospel covenant, is the free woman, answering to Sarah in the superior character and state to which it introduces us, and is indeed the mother of us all ;^b to whom we as Christians do all belong, and by virtue of our relation to whom we not only are at present in a more liberal and happy condition, but become heirs,

^a *This Hagar, I say, &c.*] The particle *ἡ* cannot here have its illative force, since it would be very injurious to the apostle to suppose he meant to argue thus, *Mount Sinai is Hagar — for this Hagar is Mount Sinai*. It must therefore here signify the same with *I say*, and only introduce the repetition of a thought which the apostle was desirous to inculcate ; as it often does elsewhere. Compare Rom. iii. 2, and xv. 27.

^b *Jerusalem above is the free woman, which is the mother of us all.*] Some have thought the apostle here suggests an

argument to prove the liberty of the Christian Church from the great number of its converts, which would have rendered the observation of many of the Mosaic precepts impossible : but that intimation, if intended, must have been very obscure. It is more reasonable to conclude that he refers to the free genius of Christianity, which, when compared with Judaism, is extremely obvious, and made it evidently fit, in the illustration of this allegory, to consider the free woman, that is, Sarah, as representing the church under this noble form.

SECT. as Isaac was, of the promises which God was
viii. pleased to make to our father Abraham.

Gal. And there is a passage in the prophecy of
iv. 27 Isaiah, which may naturally suggest such a
thought: *for it is written there,*^c with refer-
ence to the greater freedom and enlargement
of the church in the times of the Messiah,
(Isa. liv. 1,) “*Rejoice, and be exceeding glad,
thou barren, who for a long time didst not bear;
break forth into singing, and cry aloud for joy,
thou who didst not travail in birth: for such
is now thy happy state, that many more are
the children of the desolate than of her who had
an husband.*” The children of the Christian
church, the spiritual seed of the true Sarah,
shall (as the prophet there suggests) be abun-
dantly more numerous than those of the Jew-
ish ever were; and what we see at present of
its enlargement and prosperity may encourage
our faith in the promises relating to its yet

27 For it is writ-
ten, Rejoice, thou
barren that bearest
not; break forth and
cry, thou that trav-
ailest not: for the
desolate hath many
more children than
she which hath an
husband.

^c For it is written.] Mr. Pierce has a learned and ingenious *dissertation* (at the end of his paraphrase on the Philippians) to prove that the *apostle* here asserts that Isaiah, in the passage he quotes from his prophecy, points out the *allegorical correspondence* between the *Christian church* and Sarah, on which he had been insisting in this section: and accordingly this critic renders those words in ver 24, *ἀλληγορούμενα*, which things are allegorized, that is, are actually turned to this sense by the prophet; who (as he says) calls out, in this livth chapter, to some woman celebrated for having children after long barrenness, to shew that something like this should happen after the sufferings and resurrection of the Messiah, which had been foretold in the liii^d. And having observed that no person mentioned in the *Old Testament* can so properly be addressed in such language as Sarah, who in respect of children might be called *desolate*, whereas Hagar was the *married wife* and *mother*, he thinks it reasonable to conclude from hence, that she was referred to by Isaiah, as St. Paul according to him asserts in this text. But, not to insist on the impropriety of giving Hagar, who was only a *slave* and a *concubine*, the character and title of the *married wife*, in opposition to Sarah, the principal *wife* and undoubted

mistress of the family, I think the context in Isaiah plainly shews that the prophet refers to the *future conversion* of the Jews, and the increase and prosperity of that happy nation after its long rejection, as far exceeding what it had known before in its most favoured state. (Isa. liv 6, & seq.) And therefore I would choose to explain this passage in St. Paul, as an *allusion*, rather than an *argument*; which frees it from many objections and embarrassments to which it would otherwise have appeared liable. If any should urge that such glosses are of little importance, it may be sufficient to reply, that they were much in the *Jewish taste*, and that we may assure ourselves that the *apostles* were preserved from any thing in them which was not perfectly agreeable to the *mind of the Spirit*. On the whole, I entirely agree with Mr. Chandler, that this part of the *epistle* was not intended to *prove* Christianity, but to *illustrate* the different genius of that and Judaism, and to shew that not all the *carnal* descendants of Abraham, but the *spiritual* offspring only, were *heirs*, even according to the principles which the Jews themselves readily admitted. See Chandler of miracles, p. 345, 346. And Dr. Sykes's interpretation agrees with this. Compare Sykes on the Truth of Christianity, p. 198, 199.

more universal spread and brighter glory in the latter day. SECT. viii.

28 Now we, brethren, as Isaac was, are the children of promise.

Now, to apply what I have been saying to ourselves, *we, brethren, like Isaac, are the children of Abraham*, not according to the flesh, but as born of the Spirit in virtue of the promise; and so are heirs of the blessings of the covenant, whether we be Jews or Gentiles, in consequence of our believing in Christ, and being united to him, as the Seed in which it was declared that all the families of the earth shall be blessed. *But* indeed the parallel holds farther still, in this respect; that *as then he who was born after the flesh*, that is, Ishmael, in whose production there was nothing beyond the common course of nature, mocked and derided, and so persecuted him [who was born] after the Spirit, that is, Isaac, who was produced as the spiritual seed by the special energy of God's miraculous power, *even so [it is] now*; the carnal Jews, who are the seed of Abraham after the flesh, abuse and persecute us Christians, who are Abraham's seed after the Spirit. Gal. iv. 28

29 But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.

But indeed the parallel holds farther still, in this respect; that *as then he who was born after the flesh*, that is, Ishmael, in whose production there was nothing beyond the common course of nature, mocked and derided, and so persecuted him [who was born] after the Spirit, that is, Isaac, who was produced as the spiritual seed by the special energy of God's miraculous power, *even so [it is] now*; the carnal Jews, who are the seed of Abraham after the flesh, abuse and persecute us Christians, who are Abraham's seed after the Spirit. *But* what saith the scripture in regard to this? The oracle is correspondent to the case before us; for it there follows, (Gen. xxi. 10,) "*Cast out the bond woman and her insolent son; for the son of the bond woman shall not inherit with Isaac, the son of the free woman.*" which howsoever grievous it might seem to Abraham, when it was said by Sarah, yet God himself confirmed the sentence, and directed that it should be done: and in like manner also shall the rebellious Jews be treated, who, notwithstanding their boasted descent from Abraham, shall be cast out of the church and family of God, and shall be visibly expelled and (as it were) turned out of doors by him, as the mocking Ishmael was, for insulting those whom God hath chosen for his covenant children, and shall not be permitted to be heirs of the promise with them. 30

30 Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman.

31 So then, brethren, we are not children of the bond woman, but of the free.

So then, upon the whole, my brethren, we that believe in Christ are not children of the bond woman, under subjection to the servile dispensation of the law; but we are children of the free woman, and have the privilege of being

SECT. called into a state of liberty under the spiritual
viii. covenant of the gospel. See to it, therefore,
Gal. v. 1. that you strenuously maintain the privilege and
freedom you are called to, and, without yielding
in the least to those who are endeavouring
to seduce you to a subjection to the law, let me
exhort you to *stand fast in the liberty wherewith
Christ hath made us free*:^d contend earnestly for
the purity and honour of that religion which he
hath established, and be not persuaded to be
entangled again with the yoke of bondage; of
which you appear to be in danger, from what I
hear of your circumstances, and am informed
of the temper of some among you.

GAL V. 1. Stand
fast therefore in the
liberty wherewith
Christ hath made us
free, and be not en-
tangled again with
the yoke of bondage.

IMPROVEMENT.

chap. LET us not allow ourselves to *cavil* at a passage like this that
iv. 21 we have now been reading, but submit to the authority of this
E seq. *divinely inspired interpreter*, who we are sure was enabled to ex-
plain and improve *scripture* in such a manner as he, by whose
Spirit it was dictated, knew to be most agreeable to its *spiritual*
design.

chap. Let us bless God, that we are *children of the free woman*; that
iv. 31 we are so happy as to be called to so liberal and ingenuous a dis-
pensation, and are not fettered with that *yoke of bondage*, or doomed
to those servile terrors, which would have been so grievous,
had we been left to them unsupported by the grace of the *gospel*,
and which would so much have abated our comforts, had
they been incorporated with the *Christian* dispensation.

27 Well may we *rejoice* to hear in *prophecy* of the glorious *increase*
here promised to the *church*: let us be thankful that it hath in
part been accomplished; and let it invigorate our prayers for
the hastening that happy time, when *the desolate* shall *enlarge*
the place of her tents, and *stretch forth the curtains of her habita-*
tions; when she shall *lengthen her cords*, and *strengthen her stakes*;
and, though long *afflicted*, *tossed with tempest*, and *not comforted*,
she shall see *her pavement of fair colours*, and *her foundations of*
sapphires; *her windows shall be made of agates*, and *her gates of*
carbuncles. (Isa. liv. 1, 2, 11, 12.)

29 In the mean time, let us guard against the *disingenuous* tem-
per of *the son of the bond woman*, against every thing that may

^d Therefore stand fast in the liberty, &c.] the end of this section. It is made the close
This exhortation is so evidently grounded of the fourth chapter in three of Stephens'
on what the apostle had been saying just copies; which seems to be more proper
before, that it seems best to be connected than to make it, as we generally do, the
with it, and I have therefore placed it at beginning of another chapter.

look like *persecuting our brethren*. It is much *better*, if such be the will of God, that we should *suffer* ill usage *from them*; staying our souls upon *the promises* of God, which shall all be assuredly accomplished in their season. Yet may all this meekness and gentleness be exercised, in full consistency with that generous care to *stand fast in the liberty wherewith Christ hath made us free*, which we owe to ourselves, our brethren, and our children; and indeed owe to the honour of our common *Christianity*, and to the regard we should express to him who hath broken *the yoke* from our shoulders; who cannot be pleased to see us voluntarily *entangling ourselves with it anew*, or meanly lying down under the oppressive hands of those who in the abuse of his sacred name would presume again to *bind it* upon us.

SECT.
viii.chap.
v. 1

S E C T. IX.

The apostle urges them more resolutely to retain the doctrine of justification by Divine grace; and renews his caution against the efforts of those seducing teachers who had done so much to alienate their minds from it. Gal. V. 2—15.

GAL V. 2.

GALATIANS V. 2.

BEHOOLD, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing.

I HAVE exhorted you, as children of the promise, and born, not of the bond woman, but the free, to maintain your Christian liberty, and guard against the encroachments of those who would break in upon it. And I now plainly tell you, that I particularly mean those Judaizing teachers with whom the church is at present so much infested: in reference to whose tenets, *behold, I Paul*, whatever may have falsely been suggested of my favouring their sentiments and sometimes preaching circumcision, expressly *say unto you*, *That if ye*, who are by birth and education Gentiles, submit to *be circumcised*, with a dependence on the observation of those Jewish rites to which ye are thereby obliged for your justification before God,^a *Christ shall profit you nothing*, and all that he hath done and suffered will be of no advantage

SECT.
ix.Gal.
v. 2

^a *If ye be circumcised*, with a dependence on the observation, &c.] Common sense plainly requires to take the assertion with *such limits*; which is also necessary to reconcile it with the hopes of all Jewish believers, and with the conduct of St Paul

himself in circumcising Timothy. (Acts xvi. 3.) And this accounts for the *indifference* with which he elsewhere speaks of *circumcision* as availing nothing. See chap. v. 6; vi. 15; and 1 Cor. vii. 19.

SECT. IX. to you : for if the whole confidence of the soul
do not rest upon him for salvation, he will reject
those divided regards which are offered to him,
and interpret them as an affront rather than an
acceptable homage.

Gal.
v. 2

3 And I repeat it as a point of the highest importance, which is agreeable to what I have always preached, and do now *testify again to every particular man among you who is circumcised*, in the view I have just been mentioning, with a dependence on that rite for justification, *that he is thereby become a debtor to do the whole law* : for as circumcision binds a man fully to observe all the other rituals of the Mosaic dispensation, so will the tenet which I now oppose leave you under the rigour of that covenant which required perfect and sinless obedience, and left every wilful transgressor under a curse, from which by the law he could never be deliv-

4 ered. It is therefore evident that *Christ is become of none effect to such of you*, but must have appeared and died in vain as to any benefit you would have by him, *whosoever of you are seeking to be justified by the works of the law* ; yea by this means, whatever your profession may have been of a regard to Christ, *ye are indeed fallen from the grace of the gospel*, and have in effect renounced your expectations from it. For

5 we who are true Christians, and have been savingly enlightened in the knowledge of the truth, do, *through the influences of the Spirit*, whose gifts and graces are so glorious a seal of the gospel, *wait for the hope of righteousness and life*, not on account of any claim or title we have to it by our obedience to the law, but *by a sincere and operative faith*, casting our souls on Christ as condemned creatures who have no hope in themselves, and trusting in the grace of God for justification through the redemption he has

6 wrought. And herein we act according to the true tenor of the gospel ; *for in the dispensation of grace by Christ, Jesus to those who would obtain salvation by him, neither circumcision availeth any thing, nor uncircumcision, and no man will either be saved or condemned for being or not being circumcised ; but our interest in the blessings of the gospel depends upon a sincere faith in Christ, which operates by an*

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace.

5 For we, through the Spirit, wait for the hope of righteousness by faith.

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love.

unfeigned love to God and man,^b and so engages us, from a principle of holy gratitude, to yield a sincere obedience to all the known will of God, renouncing any dependence on that obedience, how complete soever it may seem, as the meritorious cause of our acceptance with him.

SECT.
ix.
Gal.
v. 6

7 Ye did run well ; This is true genuine Christianity ; and you 7
who did hinder you ; once received it as such, and appeared to be
that ye should not ob- under the influence of it : in regard to which
bey the truth ? I may say, *Ye did once run well* at your first set-
ting out in the Christian race, and seemed to
exert yourselves in a very happy manner ; who
then of late *has hindered you^c from obeying the
truth*, with that readiness and perseverance
which might reasonably have been expected
from so hopeful a beginning, and has turned
you out of the way in which you were making
so fair a progress ? Of *this* I am sure, that the 8

8 This persuasion cometh not of him that calleth you. *persuasion* you now seem to have entertained
of the necessity of mixing Judaism with Christ-
ianity, and seeking justification, in part at least,
by Mosaical observances, [*comes*] *not from him
that called you* into the profession of the gos-
pel ;^d nor did I teach you any such lesson when
I was made the happy instrument of bringing
you to the Christian faith, but have largely and
earnestly inculcated the contrary. There were 9

9 A little leaven leaveneth the whole lump. indeed some secret workings of this pernicious
principle which I now oppose, that early became
visible among you ; and I find they have
spread in such a manner, as to shew that *a lit-
tle leaven*, if it be suffered to continue, operates
unseen, till it diffuseth itself on every side, and

10 I have confi- leaveneth the whole mass. But having laid the 10
matter thus before you, and warned you of the

^b *Faith which operates by love.*] There is some degree of *ambiguity* in the original expression, *δι' ἀγάπης ενεργούμενη*, which is capable of being differently rendered, and may signify either *which operates* and works *by love*, or *which is wrought*, inspired, and perfected *by love* ; which latter sense some have preferred, and have taken occasion from hence to shew how much *charity* tends to establish and perfect *faith*. But I prefer the more *usual sense*, which I think to be authorized by the use of the same word, Eph. iii. 20, and Col. i. 29.

^c *Who hath hindered you ?*] It hath been observed that *ανεκοψε* is an Olympic expression, answerable to *εἰσέχεσε* ; and it properly signifies *coming across the course* while a person is running in it in such a manner as to *jostle* and throw him out of the way.

^d *From him that called you.*] This expression of *him that called*, or *calleth you*, agrees with what he had used before, chap. i. 6 ; and in both places it would seem he means *himself*. See *note^f* on that passage, sect. i.

SECT.
ix.
Gal.
v. 10

danger of this leaven, with that fidelity and zeal which love to your souls and a regard to the honour of Christ requires, *I have this confidence in you through the grace of the Lord Jesus, on whom I humbly depend for the influences of his Spirit, and to whose blessing I commit all my endeavours, that ye will be no otherwise minded, and entertain no other sentiments, as to what is necessary to your justification, than ye have been taught by me: but he that troubleth you, and would pervert your minds from the purity of the faith, shall certainly bear [his] judgment of deserved censure here, and, if he persist in his evil, of weighty condemnation hereafter, whosoever he be:* God will judge him at last for a conduct like this, and in the mean time he has reason to apprehend my animadverting upon him with that apostolical authority which some of my adversaries have found to their cost they were unable to resist. (Compare Acts xiii. 10, 11; 1 Cor. v. 4, 5; 2 Cor. x. 6, 8; xiii. 10; and 1 Tim. i. 20.)

dence in you through the Lord, that you will be none otherwise minded: but he that troubleth you, shall bear his judgment, whosoever he be.

11 I know there are some who have insinuated, as if I myself favoured the very principles elsewhere which I so much oppose among you; but I leave it to you, my brethren, when you consider the treatment I have met with from these zealots, to judge if the contrary do not evidently appear. For if I yet preach the necessity of *circumcision*, and insist upon submitting to it in order to salvation, why do I still suffer such grievous persecution, as it is evident to the whole world I endure, by the malice of the Jews, who are every where endeavouring to raise, not only prejudices, but tumults against

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecu-

^e He that troubleth you shall bear [his] judgment, whosoever he be.] Some think that the apostle here refers to one particular man, who was more forward than the rest, and had been chiefly instrumental in corrupting them: but by his adding at the close, *whosoever he be*, he seems to intend it as a general declaration; which best agrees with what follows in ver. 12, and what he elsewhere says in this epistle, where he speaks always of their seducing teachers in the plural number. (See chap. i. 7; iv. 17; vi. 12, 13) And when he thus declares, that *whosoever he be* that troubleth

them he shall bear his judgment, though some would understand this only of the censure which the church should pass upon him, or of the punishment he should suffer when St. Paul came to exert his apostolical authority, of which we have several instances elsewhere; (see note ^f, on 1 Cor. iv. 21, Vol. IV. p. 234;) yet it is reasonable to extend it to the solemn account he should give to God, and to the condemnation he should certainly receive if he persisted in the endeavours he was using to subvert the truth.

tion? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another

me? Then surely, if it be true that I agree with them on this head, *the offence taken at the doctrine of salvation by the cross of Christ is ceased*; and in effect I give up that which I have been so long contending for, and they have as eagerly been struggling against. But I am so far from agreeing with them, that I could wish they were even cut off entirely from the communion of the Christian church, and cast out of it as unworthy members, who thus unsettle your minds, and disturb you,^f by so many false suggestions and irregular methods, as do indeed well deserve such a censure.

This might be a means of restoring to the church that peace which is so agreeable to the principles of our common religion and calling; for it is manifest, my brethren, ye have been called by the gospel to liberty and freedom from the bondage of the Mosaic ceremonies: only see to it, that ye [abuse] not this liberty for an occasion of unwarrantable indulgence to any irregular appetites of the flesh, as if we were set free from the observance of the moral precepts of the law; and remember that it is not only consistent with that liberty, but greatly subservient to it, that ye should look upon yourselves as bound, by the exercise of the most cordial mutual love, to serve one another.

For all the law with which we Christians have any concern, so far as it relates to our fellow creatures, is fulfilled in the observation of one word or precept, [even] in this, Thou shalt love thy neighbour as thyself, and treat him as in a change of circumstances thou wouldst reasonably expect and desire to be treated by him. But if, instead of cultivating these Christian and humane sentiments, ye indulge a fierce and savage disposition, so as to bite and devour one

SECT.
ix.
Gal.
v. 11

12

13

14

15

^f I could wish they were even cut off who are drawn from this text in favour of persecuting principles must be very inconclusive. It by no means agrees with the gentle genius of Christianity, to suppose that the apostle (who understood it so well, and cultivated it so much) should mean by this to intimate that he wished them dead, or wished that any bodily evil were inflicted upon them by human violence. All arguments therefore which But when we consider the particular circumstances in which these seducing teachers opposed the apostle, it will appear that they very well deserved that ecclesiastical censure which according to the paraphrase he here wishes to be pronounced against them.

SECT. *another, it will be necessary to take heed that ye* other, take heed that
 ix. *be not destroyed by one another, as wild beasts* ye be not consumed
 Gal. sometimes worry one another till both are one of another.
 v. 15 slain: at least it is certain, that by these mutual contentions you take the readiest way to disgrace, and so far as in you lies to overthrow, the religion to which you profess a regard.

IMPROVEMENT.

VERSE How awful is the supposition which the *apostle* makes, even with regard to those who had distinguished themselves by so zealous a profession; to those *before whose eyes Christ had been evidently set forth as crucified*, (chap. iii. 1,) and who would once have been ready to have *plucked out their own eyes* for the minister that preached him to them; (chap. iv. 15;) that he should speak of it with regard to such as a possible case, that on the whole *Christ might profit them nothing!* Let our souls dread the thought of being in the number of those to whom he shall be thus *unprofitable*.

How heavy will our account be, and how dearly shall we pay for the amusements of the sublimest knowledge, or the most sanguine hopes we entertain, if *this* be the end of all! That we may none of us be so unhappy, let us be very careful that we do not think of seeking *justification by the law* in such a manner as to *fall from grace*: but as no right or title to it can be obtained but by an interest in *Christ*, let us *through the Spirit wait for the hope of righteousness* and life, by *faith* in him. May the blessed *Spirit* of God form and support in our minds such an *hope*; which, if it be thus formed, will never *make us ashamed*. (Rom. v. 5.) Let us be therefore animated by it; and if at first we have *run well*, let us always consider the dispatch we may have made already in our *Christian race*, as an excitement to farther vigour, rather than an encouragement to indolence and sloth.

Let the *Spirit* which these and so many other parts of the *New Testament* breathe, teach us to moderate our zeal about *circumcision and uncircumcision*, about the *rituals* and *externals* of religion, and to cultivate more and more that *faith which operates by love*, and therefore will express itself by *keeping the commandments of God*. This will engage us, by the best and most generous principles, to *serve one another* in our truest interests, and to fulfil that *royal law* which is comprehended in *this one important word, Thou shalt love thy neighbour as thyself*. Surely we have *not as yet attained* to perfection in this excellent grace; sure there is room for *new attainments*, even in the best. But O, how lamentably deficient are the *generality of Christians!* yea rather, how scandalously and how fatally hath the opposite

principle prevailed! so that, instead of that *mutual love*, of which our gracious Redeemer was the great teacher and example, the contrary principle of *hatred* and *malignity* hath triumphed to such a degree, as to turn the church into a *camp of warriors*, or rather (as it may be called) into a *theatre of wild beasts*, where they have been worrying one another almost to death, yea in many instances *biting and devouring one another*, till they have actually been destroyed one by another. Let us take heed, after all the Christian and the protestant interest hath suffered by these fatal divisions, that we do not catch the contagion, and bear our part in so common, yet so pernicious a mischief. It is a spreading evil, and a little of this leaven often diffuses itself over the whole mass; but nothing is more manifest than that it is a persuasion, 9 which is so far from coming of him that called us, that it is indeed 8 the most direct violation of his distinguishing precept.

Let us remember that the time will come, when he that troubleth the church, either in one way, by *unscriptural impositions*, to which the apostle here refers, or in another, by an unreasonable *stiffness* about things *indifferent*, will certainly bear his judgment, whosoever he be. Let us therefore rather choose to suffer persecution than to share in such guilt; and be continually praying for that Divine wisdom which may teach us so to bear afflictions as not to increase the offence of the cross, and so to stand fast in our liberty as not to abuse it for an occasion to gratify those irregular passions, which, to whatever high original they may pretend, are indeed to be traced no higher than a carnal principle, and to be numbered among the works of the flesh. 10 11 13

S E C T. X.

He exhorts the Galatians to a conversation suitable to the dispensation of grace which they had received, and warning them against the several vices of the flesh, recommends to them the habitual practice of the graces of the Spirit, and presses them in particular to purity, spirituality, and mutual love. Gal. V. 16, to the end.

GAL. V. 16.

GALATIANS V. 16.

THIS I say then, Walk in I HAVE been cautioning you against that contentious temper which is so great a reproach to the professors of Christianity, and tends so much to the detriment of our common faith. But, that I may effectually guard you against this and every other evil, I have a charge to give you, and in one word I say, Walk in the Spirit, and at all times endeavour to conduct yourselves as under the influences of that blessed

SECT. X.

Gal. v. 16

SECT. Agent, and in a way agreeable to the new nature he hath given you, *and then ye will not fulfil the lust of the flesh*; but notwithstanding the remainders of corruption in you, yet by his powerful suggestions, and by the gracious aids that you receive from him, you will be happily preserved from the predominancy of carnal and irregular appetites, so that the work of mortification, and all the exercises of true godliness, will daily become more and more easy and familiar to you.

the Spirit, and ye shall not fulfil the lust of the flesh.

17 And this precaution is absolutely necessary in present circumstances, by reason of the continual contest that there is between the flesh and Spirit in the renewed soul: *for while you are here in the body, the flesh is lusting on the one hand, and hath desires contrary to the motions and dictates of the Spirit,*^a or of that gracious principle which is communicated by the Holy Spirit in his regenerating operations on the heart; *and, on the other hand, the Spirit [hath desires] contrary to the appetites and inclinations of the flesh, or of that principle of corruption which is introduced by sin, and the remains of which are ready to exert their influence in the regenerate, and these two principles are directly opposite to each other both in their nature and their tendency; so that, upon the whole, ye do not the things that ye would, and are indeed incapable of doing them without*

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

^a *The flesh hath desires contrary to the Spirit.*] As it is plain that by the *flesh*, which is the same with what the *apostle* elsewhere calls the *body of sin* and the *old man*, (Rom. vi. 6,) we are to understand that *natural corruption* and depravity which is the ruling principle in a state of nature, and has so far infected all the faculties of man, that even the regenerate are troubled still with the remainders of it, and find it working in the motions of *indwelling sin* within them: so by the *Spirit*, which is here set in opposition to it, and is elsewhere expressed by the *new man* that is put on by such as are *renewed in the spirit of their mind*, (Eph. iv. 23, 24,) we are to understand that *supernatural principle of grace* which is imparted from above to the renewed soul, to overcome the passions of the carnal mind, to set us free from the

dominion of our lusts, and to inspire us with a love to holiness; which Divine and heavenly principle being communicated to us by the *Holy Spirit*, has frequently the title of the *Spirit* given to it, as it is plainly the effect and fruit of it; *for that which is born of the Spirit, is Spirit.* (John iii. 6.) And there is such a *contrariety* in these *two principles*, that they are continually opposing one another in their desires and tendency, *so that* (as the *apostle* adds) *ye do not the things that ye would*: (for so it is expressed in the *original*, and not, *ye cannot do*, &c.) ye do them not without doing violence to the opposite principle that would be drawing you another way; which is agreeable to what the *apostle* elsewhere says, Rom. vii. 19, *For the good that I would, I do not; but the evil which I would not, that I do.*

your overbearing, either the desires of animal nature, or the nobler dictates of an enlightened and sanctified Spirit. Now surely you may easily judge, since one of these must be opposed, and one only can be pleased and pursued, to which of them the preference is to be given.

SECT.
X.
Gal.
v. 17

18 But if ye be led by the Spirit, ye are not under the law.

But, for your encouragement to a wise and happy choice, you will, I hope, always remember, that *if ye be led by the Spirit of God* in the paths of evangelical holiness and obedience, and act according to that new and spiritual nature he has formed in you, in the prevailing bent and tenor of your lives, *ye are not then under the condemning sentence of the law*, but are in consequence of this entitled to every benefit and privilege of the gospel.

18

19 Now the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness,

And a farther argument will arise from considering the different tendency of these principles, and the effects or fruits of which they are productive, on the one hand and the other. Now, as to the former part of the view, *the works of the flesh are very obvious and manifest,*^b which are such as [*these* :] Adultery, a crime to be considered as in the first rank of enormities, as tending so directly to embitter conjugal life, and to introduce confusion and ruin into families; *fornication*, which, how light soever heathens may make of it, is in the sight of God a very grievous offence; as all *uncleanness* and immodesty of behaviour, and all *lasciviousness* in every kind and act of it, must also be, though fools who make a mock at sin mention these things in sport rather than with detestation. *Idolatry* likewise proceeds from this corrupt principle, as it inclines men to choose some sensible object for their devotions, and often such an one as may patronize their most

19

20 Idolatry, witch-

20

^b *The works of the flesh are manifest.*] As some of the *fruits* which are here specified seem to consist in errors of the *mind*, and others are the product of an evil disposition of *spirit*, it has been thought not easy to perceive with what propriety they are called *works of the flesh*; and Dr. Whitby offers several considerations to account for it. But if *the flesh* be taken (as it appears from hence it should be) for

that *natural corruption* which in the note before is said to have infected all the faculties of man, and so extends to all the powers of the *mind* as well as to the appetites of the *body*, there is no difficulty in ascribing each of the particulars here enumerated to *the flesh*, as it is evident they all proceed from *that corruption*, by means of which *even the mind and conscience is defiled*: Tit. i. 15.

SECT. irregular passions. From hence is also *witchcraft*,^c whereby desperate wretches are led to attempt an express association with infernal spirits, in order to gratify that malignant disposition of mind which excites and arms them against those who are regarded by them with an evil eye: and to the same original are owing implacable and bitter *enmities*, outrageous *strifes* and quarrels, inordinate *transports* of ill placed and ill proportioned *zeal*, deep *resentments* treasured up in the mind, clamorous *contentions* vented with eagerness and obstinately carried on, together with the keen *divisions of a party spirit*,^d among those who ought to be united in one interest and affection: yea, sometimes these ill principles proceed so far as to produce *seditions* in the state, and *heresies* also in religious communities,^e by which professing Christians are induced to separate from each other, and to form sects, who, instead of maintaining true candour and benevolence, re-
 21 nounce and condemn each other. To this corrupt source we are also to trace the many *envyings* which are so commonly to be seen against the prosperity and success of others; and sometimes *murders* too, contrived and

craft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, mur-

^c *Witchcraft*] I know some would render the word *φαρμακεια* poisoning; but I think it is with justice Mr. Leigh has observed, that this is comprehended under the word *murders*; nor is there any reason to believe the *flesh* so particularly inclined to this one kind of murder, as to give reason for specifying it rather than any other. It is certain that, on account of the *drugs* made use of in some supposed *magical compositions*, this word is often used to express those practices in which *combinations with invisible malignant powers* were believed and intended, to which (whether they had, or had not, that real foundation which has generally been believed) it is well known the Gentiles, even in the most learned nations, were very much addicted; as Mr. *Weston* has shewn at large in the 7th chapter of his late learned treatise on the *Rejection of Christian Miracles*.

^d *Divisions of a party spirit*] We render *διχοστασιαι* *seditions*; but as that rather expresses a *state crime*, and the original word seems more general, I choose to ex-

press it by a *periphrasis*, sufficiently distinguishable from the other evils here mentioned, and tending naturally towards those *heresies* mentioned in the next article, as I understand it: yet, as *seditions* in the state are great evils, and the word *διχοστασιαι* may express dispositions leading to them, I introduce the mention of them into the *paraphrase*.

^e *Heresies*.] The proper signification of *heresies* here seems to be what I have briefly expressed in the *paraphrase*, and I must beg leave to refer to what Mr. *Hallett* has written upon this subject, as containing the reasons which have determined me to prefer it; for this is by no means a proper place to discuss a subject so much controverted. Yet I doubt not but *heresies*, in the *ecclesiastical* sense, as distinguished from what I take to be the *scriptural*, may generally be said to be *works of the flesh*; as bad inclinations of mind naturally lead to bad opinions, and to a haughty and factious manner of obtruding them upon others.

ders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

perpetrated by those whose passions and interests clash to such a degree, that nothing less than the destruction of the antagonist can appease the rage ; and, to complete the catalogue, all kinds of irregular self indulgence, and particularly *drunkenness*, that sinks a man into a beast, and those disorderly and gluttonous *revellings*,^f by which the rational powers are in a great measure extinguished, or at least rendered incapable of performing their offices in a proper manner. These, *and such like*, are the works of the flesh ; concerning which I now solemnly forewarn you, as I have also formerly declared for your security when I was present with you, that they who practise such things, whatever zeal they may pretend for the externals of religion in any of the forms of it, shall not inherit the kingdom of God, or be admitted to the possession of it ; and are indeed so far from having any title to be numbered among Christians, that they shall soon be disowned, and turned out of that place which they have no right to hold in the church, with just infamy and detestation.

SECT.
X.
Gal.
v. 21

22 But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith,

Such, I say, are the fruits and tendencies of the flesh : but the blessed fruit of the Spirit, in those who are governed by that gracious principle which is derived from him, is something quite of a different nature ; for this, wherever it hath impregnated the mind, produces the amiable dispositions of undissembled love and holy joy, of universal benevolence of heart, and of that cheerful temper which is naturally connected with it : it engages us to cultivate peace with all men ; and where we meet with injuries and provocations from any, to bear them with much long suffering, before we enter into any contentions about them : it forms us to gentle-

^f *Revellings*.] *Καμοι*, or *revellings*, among the Greeks (as Mr. Locke observes) were “ a disorderly spending of the night in feasting, with a licentious indulging to wine, good cheer, music, dancing, &c.” and in this sense the word is explained by Hesychius and Suidas. We meet with it but twice elsewhere ; (Rom. xiii. 13 ; and 1 Pet. iv. 3 ;) and in both places it is joined, as here, with other riotous excesses. But

though the heathens were notoriously addicted to them, it is a sad evidence of the prevailing power of corruption, and it were well the consequences of it were more laid to heart, that among those who bear the name of Christians, any should make it a diversion to resemble them in such indulgencies, and not be ashamed of running to the same excess of riot.

SECT. *ness* in the whole of our conduct, and inspires
 X. a tender care that we may not, by any thing
 Gal. rough and overbearing, grieve and injure be-
 v. 22 fore we are aware : it excites us to such acts
 of generous *goodness* as our own circumstances
 may afford, and those of our neighbour re-
 quire : it is also the Spirit of truth as well as
 of love, and leads us most strictly to observe
 fidelity,^s or good faith and uprightness, in all
 our dealings, neither in any instance imposing
 upon others, nor failing in any of those engage-
 23 ments which it is in our power to fulfil : It
 teaches us *meekness*, even when we are obliged
 to reprove others, or otherwise to animadvert
 upon them for their faults : and, with regard
 to the government of our corporeal appetites,
 it dictates the strictest *temperance*, that we may
 neither exceed in the quantity nor the kind of
 our food, or in any other indulgence of animal
 nature. These, as you plainly see, are most
 excellent dispositions, and *against such* [*things*]
 as these *there is no law* ; they have so manifest
 and evident a goodness in them, that they never
 were forbidden by any human institutions ;
 and those who in the general course of their
 lives practise them, under the influence of this
 Spirit, shall by the grace of the gospel be deliv-
 ered from the condemning sentence of the
 Divine law.

24 And this is now, upon the whole, the charac-
 ter of all true Christians : for *they who* indeed
are Christ's, they who have received his Spirit,
 and whom he will finally own as belonging to
 him, *have crucified the flesh with all* [*its*] irreg-
 ular *passions and desires*, and doomed it to a
 slow and painful, but to a certain death ; as if,
 like one that is crucified, the body of sin were
 fastened to the cross, and left to expire upon it :
 and this they do, out of love to the memory of
 their crucified Lord, by a continual regard to

23 Meekness,
 temperance : against
 such there is no law.

24 And they that
 are Christ's have
 crucified the flesh,
 with the affections
 and lusts.

^s *Fidelity.*] It is observed in note ^a, on
 Matt. xxiii. 23, (Vol. II. p. 344,) that the
 word *πιστις* has undoubtedly this significa-
 tion in many other places. So we may
 understand it of the *faithfulness* of God, or
 his *fidelity* to his promises, Rom. iii. 3 ;
 and where it is applied to *servants* we ex-
 pressly render it *fidelity*. Tit. ii. 10. And

though it generally signifies the grace of
faith, or *the confidence reposed in another* ;
 yet where we find it joined, as in the place
 before us, with other *moral virtues*, it may
 be rather taken to denote *fidelity*. See
 Matt. xxiii. 23 ; 1 Tim. iv. 12 ; vi. 11 ;
 2 Tim. ii. 22 ; iii. 10 ; and Rev. ii. 19.

whom they are animated strenuously to perse-
vere in so self denying a resolution.

25 If we live in the Spirit, let us also walk in the Spirit.

If therefore we profess to live in the Spirit,^h if we profess to be members of the Christian church, and to have that inward principle of Divine life which is produced by the Spirit, and continually subsists on communications from him, let us also make it our constant care, in consistency with such a profession, to walk in the Spirit, in a regular and orderly manner, taking every step according to rule and under his influence.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

And after all our care, as it is only by his grace that we are what we are, let us not be vain glorious, or conceited of our own endowments or performances; provoking one another to mutual ill usage by a contemptuous carriage towards any whom we consider as beneath us, or secretly envying one another for any imagined or real advantage which our brother may possess and we desire: but rather, with an unaffected humility and true benevolence of heart, let us rejoice in the happiness of others, and endeavour to promote it to the utmost of our power,

IMPROVEMENT.

LET us learn to consider this our mortal life as a state of warfare in which we are to be always struggling with enemies, with whom we are never to make either peace or truce; and since while we dwell in the body we shall still find the flesh lusting against the Spirit, let it be our constant concern, that the desires of the flesh may be opposed and mortified, and that the interests of the Spirit may be more and more advanced. And though the contrariety is such between them, that we cannot completely and continually do the things which we would, let us in the main be led by the Spirit, and give up our rational and governing powers more and more to its holy dictates, that we may not fulfil the lusts of the flesh; and though it still continues to solicit and disturb us, sin shall be kept from reigning in us.

We see what the works of the flesh are; which, if we really belong to Christ, we shall resolutely bind and crucify, with its affections and lusts. Let us endeavour more and more to subdue them, and learn (as it were) to use the instruments of his death

^h If we live in the Spirit.] Mr. Howe insists largely on the energy of this phrase, living in the Spirit, as expressing in terms nearly resembling those in Acts xvii. 28, our continual dependence on its influences; and also illustrates the signifi- cancy of the word *συναίμα* in the latter clause of the verse, as explained in the paraphrase. See Howe on the Spirit, Vol. I. p. 237.

SECT. X. most effectually to accomplish *the death of sin*; bringing *the old man* to be crucified with him, (Rom. vi. 6.) and nailing it to that cross to which he hath nailed that decree of death which in consequence of sin lay against us. (Col. ii. 14.)

verse
19, 20 In opposition to that cursed train of irregular and malignant
21 affections which are here described as *the works of the flesh*, (the
continued indulgence of which is absolutely inconsistent with
our hope of *inheriting the kingdom of God*,) let us cultivate those
22, 23 amiable dispositions of mind against which there is no law: and
may the Spirit of love, joy, peace, long suffering, gentleness, good-
ness, the Spirit of faith, meekness, and temperance, work them
more and more in our souls!

How vain are the cares of the generality of men to adorn their
bodies, to improve their *estates*, to advance their *rank*, while
their *minds* remain neglected! Yea, how vain are all cares to cul-
tivate the *mind* with *science*, when compared with the infinitely
more important care of improving it in such *habits of goodness*,
whereby we shall be brought to resemble God, and be fitted for
26 ever to enjoy him! Let this be *all our emulation*, and in this let
us place *our glory*; nor let us go about to *provoke one another* to
any thing but this.

25 We profess to *live in the Spirit* of God, whose gracious influ-
ences are indeed *the very life* of our souls: let us make it our
care also to *walk in the Spirit*, to regulate every action of our
lives, every sentiment of our hearts, by a becoming regard to him;
guarding solicitously against any thing that would *grieve* him,
and encouraging those friendly offices of his whereby we may be
trained up in a growing *meetness* for the society of the blessed
spirits above; and for *that world*, where the *flesh* shall be laid
aside till all the seeds of corruption are worn out of its compo-
sition, and it be raised as *pure* as it shall be *glorious* in the image
of that *Saviour* whose discipline has taught us to seek the victory
over it, and whose grace enables us to obtain it.

S E C T. XI.

The apostle pursues his practical exhortations, especially enforcing mutual love, and a care of each other, with a zeal in doing good; and cautions the Galatians against thinking too favourably of their own spiritual state. Gal. VI. 1—10.

• GALATIANS VI. 1.

SECT. XI. I HAVE cautioned you against envy and mu-
Gal. tual provocation; but, my brethren, rest not
vi. 1 merely in a freedom from such unkind affec-
tions towards each other, but labour to be mu-
tually useful, and that in your best interests:
and if a man be overtaken in any fault through

GAL. VI. 1. B RETHREN, if
a man be over-

taken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

his own frailty, or the surprise of a temptation, *do ye who are spiritual,*^a and, having received the Spirit of God yourselves, are best fitted for such an office, endeavour to *restore such an one*, and to reduce (as it were) that disjointed member, not with a rigorous severity, but *in the spirit of meekness*, gentleness and love ; *considering thyself,*^b whosoever thou art, *lest thou also* being still in the body, and liable to the like assaults, *shouldst be tempted*, and fall as thy brother hath done, so as on this account to stand in need of the same kind office from him which thou art now called to render to him. Be ready then ² in this and all other respects to *bear one another's burdens*; and let it be your care with mutual tenderness to comfort and support the weak ; (compare Rom. xv. 1 ; and 1 Thess. v. 14 ;) accommodating yourselves to each other in the most engaging and obliging manner, that you may thus make all about you as easy and happy as you can ; *and so*, instead of seeking to impose the heavy burden of the Mosaic law on others, you will *fulfil* that which is especially *the law of Christ*, even that law of love which was enjoined by him as his command, and will esteem it as your highest honour to wear that badge of mutual love by which he requires his disciples to be known. (John xiii. 34, 35 ; xv. 12.) And surely we may willingly receive that law from one who was himself such an unequalled example of love ; and who with so gracious a sympathy bore our burdens of sorrow, and carried away the load of our guilt.

SECT.
xi.
Gal.
vi. 1

^a *Ye who are spiritual.*] Dr. Whitby, and some others, understand this as a charge addressed to *ministers*, who by the *extraordinary gifts* they had received were best fitted for this work. But we know that the word *spiritual* is in the writings of St. Paul sometimes opposed to *carnal*; (Rom. vii. 14 ; viii. 6 ; 1 Cor. iii. 1 ;) and if it should be allowed here to signify such as were endowed with some *supernatural gifts*, it would not support the limitation proposed, since the *apostle* speaks of the Galatians in general as having *received the Spirit* : (chap. iii. 2 :) I must therefore think, with Mr. Locke, that the expres-

sion here signifies such as were *eminent* for *gifts* or *graces*.

^b *Considering thyself.*] It is justly observed by Mr. Blackwall, (*Sacr. Class.* Vol I. p. 133, 134,) that this sudden transition from the *plural* number to the *singular* adds a great deal of beauty and force to the caution : for it is as if the *apostle* should have said, " Let every particular person among you remember that he may also be in danger through his own frailty ; and by thus *looking to himself* he will be induced to carry it with greater tenderness to others, and will be more disposed to pity and assist them."

SECT.

xi.

Gal.

vi. 3

Remember too the caution I have given you against vain glory, (chap. v. 26,) and take heed of an overweening opinion of yourselves:

for if any one think himself to be something considerable, when indeed he is nothing like what he apprehends; and in particular, if he be so conceited of his own sufficiency as to imagine he is wise and good enough to resist any temptation that may arise, and please himself that he may glory in the applause of others as secure from danger, he deceiveth himself, and the worst part of the fraud falls on his own head; so that, instead of gaining from others, or securing to himself that honour which he expects and aims at, he only makes himself so much the more contemptible, and his danger is proportionable to the high conceit which he

4 hath of himself. *But to prevent so great an evil, let every one try and examine his own work by the word of God, the great rule to which all our actions and thoughts should be adjusted, and take care that it be such as God and his own conscience may approve; and then he shall have matter of rejoicing in what he finds in himself alone, and not in the applause he receives from another: he shall then have a solid foundation of delight, in reflecting upon the state of his own soul, and what the grace of God has wrought in him and by him, instead of subsisting precariously and meanly on the good opinion or applause of others, who so frequently know not what it is that they commend, and are imposed upon by false appearances, so that their testimony can give but very little solid satisfaction to a mind that thinks justly and*

5 seriously. *For every one shall finally bear his*

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

° *He shall have matter of rejoicing in himself alone, and not in another.*] Mr. Locke thinks that the apostle hints here at the same thing which he expresses afterwards more fully concerning the false teachers, (ver. 13,) that what they had in view was to glory in others, whom they prevailed with to be circumcised; and so would have κτρυχουα to be rendered glorying, (which is indeed the common meaning of the word,) and would consider it

as a caution to them to be careful of their own particular actions, that they were such as would afford them matter of glorying in themselves, and not vainly in others. But the word also signifies rejoicing, as our translators often render it elsewhere, (2 Cor. i. 14; Phil. i. 26; ii. 16; Heb. iii. 6,) which seems sufficiently to express the sense of it, as I have explained it in the paraphrase, and evidently suits the apostle's way of writing.

own burden, and shall be accountable to God, in the great day when he appears before him, for his own behaviour; so that there is but little room to be solicitous about the sentiments of others; in comparison of that care which we ought to take of our own temper and conduct.

SECT.
ix.
Gal.
vi. 5

6 Let him that is taught in the word, communicate unto him that teacheth in all good things.

A farther advice which I would give you is, *Let him that is taught* and instructed in the word and doctrine of Christianity, liberally communicate in all good things, according to the ability that God hath given him, to the support and maintenance of *him that teacheth* him; that so the mind of the teacher may not be kept in an anxious state about his own subsistence, but may with greater composure and cheerfulness attend to the cares of his sacred office.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

It is indeed an easy thing for interested men to find excuses for the neglect of this, and other liberalities which are required by the gospel of Christ; but *be not deceived*, in this or any other respect, by the treachery of your own hearts, which may more fatally impose upon yourselves than upon any others; for though men know not what to answer to some artful pleas which may be invented as an excuse from duty, the blessed God, who penetrates all hearts, as well as sees all external circumstances, *is not* to be mocked by these vain pretences: *for whatsoever a man soweth*, whether it be good or bad, whether he be liberal or sparing in it, *that shall he also reap*,^d and the return shall be answerable to it, both with respect to the kind and degree of it.

8 For he that soweth to his flesh, shall of the flesh reap corruption.

So that on the one hand, *he that soweth to his flesh*, he that employs his substance, time, and thoughts, merely or chiefly in gratifying and indulging the flesh, or for the satisfaction of his own bodily necessities, conveniences, or pleasures, *shall of the flesh reap* nothing better than *corruption*; and as the flesh

^d *Be not deceived, &c.*] The apostle here with great propriety and force exposes the *excuses* some would make use of to excuse themselves from acts of *liberality*; by which, however they might impose on others, they would egregiously *deceive themselves*, as every circumstance lies open to an all seeing God, and they assuredly

should *reap* according as they *sowed*; a metaphor which he employs elsewhere to excite to liberality; (2 Cor. ix 6;) the thought of which must silence every vain pretence that may be brought against so plain a duty, and is most admirably suited to regulate and heighten the proportion, as well as to enforce the practice of it.

SECT. xi. itself shall soon corrupt in the grave, so will he utterly lose all the fruits of his labour and expense in its service : *but*, on the other hand, *he that soweth to the Spirit*, he that under the influences of the Spirit of God employs his capacities, abilities, and possessions, to promote the interests of religion in his own mind and in the world about him, *shall*, as the fruit of what is thus sown by the continued assistance and grace of the Spirit, *reap life everlasting*; when he shall leave the world, his immortal spirit shall inherit eternal glory, and whatsoever be his portion now, he shall be fully recompensed at the resurrection of the just, (Luke xiv. 14.) when all the hope of the sinner is perished.

- 9 *And having such a prospect then before us, let us not be weary or discouraged, in all the labour and fatigue, in all the expense and difficulty of well doing ; for in due season, or in that proper time which the wisdom and goodness of God hath appointed, (even when the harvest is come, for which it is best that we should now wait,) we shall reap an abundant and ample reward, if we do not faint, and suffer our hands to hang down, either through sloth or fear.* As long therefore as we have opportunity, as long as life continues, and Providence puts power in our hands, *let us endeavour to do good to all men, to strangers and enemies, as well as brethren and friends, but especially to them who are of the household of faith*, to them who are united to us in the bonds of Christian faith and love, and who on that account, as belonging to one family, and heirs of the same hope, have a peculiar claim to our regard.
- 9 And let us not be weary in well doing : for in due season we shall reap, if we faint not.
- 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

IMPROVEMENT.

THESE exhortations of the *apostle* cannot be expressed in more lively terms, and it is scarce possible to represent them in clearer and plainer language. The great difficulty here, and in other such instances, is to bring *our hearts* to submit to what *our understanding* must so readily apprehend and approve. Let us earnestly pray that God would diffuse more of *his Spirit* on all professing *Christians*, that, beholding each other with undissembled and fervent *love*, every one may affectionately endeavour to advance the happiness of all ; and, instead of severely

censuring one another, let us endeavour *mutual reformation*, by such *exhortations* and *advices* as different circumstances may require: doing all *in the spirit of Christian meekness*, and in an humble sense of *our own infirmities*. Let us pray that *the law of Christ*, the new commandment he has given us *to love one another*, may in all its extent be ever sacred to us, and that in consequence of the regard we owe to so benevolent a Master, there may be a constant readiness in us to assist each other *under every burden*, to relieve according to our ability every want, and to *do good to all as we have opportunity*, but *especially to those of the household of faith*, who, as belonging to that household, whatever their station or circumstance in life may be, ought to be dear to every member of the family.

SECT.
xi.

verse
1, 2

Let us remember that there is *as certain a connection* between 7 our conduct here and our state hereafter, as there is between the *kind of grain sown* and the *harvest* to be reaped from it. The generality, alas, are *sowing to the flesh*, and the *harvest* to such 8 will be *shame and corruption*: but for our parts, let us *sow to the Spirit* liberally and largely, and *have our fruit unto holiness*, that we may thus inherit *everlasting life*. (Rom. vi. 22.) And when 9 we are ready to *faint*, let us encourage ourselves and each other with the prospect of that blessed day, when, though *the seed time* may be attended *with tears*, we shall *come again rejoicing, bringing our sheaves* of honour and joy *with us*. (Psal. cxxvi. 5, 6.) It is *in due season*, it is at the time God has wisely appointed, that we shall receive this *reward of grace*; let us *wait* for it, as we well may, with patience and humility.

The day is coming when *every one shall bear his own burden*, 5 and each of us shall answer for *himself*; that awful day, when every one shall reap *the fruit of his own way*, and shall *receive according to that he hath done, whether it be good or bad*. (2 Cor. v. 10.) Let us see to it, therefore, not to *deceive ourselves* with a 3 vain imagination *that we are something, when we are nothing*; and not be satisfied to rest in the *good opinion* which *others* have of us, so as to *have our rejoicing* in them. And, whatsoever duty 4 be required of us, let us not amuse ourselves with trifling *excuses*, which never can deceive that *God who is not to be mocked*; but 7 let us set ourselves in earnest, ever to cultivate true *inward religion*, even *that of the heart*, in the sight of him who *searcheth it*: then will the testimony of our conscience be *a source of joy*; and we shall find that joy solid and permanent.

And if God bless the ministers of his gospel, as the instruments of bringing this joy to the soul, it will be attended with that readiness which the *apostle* requires to *communicate to them* 6 *in all good things*, while, if they understand their character and office, there will be *in them* that *moderation* of desire on the one hand, and that *zeal and love* for souls on the other, which will

SECT. xi. make it a thousand times more pleasant to communicate *spirituals* than to receive *temporals*, even from those who give with the most *willing mind*, and so *double the gift*, whether it be greater or less.

S E C T. XII.

The apostle concludes his epistle, with cautioning them against the attacks of Judaizing teachers, declaring the indifference of circumcision or uncircumcision, and pressing them strictly to adhere to that gospel for which he had himself suffered so much. Gal. VI. 11, to the end.

GALATIANS VI. 11.

SECT. xii. **Y**OU see, my brethren, with what large letters^a I have written this epistle to you with my own hand,^b not being willing to omit this opportunity of testifying the affection and concern which I have for you, not choosing, as I mostly do on such occasions, to employ the pen of another, who might be more used to the Greek character than myself.

Gal. vi. 11

12 The sum of all is this; that as many as desire to make a fair appearance in the flesh, and to set themselves off by standing up for the observance of the Jewish rites and ceremonies, these would constrain you Gentile converts to be circumcised, and to be subject with them to the carnal ordinances of the law, only lest they should suffer persecution,^c which the profession

GAL. VI. 11.

YE see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suf-

^a You see with what large letters.] Dr. Whitby remarks in his note on this place, "that St. Paul never uses the word *γραμματα* when he speaks of his epistles; and that *σηλικος γραμμασι* may therefore refer, not to the largeness or the length of this epistle, but to the largeness or inelegancy of the characters in which it was written." So too Theophylact and some others understand it, of the apostle's urging it as a proof of his affection for them, as it must shew he was no ready writer, to see in what kind of letters he had written to them. He might not be well versed in the Greek characters; or this inaccuracy of his writing might perhaps be owing to the infirmity or weakness of his nerves, which he had hinted at before. (See note^b on Gal. iv. 14, p. 53.) I have therefore altered the translation here, and given what appears to be the literal sense.

^b I have written to you with my own hand.] This might be well considered as an argument of his more than ordinary concern for them; for it was usual with St. Paul, as we have observed elsewhere, to dictate his epistles, and to employ a person as an amanuensis to write them from his mouth. (See note^c on Rom. xvi. 22, Vol. IV. p. 179.) And perhaps his own inaccuracy in forming the Greek characters, which he refers to in the words before, may suggest one reason among several others for his doing it. Compare 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17; and see the note on this last text.

^c Only lest they should suffer persecution.] This seems to open the main secret spring of that zeal for the Jewish ceremonies, in some that professed themselves Christians, which occasioned so much uneasiness in the apostolic churches. The persecuting

for persecution for of the Christian faith would otherwise bring SECT. xii.
the cross of Christ. upon them, for owning their dependence for

salvation, not on the law, but on *the cross of Christ*,^d as it is plainly a regard to this which Gal. vi. 12

so much incenses the unbelieving Jews, and engages them to raise so many tumults against us, wherever they have an opportunity of doing it ; and these half Christians aim at appeasing them by a zeal to spread the Mosaic institutions among the Gentiles. This is the point

13 For neither they themselves who are circumcised keep the law ; but desire to have you circumcised that they may glory in your flesh. they have in view, and, whatsoever they pretend, it is not any real veneration for the law that prompts them to be zealous for it : *for neither they themselves who are circumcised*, and so are solemnly obliged to observe the whole of it, shew a concern to *keep the law*, or manifest a true esteem for it as a spiritual and Divine institution ; nor is it from any truly religious principle that they labour to proselyte you to it ; *but they desire to have you circumcised*, to make their boast of you among the Jews ; *that they may glory* in this mark fixed in your flesh, and may avail themselves of the many converts to Judaism, which they have the interest and address to make.

edicts of the Jewish sanhedrim, the influence of which extended to remote synagogues, had induced many who secretly believed in Christ to decline an open acknowledgment of him, (John ix. 22 ; xii. 42 ; xix. 38,) which yet our Lord himself had so expressly required, that their consciences, during this state of dissimulation, must be in great anxiety. (See Mark viii. 38.) But afterwards, when a scheme arose of blending Judaism with Christianity, it may be supposed that this would abate the edge of persecution against those who fell in with it, and especially against those who urged the *Gentile converts* to such complete proselytism, though it might sharpen it against other Christians : and this might perhaps weigh more with some than they themselves were aware, in concurrence with the desire of making disciples, and the prejudices of education, which must naturally be supposed to have their share. Compare chap. v. 11.

^d For the cross of Christ.] It is observed by Jerom on this text, “ that Tiberius

and Caius Cesar made laws to authorize the Jews who were dispersed throughout the Roman empire to follow the rites of their religion and the ceremonies which had been transmitted to them from their fathers :” To which he adds, “ that circumcised Christians were by the Pagans looked upon as Jews, while those who made profession of the gospel and were uncircumcised were violently persecuted both by the Jews and Pagans ; on which account some early teachers of the church, to be delivered from the fear of persecution, submitted to be circumcised themselves, and also recommended it to their disciples.” Both Archbishop Tillotson, (Vol. II. p. 367,) and Mons. Saurin, (Serm. Vol. XI. p. 49, 50,) agree in expounding this text with a reference to these edicts : but I think it best illustrated by the observation in the preceding note, as the apostle seems to speak of an attempt to escape persecution, not by receiving circumcision, but by imposing or urging it,

- SECT. *But*, for my part, I have no such selfish worldly views, and *God forbid that I should glory*, either in my descent or circumcision, in my abilities or interest in making converts, or indeed in any thing else, *unless it be in the regard I have been brought to pay to the cross of our Lord Jesus Christ*, and the reliance which I have for justification on his death and sufferings; *by the believing views of which I am made indifferent to all things here, and the world is crucified unto me, and I unto the world*: so that I view the world, as little impressed by all its charms as a spectator would be by any thing which had been graceful in the countenance of a crucified person when he beholds it blackened in the agonies of death; and am no more affected by the objects round me than one that is expiring would be struck with any of those prospects which his dying eyes might view from the cross on which he was suspended.
- 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
- 15 And well indeed it may be expected that it should be so; *for as to those who have truly believed in Christ Jesus*, all things are counted loss and dung for him, the whole dependence of the soul for righteousness and life is built on him, and the whole heart centres in him: and where this is the case, *neither circumcision availeth any thing, nor uncircumcision*, neither can the one profit, nor the other hurt, *but [there is] actually a new creation*; old things are passed away, and new views and dispositions are introduced under the regenerating influences of the Spirit of God, in consequence of which believers are (as it were) brought into a new world, and, being created in Christ Jesus unto good works, are formed to a life of holiness, and quickened to the exercise of that faith which operates by love. (Compare 1 Cor. vii. 19; 2 Cor. v. 17; Gal. v. 6; Eph. ii. 10; and Phil. iii. 8.) *And as many as shall walk according to this rule*, and govern themselves by such maxims, *[may] peace and mercy [be] upon them!* May that peace which arises from a sense of the pardoning mercy and free grace of God, ever rest upon them, *even upon the whole Israel of God* every where; for persons of such a character, and not the natural descendants of Abraham, Isaac, and Jacob, are the true Israelites.
- 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
- 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

Now therefore, *for the future, let no man trouble me* with reflections on my character, or with disputes concerning the necessity of circumcision, and grieve my heart with additional sorrows, *for I bear in my body the marks of the Lord Jesus*; marks of far more importance than circumcision, and on which, whatever your Judaizing teachers may think, I value myself much more; even the scars which I have received, by stripes and chains and other means, in the service of Christ, amidst the various hardships which I have borne for him, and which ought to render me venerable in the eyes of all who have a due regard to him.

SECT.
xii.
Gal.
vi. 17

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

And thus, *brethren*, I conclude with my sincere and earnest prayer for you, that *the grace of our Lord Jesus Christ*, in all its sanctifying and comforting influences, may [be] with your spirit, to direct you into the ways of truth and peace, of holiness and comfort. Amen.

IMPROVEMENT.

WHAT meanness is there in those views and objects in which the generality of mankind are so apt to glory! How little satisfaction can there be in making *proselytes to a party*, and spreading forms and notions, when compared with the joy of promoting true religion in the hearts of men, and thereby advancing the glory of God and the salvation of immortal souls! And of what service will it be to *make a fair appearance*, and to be zealous for the externals of religion, so as to gain the applause of men, and to have many followers, if at the same time we have so little veneration for *the cross of Christ* as to be afraid or ashamed of owning the necessity of relying on *his righteousness alone* for justification, lest we should suffer persecution upon that account, or be exposed to the *reproaches* of the world about us!

I bear in my body the marks of the Lord Jesus.] Dr. Potter thinks (*Gr. Antiq.* Vol. II. p. 7) that the apostle here alludes to the *στειγμάτια*, or brands, with which the Greeks used to mark those that were appointed to serve in the wars, lest they should attempt to make their escape. (See *Lipsius, de Milit. Rom.* Lib. i. Dial. 9.) But perhaps the reference may be to those marks by which the votaries of particular deities were distinguished. See my *Sermons to young Persons*, Numb. iv. at the beginning.

Mr. Blackwall (in his *Sacr. Class.* Vol. II. p. 66, 67) considers it as an allusion to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care and protection, and by that to be privileged from all violence and harsh treatment. And in this view he forms a large and beautiful paraphrase on this verse.

SECT. *xii.*
 VERSE 14
 May Divine grace teach us to esteem *the cross of Christ* more highly, and to *glory in nothing* but our knowledge of it, and our hopes and expectations from it ! May we all feel its vital efficacy, to *crucify us to the world, and the world to us* ; that we may look upon *the world* but as a dead and worthless thing, which neither can afford us any advantage, nor yield us any pleasure, to engage our hearts to choose it for our portion : and, being *crucified*, and dead to all things in it, may we be so entirely weaned from all affection to it, as not to make it any more our principal design and study to pursue it ; but, being *indifferent* both to its *smiles* and *frowns*, as to the influence which once they had upon us, may we be neither moved by any prospect of *self interest* on the one hand, nor terrified by the fear of *persecution* on the other !

15 Let us not lay the stress of our religion on the *name* we bear, or ground the hope of our acceptance on being of this or that *denomination* of *Christians* : but let it be our chief concern to have experience of a thorough change of heart and life, and to obtain that renovation of soul, that *new creation*, without which *neither circumcision nor uncircumcision* can avail any thing, and with which the one, as well as the other, will be accepted of God.

16 It is the written word of God that is *the rule* we are to go by, both in the doctrines and the precepts of it ; let us be careful that we *walk according to it*, and regulate our principles and conduct by it : then will *God* own us as his true *Israel*, and then shall *peace and mercy* be upon us. And surely, how diligently soever we observe *this rule*, how exactly soever we conform to

17 it, and how much soever we may *suffer* for our adherence to it, we depend upon *mercy* for the communication of *peace*, and must ascribe all our hopes of happiness to pardoning clemency and

18 free grace. May that *grace* ever be with our *spirit*, to sanctify, to quicken, and to cheer us ; and may we always be ready to maintain the honour of that, which is indeed our very life !
Amen.

The END of the FAMILY EXPOSITOR on the EPISTLE to the GALATIANS.

THE
FAMILY EXPOSITOR;
OR,
A PARAPHRASE
ON
THE EPISTLE OF PAUL THE APOSTLE TO
THE
EPHESIANS;
WITH
CRITICAL NOTES, AND A PRACTICAL IMPROVEMENT
OF EACH SECTION.

A
GENERAL INTRODUCTION

TO THE
PARAPHRASE AND NOTES

ON
THE EPISTLE OF PAUL THE APOSTLE TO
THE
EPHESIANS.

THE apostle Paul is universally allowed to be the *author* of this excellent *epistle*; but Dr. Mill and others have contended that it was written, not to the church of Ephesus, but to that of Laodicea. This they would argue from some passages of this epistle, (chap. i. 15; iii. 2; and iv. 21,) which seem more suitable to persons whom he had *never seen*, which was the case of them at Laodicea, (Col. ii. 1,) than to the Ephesians, with whom he had been conversant about *three years*; Acts xx. 31. (See *note*^m on that text, Vol. III. sect. xlvi. p. 305.) But what is principally urged for this opinion, is the direction given by the apostle at the close of his epistle to the Colossians, (Col. iv. 16,) “that they should cause the *epistle* which he wrote *to them* to be read also in the church of the Laodiceans, and they should likewise read the *epistle* from Laodicea.” From whence it is inferred that the *epistle* now before us must be that which is intended there, and was originally written to the Laodiceans.

These several objections will be obviated in the *notes* upon those places on which they are grounded, and can be no sufficient warrant, in opposition to the *first verse* of this epistle, in which it is addressed expressly *to the saints at Ephesus*, to introduce an alteration in the text which hath not the authority

of any single *manuscript* in being, or any *ancient version*, to support it.

We are told, indeed, it was affirmed by Marcion, an early *heretic* of the *second century*, that what is called the epistle to the Ephesians was inscribed to the Laodiceans : but he is censured upon this account by *Tertullian*,* (who wrote against him in the beginning of the *third century*,) as setting up an *interpolation* of his own in opposition to *the true testimony* of the church. And though *Basil*,† and *Ferom*,‡ in the latter part of the *fourth century*, speak of some *copies* in which the words εἰς Ἐφεσῶν were omitted, yet they allow at the same time that *this epistle* was written *to the saints at Ephesus* ; whom, by a strange interpretation, in allusion to the *name* by which the Lord revealed himself, *Exod. iii. 14*, some would suppose “ the apostle calls in a peculiar sense *the saints who are*, as being united unto *Him who is*.” But this omission evidently makes but a very odd reading, unless we admit of the conjecture of *Archbishop Usher*,§ that a void space was left after *the saints who are* —, and this might be intended for a *circular epistle* to any of the churches of the Lesser Asia, whose name might be occasionally inserted to fill up the blank.

There is however no sufficient reason for departing from the common established reading, which inscribes this epistle *to the saints at Ephesus* ; especially when we find in the most early times, that Ignatius, one of the apostolic fathers, (who lived at the time when this epistle was written,) in the *smaller copy* of his own epistle to the Ephesians, sect. xii. speaks to them of St. Paul, “ as making mention of them in a whole epistle,” which Cotelierius says, it is in vain to understand of any other epistle than this, and Dr. Lardner observes, must plainly mean the epistle of Paul to the Ephesians.¶ And in the *larger copy* of the same epistle, sect. vi. he declares to the Ephesians, “ Ye are,” as Paul wrote to you, “ *one body and one spirit* ;” where it is manifest there is a reference to the very words of

* *Tertull. contra Marcion. lib. v. cap. 11, 17.* † *Basil. adv. Eunom. lib. ii. p. 733.*

‡ *Hieron. Comment. in Ephes. init.*

§ *Usher Annal. ad. A. C. LXIV. p. 689.*

¶ *Lardn. Credibil. part. ii. Vol. I. p. 157.*

St. Paul in this epistle, chap. iv. 4. So that the testimony of Ignatius is express in both the *copies*, which ever be received as genuine, to which indeed the *smaller* has apparently the better title. The same is also still more clear with respect to Irenæus, and Clement of Alexandria, who were both fathers of the *second century*, and have both quoted this epistle in express terms under the title of the *epistle to the Ephesians*.* No further testimony therefore can be needful to make it manifest that *this epistle* was received in the first ages of the church, as written by St. Paul to the Ephesians.

It is well known that Ephesus was the chief city of the *Proconsular Asia*, which was a part of what was called the *Lesser Asia*. It was particularly famous for the *temple of Diana*, a most magnificent and stately structure, which was reputed one of the seven wonders of the world : and its inhabitants were noted in their *Gentile* state for their idolatry and skill in magic, and for their luxury and lasciviousness. The apostle Paul, at his first coming to them in the *year of our Lord 54*, according to his usual custom, preached to the Jews there in their synagogue, many of whom were settled in that city and the neighbouring parts : but, as he then was hastening to the passover at Jerusalem, he only spent *one sabbath* there, and left them with a promise to *return to them again* ; (Acts xviii. 19—21.) Accordingly he came again to Ephesus the following year, (Acts xix. 1, & seq.) and preached the word with such success, and wrought such extraordinary miracles among them, that a numerous church was formed there, chiefly made up of *Gentile converts*, whose piety and zeal were so remarkable, that many of them, in abhorrence of the *curious arts* which they had used, *burnt their magical books* to a great value ; (Acts xix. 19.) And such was the concern of the apostle for their spiritual advantage, that he did not leave them till the *year 57*, when he had been about *three years* among them ; (Acts xx. 31.) After this he spent some time in Macedonia and Achaia, and in his return to Jerusalem in the *year 58*, he sent for *the elders of the church* of Ephesus to Miletus, and most affectionately took his leave of them, as

* Iren. lib. v. cap. 2, § 3, & Clem. Alex. Strom. lib. iv. p. 409.

one that should *see them no more*; appealing to them with what faithfulness he had discharged his ministry among them, and solemnly exhorting them to *look well to the flock* committed to their care, lest they should be corrupted by *seducing teachers*, who would arise among themselves, and artfully endeavour to pervert them; (Acts xx. 17, *to the end.*) And we see afterwards, from the *coolness* and *declension* they are charged with in the *epistle* to the *angel of the church* of Ephesus, (Rev. ii. 4, 5,) how just and reasonable was this caution that he gave them at his parting from them.

From what the apostle says of himself in *this epistle*, it appears that it was *written by him* while he was a *prisoner*; (chap. iii. 1; iv. 1; vi. 20;) as he was likewise when he wrote to the Colossians; (Col. iv. 18.) And there is such a manifest correspondence between these two epistles, both in their subject matter, and in the very form of the expressions, that it may justly be concluded they were written *at the same time*, and sent together by Tychicus; who was intrusted with the care of both, (Eph. vi. 21, 22; and Col. iv. 7, 8,) but was attended by Onesimus when he delivered that to the Colossians. (Col. iv. 9.) Now, as it is not to be thought the apostle Paul would have employed Onesimus in such a service till after he had been with his master Philemon, it appears highly probable from hence, that the apostle sent him first with his epistle to Philemon, by whom he was received, (agreeably to his request,) *not as a servant, but as a brother*, (Philem. ver. 16,) and had his freedom given him; and, from the *confidence* the apostle had *in the obedience* of Philemon, and in his readiness to *do even more than he'said*, (ver. 21,) he might well take this opportunity of his going with Tychicus to recommend Onesimus to the Colossians, by joining him in his message to that church. Since then the apostle was in expectation of being *soon released* from his confinement when he wrote to Philemon, and trusting he should shortly visit him, desires him to *prepare a lodging for him*, (ver. 22,) this may induce us to conclude that he wrote *that epistle* towards the close of his *first imprisonment* at Rome: and as the *epistles* to the

Ephesians and Colossians appear to have been sent at the same time with *that to Philemon*, it may be inferred that he wrote these not long before, and sent them all together in the year of our Lord 63, which was the 9th of the Emperor Nero. (See Vol. III. sect. lx. note ^g, p. 401.)

The *design* of the apostle Paul in this epistle (the former part of which is *doctrinal*, and the latter *practical*) was “to establish the Ephesians in the *faith*; and to this end, to give them more exalted views of the eternal love of God, and of the glorious excellency and dignity of Christ; to shew them they were *saved by grace*, and howsoever wretched they were once, the Gentiles now have equal privileges with the Jews; to encourage them, by declaring with what steadfastness he *suffered* for the truth, and with what earnestness he *prayed* for their establishment and perseverance in it; and finally, in consequence of their profession, to engage them to the *practice* of those duties that became their character as Christians.”

The *doctrinal* part of this epistle is contained in the *three first chapters*: in which the apostle introduces several important *truths* for the instruction of the Ephesians in the great *doctrines* of the gospel, that they might be well grounded in the *faith*; and, for the encouragement of the Gentile converts, acquaints them with the *Christian privileges* to which they were entitled. And here,

I. After saluting the Ephesians with an acknowledgment of their *faith*, (chap. i. 1, 2,) the apostle testifies his *thankfulness* to God for his distinguishing *love* and favour to them, in calling them to be partakers of the blessings of the gospel, in consequence of *his eternal purpose* to glorify his grace in their sanctification and salvation, through the blood of *his Son* and the communication of *his Spirit*; (ver. 3—14.)

II. He assures them of the fervency of his *prayers* for them, that they might have a clearer *knowledge* of the great objects of their hope and expectation; and, from an experimental sense of *the exceeding greatness of the power of God*, might have a fixed regard to the supreme authority and dignity of Christ, who by that power is *raised from the dead*, and exalted

to be *Head over all things to the church*; (ver. 15, to the end.)

III. To magnify the riches of *Divine grace*, and to affect them with a more grateful sense of their obligations to it, the apostle leads them to reflect upon that *wretched state of moral death* in which the gospel found them; and shews them it was owing to the *rich mercy* and the *great love of God* that they were *raised in Christ* from death to life, and in the whole of their salvation it was evident that they were *saved by grace*, and *not by works*, or any righteousness of their own; (chap. ii. 1—10.)

IV. He represents the *happy change* that was thus made in their condition; that they who once were *aliens from the commonwealth of Israel*, and *afar off from God*, were now received *into his church*, and had an equal right to *all the privileges* of it with the Jewish converts; *the middle wall of partition* having been *broken down by Christ* in favour of the believing Gentiles, who being *reconciled to God* were *no more strangers* as they had been formerly, but were *united in one body* under Christ the common Head of all believers, and, being animated by *one Spirit*, and built upon the *same foundation*, were made *an holy temple in the Lord*; (ver. 11, to the end.)

V. To encourage and confirm the Gentile converts in their adherence to the gospel, and recommend it more to their regard, the apostle in the strongest terms expresses the sense he had of the *Divine goodness* in appointing him to be *the apostle of the Gentiles*, and authorizing him to *preach among them the unsearchable riches of Christ*; and declares how great an *honour* he esteemed it to be employed in making known *the calling of the Gentiles* to be *joint heirs* with the Jews in all the blessings of the Messiah's kingdom, though he had suffered greatly for it, and was now *in bonds* on this account; (chap. iii. 1—12.) And then,

VI. He entreats them not to be discouraged at the *sufferings* he underwent for his regard to the Gentiles, but rather to consider it as an *honour to them*, that in the steadfastness with which he suffered, they had such a confirmation of the

truth of his doctrine, and of the sincerity of his concern for their spiritual advantage ; in proof of which he closes this part of his epistle with a most affectionate and earnest *prayer* for their establishment in the *Christian faith*, and their advancement in the knowledge and experience of the *love of Christ*, of which he speaks in the most lofty and exalted terms as far surpassing all conception, concluding in the warmth of his devotion with a grand and suitable *doxology* ; (ver. 13, to the end.) And now,

The other part of this epistle, which is *practical*, is contained in the *three remaining chapters* : in which the apostle gives them several weighty exhortations and *advices*, for the direction of their lives and manners, that they might be regular in their *practice* ; and tells them of the *Christian duties* that were required of them, to which the consideration of their *privileges* should engage them, pointing out to them the means and motives that were proper to promote the observance of them, and urging the great care and caution they should use to behave suitably to the profession which they made and to the character they bore. And here,

I. The apostle, from the consideration of his own *sufferings*, as well as of the many important respects in which all true Christians are united, after a general exhortation to them to *walk worthy* of the excellency of *their calling*, particularly urges them to *mutual forbearance* and *unity of Spirit*, as being joined together in *one church*, and called to partake of the *same privileges* in Christ, without distinction either of Jew or Gentile : and, as a powerful inducement to their cultivating such a disposition, he represents the glorious foundation which Christ as the great *Head of the church* has laid for it in the variety of *gifts and graces* he has bestowed, and in the sacred *offices* he has appointed ; which being all derived from the same *Spirit*, and designed for the same end, were all to be employed for the advancement of his interest and kingdom, and for the better edification of the whole church, till in the *unity of the faith* they should *grow up* into *one perfect body* under *Christ their Head* ; and so must have a tendency to

promote their present *union*, and to inspire them with the most endearing *affection* to each other; (chap. iv. 1—16.)

II. He presses them, as having *learned Christ*, and been enlightened by the gospel, to shew the *difference* there was between them and the unconverted Gentiles, by an unspotted *purity* and *holiness* of behaviour, and *not to walk* like those from whom they were so happily distinguished by *knowledge and grace*; and cautions them in particular against *lying*, *excess of anger*, and *stealing*, and that *corrupt communication* to which the heathens were notoriously addicted, but which were inconsistent with the character of Christians, and grievous to the *Holy Spirit*: (ver. 17—30.)

III. He further cautions them against *all malice*, and urges them to *mutual love* and *readiness to forgive*, in consideration of the *Divine compassions* manifested in the gospel; and then pursues his exhortations to abstain from all *inordinate desires*, and from all manner of *uncleanness* and immodesty, as well in *words* as *actions*; in which, however they had shamefully indulged themselves in the *darkness* of *heathenism*, the *light* of Christianity displayed them in such odious colours as plainly shewed them to be unbecoming their profession, and no way reconcilable with the obligation they were under to *walk as children of the light*; (ver 31, *to the end*; and chap. v. 1—14.)

IV. He recommends it to them, in consideration of their character and circumstances, to be *prudent* and *circumspect* in their whole conversation, as those who were instructed in the *will of God*; and, not to seek for pleasure in a dissolute *excess*, but, guarding against all *intemperance*, to make it the delightful business of their lives to express their *gratitude* to God, under the influences of his *Spirit*, by praising him for all his mercies in pious and devout *thanksgivings*; and while they were thus careful of their *duty to God*, he also urges them not to be negligent of the *duties* which they owed *to one another* as members of *society*, but to behave with due *submission to each other* in their several stations; (verse 15—21.) And then,

V. Having hinted at the *relative duties* of society in general, he descends to particulars, and, beginning with the duties of *husbands and wives*, he recommends it to *husbands* to *love their wives*, in imitation of the *love* which *Christ* bears to the *church*, and presses upon *wives* the correspondent duty of *conjugal subjection*, in imitation of the *subjection* which the *church* pays to Christ the Head of it; (ver. 22, *to the end.*) From whence he passes on to the *mutual duties* of *children and parents*, and of *servants and masters*, giving suitable admonitions to each, and adding proper arguments to enforce them; (chap. vi. 1—9.) And after this, for a conclusion of the whole,

VI. He gives a general *exhortation* to them all, of whatever condition or relation in life, to prepare for a strenuous *combat* with their *spiritual enemies*, by putting on *the whole armour of God*, and living in the exercise of those *Christian graces* that were necessary for their defence and safety: and having among other things exhorted them to fervency in *prayer*, he particularly recommends *himself* to their *remembrance* at the throne of grace, that he might carry on the important work in which he was engaged with freedom and fidelity, whatever he might *suffer* for it; and, leaving it to Tychicus (by whom he sent this *epistle*) more fully to inform them of every circumstance relating to him, he closes his *epistle* with an *apostolical benediction*, not only to themselves, but to *all that love the Lord Jesus Christ in sincerity*; (ver. 10, *to the end.*)

PARAPHRASE AND NOTES

ON

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

S E C T. I.

The apostle Paul begins the epistle with testifying, in the strongest terms, his joy that the believing Ephesians were called to the participation of Christian privileges in consequence of God's eternal purpose of glorifying his grace in their sanctification and salvation, through the blood of his Son, and the communication of his Spirit. Eph. I. 1—14.

EPHES. I 1.

PAUL, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus :

EPHESIANS I. 1.

PAUL, who hath the honour to be *an apostle* sect: i. of the Lord Jesus Christ, sent forth with a special commission from him to publish his gospel and attest his resurrection to the world, Eph. i. 1 and set apart to this important office *by the sovereign and gracious will of God*, who hath interposed in so extraordinary a manner to form him for it and to employ him in it, addresseth this epistle *to the saints who are at Ephesus, even to the faithful in Christ Jesus,*^a

^a *To the faithful in Christ Jesus*] Some have understood this as an intimation that the Christians at Ephesus were remarkably faithful to Christ in relying on him alone for salvation, without that attachment to the Mosaic law which was to be found in some other churches, and particularly among the Galatians. But as he uses the same title when addressing the Colossians, (Col. i. 2,) whom yet he reproves on this very account, (Col. ii. 16, 20,) I can lay no stress upon that criticism.

SECT. who believe in him as the only Saviour, and
 i. in consequence of their persuasion of the
 Eph. truth of his gospel, are solemnly and truly de-
 i. 2. voted to the service of God. This is the
 character in which he looks upon you, and,
 with the most affectionate concern and value
 for you, it is his ardent wish and most sincere
 and hearty prayer, that the richest abundance
 of Divine *grace* and favour may [*be*] commu-
 nicated *to you*, with all the happiness and peace
 attending it, *from God our Father*, who is the
 great Original of all desirable blessings, and
 [*from*] *the Lord Jesus Christ*, through whom
 they flow down to us sinful creatures.

2 Grace *be* to you,
 and peace from God
 our Father, and *from*
 the Lord Jesus
 Christ.

3 At the first turning of my thoughts towards
 you as converts to the gospel, when I set my-
 self to think of the happy state into which you
 are brought, as true believers in the Son of God,
 by this glorious dispensation of Divine grace,
 with whatever personal sorrows and afflictions
 I may be pressed, I cannot forbear bursting
 out into songs of praise. Join with me there-
 fore, my dear Christian brethren, and let us all
 say from our hearts, *Blessed [be] the God and
 Father of our Lord Jesus Christ,*^b who is now
 through him become our God and Father, and
hath blessed us,^c even all that are partakers of
 his grace, whether Jews or Gentiles, *with every
 spiritual blessing in heavenly [things] in Christ,*^d

3 Blessed *be* the
 God and Father of
 our Lord Jesus
 Christ, who hath
 blessed us with all
 spiritual blessings in
 heavenly places in
 Christ :

^b *Blessed be the God and Father, &c.*] The
length of periods frequently occurring in the
 writings of St Paul is one thing in his
 style that contributes much to the *obscurity*
 of it ; of which *this sentence*, which runs
 on through *twelve verses* to the end of this
 section, is a remarkable instance. But in
 the *paraphrase* it is absolutely necessary to
 break it into many, or otherwise the *period*
 would be drawn out to a much more in-
 convenient *length*, and the words added to
 illustrate particular clauses, would encum-
 ber, deform, and obscure the whole. I
 have been obliged to take the same meth-
 od in many other places, and hope I need
 make no farther apology for doing it.

^c *Hath blessed us*] It is evident that the
 apostle means in the word [*us*] to include
 the Ephesians to whom he wrote, the
 greatest part of whom were *Gentile con-*

verts, as sharing with *him* and the *Jewish
 Christians* in their evangelical privileges :
 and by thus beginning his *epistle* with as-
 cribing thanks to God for his mercies to
them, he at once declares his firm persua-
 sion of the *calling of the Gentiles*, and his
 hearty joy in it.

^d *With every spiritual blessing in heavenly
 [things] in Christ.*] The apostle every
 where represents the *graces of the Spirit*
 as so much preferable to its *gifts*, that it
 appears very surprising that Dr. Whitby
 should expound the blessings here intend-
 ed as referring entirely to those *gifts*.
 They manifestly take in *every spiritual
 blessing*, (for so it is expressed in the *origi-
 nal*, εν παντη ευλογια πνευματικη,) and
 principally must refer, not to extraordi-
 nary and miraculous *gifts*, but to the sancti-
 fying and saving *graces of the Spirit* ; such

having graciously bestowed upon us, in him, and for his sake, by the operation of his Holy Spirit, whatever may conduce to the happiness of our souls now, whatever may prepare them for eternal glory, and may seal to us the joyful hope and expectation of it.

SECT.
i.
—
Eph.
i. 3

4 According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love :

Now this is all to be considered, not as what we can pretend to have deserved, but as the result of his free grace, and the accomplishment of his eternal purpose of love concerning us, *according as he hath chosen us in him,*^e even in his well beloved Son, *before the foundation of the world* was laid ; always intending that we should be in all respects *holy and unblameable before him*, and especially that we should walk *in love,*^f that, by the exercise of this sacred

as effectual calling, justification by grace, the adoption of children, the illumination of the Spirit, and *all the graces* of the Christian life, which are common unto all believers, and are communicated to them in all their several branches. And these are blessings *in the heavenlies, εν τοις ουρανοις,* or *in heavenly things,* (as I would choose to render it, rather than *places,*) as they are *things* that have a manifest relation and respect to *heaven,* and have a tendency to fit us for it, and to lead us, not to seek after the enjoyments of this present world, but to be conversant about, and to be waiting for, those of the heavenly state.

^e *Hath chosen us in him.*] I think the *apostle* here cannot be understood to intimate that *every one* of the persons who belonged to the church of the Ephesians, (or elsewhere to other *Christian societies,*) in the bonds of external communion, was by a *particular decree* of God *personally chosen* to eternal life, and to persevering holiness as the way to it. For he could have no evidence that this was the case with regard to each, without such a *revelation* as I think none have pretended, and as would very ill agree with other passages relating to the *apostacy* of some who once made a very forward profession, and with the many exhortations and cautions which every where occur in his writings, or with the declarations Christ had made concerning the final ruin that would in fact attend many who called themselves Christians, and some who bore the highest *offices* in the church, and wrought the most *extraordinary works.* (Compare Mat. vii. 22, 23 ; and Luke xiii. 26, 27.) I conclude therefore, that he speaks of *whole societies*

in general as consisting of *saints and believers,* because this was the *predominant* character, and he had reason in the judgment of charity to believe *the greater part* were such. (Compare Phil. i. 7.) Nor did he always judge it necessary to make *exceptions* in reference to a few *hypocrites* who crept in among them, any more than Christ judged it so to speak of Judas as excluded, when he mentions the *twelve thrones* of judgment on which the *apostles* should sit. (Mat. xix. 28.) In this view he says of them in general, that whether they were Jews or Gentiles they were indiscriminately *chosen,* not only to those present privileges which they all as professing Christians enjoyed, but to real holiness and everlasting glory. And, as we are sure there were at Ephesus many Jewish converts who were in full communion with the church, I can see no reason at all, with some commentators of great name, to limit what the *apostle* says here to the Gentiles. An address to them alone in this epistle would very little suit that candour and love so prevalent in the heart of St Paul, and so essential to every true Christian. The pious professor Franckius thinks the *apostle* speaks *only of the Jews* till he comes to the 13th verse ; but from *note*^h below, on ver. 9, it will appear that he must be mistaken in this singularity of interpretation.

^f *In love*] This is often insisted upon ; and perhaps the rather, to intimate that, now *the middle wall of partition* was broken down, it was of the highest importance to cultivate *mutual affection* without any regard to the singularity of the Jewish or Gentile character.

SECT. affection to God and each other, we might be
 i. preserved from the evils which abound in the
 world, and animated to the most worthy, hon-
 ourable, and useful behaviour. To this we
 Eph. know God hath appointed us : let us therefore,
 i. 4 5 in proportion to the degree in which we find
 this temper prevailing in us, look back with de-
 light to those gracious purposes which the bless-
 ed God formed in his own all comprehending
 mind concerning us long before we had a being ;
 and let us contemplate and rejoice in him, as
having predestinated us to the adoption of chil-
children, and foreordained us to be received into
 his family by *Jesus Christ,* in whom he has
 chosen us for a peculiar people *unto himself,*
 and thereby entitled us, not only to the most
 valuable privileges by which his church on
 earth is distinguished, but to an inheritance of
 eternal glory. And surely when we compare
 so happy a state and hope with our own temper,
 character, and deserts, we must acknowledge
 our appointment to it to have been *according to*
the good pleasure of his will, and ascribe it en-
 tirely to the overflowings of his mercy.

6 May we therefore ever acknowledge it *to the*
praise of his glorious grace, which we can never
 sufficiently admire, and which the whole world
 should concur to magnify and adore ; even that
 grace, *wherein he hath made us accepted,* and
 hath regarded us as the object of his favour and
 complacency, *in the Lord Jesus Christ,* as his
 first and best *beloved Son ;* through whom,
 though in ourselves we are so unworthy of it,
 7 we have received the adoption ; And *in whom*
we have redemption from the power of sin, the
 tyranny of Satan, and the final wrath and dis-
 pleasure of God, *through the pouring forth of*
his blood upon the cross, when he undertook the
 great and awful work of making an atonement
 for us by the sacrifice of himself : for by this
 precious stream it is, as flowing from his
 wounded side, *the full and free remission of* all
 our most numerous and aggravated *sins* is
 happily conveyed unto us on our believing in
 him, *according to the inexhaustible riches of his*
grace, which reaches even beyond the extent of

5 Having predes-
 tinated us unto the
 adoption of children
 by Jesus Christ to
 himself, according
 to the good pleasure
 of his will,

6 To the praise of
 the glory of his
 grace, wherein he
 hath made us ac-
 cepted in the Belov-
 ed :

7 In whom we
 have redemption
 through his blood,
 the forgiveness of
 sins, according to the
 riches of his grace ;

8 Wherein he hath abounded towards us in all wisdom and prudence,

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself :

10 That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him :

all our most heinous transgressions, and where our guilt had risen to the most fearful height hath its superior triumphs. In the displays of *which* grace, we must also acknowledge that *he hath abounded towards us in all wisdom and prudence* ;⁸ having with infinite wisdom contrived a way to glorify all his attributes in the salvation of men, even those which seemed to have the most different claims, dispensing mercy in a way of judgment, and awakening an humble awe and reverence in the soul by the very method which is used for granting pardon and peace.

All these admirable and gracious purposes hath God been pleased to unite, and to discover in the way of our salvation ; *having made known unto us*, by the revelation of that gospel of which I have the honour and happiness of being an apostle, *the long concealed mystery of his will*,^h according to his own sovereign good pleasure and free grace, *which he had before purposed in himself*, even the important design of gathering to himself, out of all nations, Jews and Gentiles, one holy and glorious church. This was his grand design, which all his other dispensations of providence and grace in former ages were intended more properly to introduce ; *that in the economy of the fullness of the times*, or when that time was fully come which he in his wise appointment and distribution of things had judged most suitable and eligible, *he might reunite under one head all things in Christ*, whom he hath constituted sovereign of angels and men, and of all his dominions and subjects, *both which are in heaven, and which are on earth*,ⁱ that for his glory and the

SECT.
i.
Eph.
i. 8

⁸ *In all wisdom and prudence.*] To understand this as a very celebrated commentator does, of *their own prudent returns* to be made to the Divine goodness, seems a sense much below the *apostle's* meaning.

^b *The mystery of his will.*] It is so called, as *having long been kept a secret*, of which neither Jews nor Gentiles had any conception till it was revealed by the Holy Spirit to the *apostles*. I think this plainly proves that Professor Franckius is mistaken in referring the word [*us*] to the Jews ; for the *mystery of calling the Gentiles* was not for a considerable time *made known* to the

converted Jews, and when it was declared by the *apostles*, it was difficult for them fully to submit to it.

ⁱ *Both in heaven and on earth.*] This is considered by some as a Jewish phrase to express the *whole world* ; and Mr. Locke thinks it may be equivalent to Jews and Gentiles. (Compare Dan. viii. 10.) But it seems more reasonable to understand it of bringing *angels* as well as *men* under the government of Christ. (Compare Col. i. 16, 20 ; Eph. iii. 10 ; Phil. ii. 10.) The word *ανακεφαλαιωσασθαι* must, in its most literal signification, express *uniting again*

SECT. good of the whole society he should with su-
 i. preme authority preside over all. And thus
 in Christ hath he united all things, [even] in
 Eph. him who is the Head of all; in whom also we
 i. 11 have obtained an inheritance,^k and the hope of
 complete and everlasting felicity; having been
 graciously predestinated to it according to the
 purpose of him, who by an efficacious, though
 gentle and often imperceptible, influence, work-
 eth all things agreeably to the council of his own
 will;^l and, having formed all his schemes with
 infinite wisdom, takes the most sure and suit-
 able means to execute them, and to subdue in
 the minds of men, as he has subdued in mine,
 12 the strongest prejudices against them. And
 not I alone, but all who of Jews are become
 believers in Christ, must acknowledge this to
 have been the case, and must consider it as lay-
 ing us under the highest obligations, that we
 should be entirely devoted to the praise of his
 glory, and to the purposes of his service for
 ever; even we, who first trusted in the power
 and promise of Christ^m for salvation, and many
 of us ventured our souls upon him, when his
 name was unknown to the Gentile nations, and
 to most of our own countrymen was the object
 of contempt and abhorrence.

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will:

12 That we should be to the praise of his glory who first trusted in Christ.

under one Head. Both angels and men were at first in sweet and harmonious subjection to the Son of God, the great Creator of both; but man having broke himself off from the society, the Son of man by his humiliation and sufferings recovers all who believe in him, and in his human nature presides over the kingdom to which in the world of glory they and his angels belong. This interpretation presents so noble a view, that no other will bear a comparison.

^k We have obtained an inheritance.] Mr. Locke would render *εκληρωθημεν*, are become his inheritance; (alluding to Deut. xxxii 9, *The Lord's portion is his people, Jacob is the lot of his inheritance*;) and interprets it as referring to the admission of the Gentiles into the church, which is God's heritage: but, as [we] in this and the next verse seems opposed to [you] in the thirteenth, it must signify the Jews who first trusted in Christ, or the body of the Christian church, who were incorporated long before the Ephesians were brought into it.

^l Who worketh all things agreeably to the council of his own will.] This does indeed express God's taking such methods to answer his purposes as he knows will in fact be successful. But it does not prove any thing like an overbearing impulse on men's minds to determine them in such a manner as to destroy the natural freedom of their volitions, and so to prevent their being justly accountable to God for such actions.

^m Who first trusted in Christ.] I think it strange that Mr. Locke should urge this as an argument to prove that the apostle speaks of the Gentiles; since it is so evident that the grand harvest of believing Jews was gathered into the church before Christ was preached to any of the Gentiles. To interpret the word *πρωτηπιποιουτας* as signifying that they first began to hope in Christ, or had first entertained hope through him, whereas before they had no hope, (Eph. ii. 12,) loses the force of the expression, and sinks the sense of the Greek language.

13 In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise,

The powerful efficacy of the same grace hath likewise been displayed in you, and hath given you a title to the same inheritance in Christ; *in whom ye also*, who were once sinners of the Gentiles, even ye Ephesians, who were particularly devoted to idolatry and superstition, (compare Acts xix. 19, 35,) to a degree which distinguished you from many of your heathen neighbours, [*trusted*] and believed as we had done, *when ye heard the word of truth, the gospel of your salvation*, which brings the good tidings of salvation to you as well as others, and gives the most convincing demonstration of your being called to share in all the blessings that are bestowed in Christ: *in whom also, having believed* and made profession of your faith, *ye were sealed with the Holy Spirit of promise*, descending upon you, not only in miraculous gifts, but in its sanctifying graces, to attest that you belong to the family of God, and are heirs of the promises made to Abraham and his seed.

SECT.
i.
i. 13

14 Which is the earnest of our inheritance, until the redemption of the purchased possession,

I speak of that blessed and gracious Spirit *who is the earnest of our inheritance*,^a in whom you have a certain pledge and token of your being by special adoption entitled to it, to encourage and animate you under all the difficulties of your way, while you continue waiting *till* you receive the complete *redemption of the people* he hath so dearly purchased for his possession:^o to them he hath promised everlasting life and happiness, and he will certainly bestow it upon them in the day of his final appearance, which will at length

^a *The earnest of our inheritance.*] It seems very unnatural to explain this as Mr. Locke does, of *our being God's inheritance*, for the earnest must certainly refer to *future blessings*, and be intended as a pledge and token of our right and title to them.

^o *Till the redemption of the purchased possession.*] Dr. Whitby would render this clause, *εις απολυτρωσιν της περιποιησιως*, *till the redemption of life*; and brings many texts out of the Septuagint, where *περιποιησις* signifies to *save alive*. To illustrate this he observes, there are two *redemptions* or *grand deliverances*; (for that is plainly his idea of *redemption*;) the one, that of *justification*, consequent upon believing;

the other, that by which we are delivered from *death*, and all the other penal consequences of sin, in the *redemption of the body* from corruption that it may partake of eternal life. (Compare Rom. viii. 23.) This nearly coincides with Beza's interpretation of *vindication*, that is, till we are set entirely at liberty, and receive complete deliverance and salvation. But I rather conclude that *περιποιησις* here signifies the *people* whom Christ has purchased to be his *peculiar property*; which is very agreeable to the signification of the word elsewhere. Compare Mal. iii. 17, *Septuag.* (where it answers to סגולה, *Segullah.*) Acts xx. 28; 1 Tim. iii. 13; and 1 Pet. ii. 9.

SECT. i. open with a lustre that shall fully repay so long unto the praise of
 an expectation, and will abundantly conduce to his glory.
 Eph. i. 14. *the praise of his glory*, or to the illustration of
 that wisdom and love which hath wrought in
 every previous dispensation, to lead on by the
 properest degrees towards that most illustrious
 one which was to close the whole.

IMPROVEMENT.

verse ARE we not by Divine grace and mercy *partakers of those*
 3 *blessings* which *Paul* here celebrates with so much delight, and
 in the review of which, familiar as they were to his thoughts
 and discourses, he breaks forth as it were into a rapturous *an-*
them in the very beginning of this *epistle*, as he likewise does in
 so many others? Ought not our hearts to be as warm in such
 devout acknowledgments? Are *spiritual blessings in heavenly*
things or *places in Christ Jesus* less valuable now than they were
 4 *seventeen hundred years ago*? Are not the *necessities* of our souls
 5 *the same*? Is not their *immortality* the same? Let us then join
 with the most grateful sentiments in the *acclamation*; and, in
 proportion to the degree in which we feel the *importance* of what
 God hath already done, and is doing for our souls, let us go back
 4 with unutterable pleasure to the *gracious purpose* which he was
 pleased to form in his own compassionate breast, when he *chose*
 5 *us in Christ before the foundation of the world*, when he *predesti-*
nated us through him to the adoption of children. Let us acknowl-
 11 edge the freedom of his grace in it, that we are thus *predesti-*
nated according to the purpose of him who, with proper regard to
 the nature of his intelligent and free creatures, *worketh all things*
 6 *agreeably to the good pleasure of his will*, and *maketh us accepted*
in the Beloved, that we may be *to the praise of the glory of his grace*.
 8 Let these united displays of *wisdom* and *love* affect our hearts;
 for he hath indeed *abounded towards us in all wisdom and prudence*.
 And let that *holiness* which mingles its glories in the whole
 scheme be also remembered. Let it never be forgotten that we
 4 are *predestinated to be holy and without blame before him in love*,
 that we might attain to that blameless temper which *love* alone
 can inspire and support.
 9 For this purpose *the mystery of his will is made known to us*,
 and that grand illustrious plan is displayed, which is so well wor-
 10 thy of all the perfections of a God; even his design to *gather*
together in one all things in Christ, to unite all good and happy
 spirits under him *as the common Head*, and to make him the bond
 of their *eternal union* to God and to each other. What are *we*
 sinful creatures, that we should be received into such an *associa-*
tion? Let us never forget it *on earth*, as we shall for ever

commemorate it in heaven, that it is through his blood that we have redemption; eternal redemption, which he who has begun the happy work will certainly complete, in favour of those whom he hath purchased to be an everlasting possession unto himself.

In the mean time, may his Spirit be given us as the seal of the promises, and the earnest of our inheritance! And by more abundant communications of his sanctifying influences, may he raise our souls to a blessed anticipation of those enjoyments which will endure for ever, and will be for ever new and delightful.

S E C T. II.

The apostle assures the Ephesians of the fervency with which he was offering his prayers to God on their account, that they might have still higher and worthier conceptions of the gospel, and of its glorious Author as raised from the dead, and exalted to supreme dominion in the heavenly world. Eph. I. 15, to the end.

EPHES. I. 15.

EPHESIANS I. 15.

WHEREFORE I HAVE mentioned the invaluable blessings of which as Christians we have the privilege to be partakers, whether Jews or Gentiles; and for this cause, knowing the extensive views on which the Christian church is formed, in the affectionate remembrance which I have of all the faithful, I also bear you on my heart, both in the praises and the prayers which I offer up to God; having in this my confinement heard of your steadfastness in the faith you have in the Lord Jesus,^a whom we adore as our common Saviour, and of the love [you bear] to all the saints, whether circumcised or uncircumcised: On which account I cease not daily to give thanks for you, that you are brought by Divine grace into this happy state, and an

SECT. ii.
Eph. i. 15

¹⁶ Cease not to give thanks for you, ¹⁶ to give thanks for you, that you are brought by Divine grace into this happy state, and an

^a Having heard of the faith you have, &c. ἀκούσας τὴν κατ' ὑμᾶς πίστιν.] Some have argued from hence, that this epistle, if directed to the Ephesians, must have been written before Paul's long abode at Ephesus, since he would not have spoken of their faith as only known by report, if he had for two years and an half been conversant with them, and seen the effects of it. To this some have answered, by pleading that ἀκούω signifies, not only to hear, but to understand, by whatever means the knowledge be attained; and others have said that this epistle was intended, not only for

the church of Ephesus but for other Asian churches in the neighbourhood. But perhaps the easiest and most solid answer is, that as it was now five or six years since Paul quitted Ephesus, he might judge it proper thus to express his complacency on hearing that they continued, in the midst of so many circumstances of temptation, to behave in a manner so worthy what he had personally observed among them. In this sense Mr. Locke understands these words; and it is illustrated by comparing Phil. i. 3, 27; and 1 Thess. i. 5, 6; iii. 6.

SECRET. making mention of you always in my prayers, making mention of
 ii. which I am continually presenting to heaven you in my prayers ;
 for my brethren in every place.

Eph. i. 17 And it is my constant request for you, *that* 17 That the God
the God and Father of our Lord Jesus Christ, of our Lord Jesus
who is also the Father of Glory, of which he is Christ, the Father of
 eternally and immutably possessed, from whom glory, may give unto
 all glory proceeds, and to whom it returns, you the spirit of wis-
would give you more abundant supplies of the dom and revelation,
spirit of wisdom and revelation, to fill you with in the knowledge of
 a more enlarged knowledge of his will, and him :
 animate you to the further exercise of every

18 grace in the knowledge of him : And in par- 18 The eyes of
 ticular, that by his influence and teaching he your understanding
 [*would give you*] to have *the eyes of your un-* being enlightened ;
derstanding enlightened still more and more ; ^b that ye may know
that, being thus illuminated, *ye may know,* in a what is the hope of
 more comprehensive manner than you now do, his calling, and what
what is the great and important *hope of his call-* the riches of the glo-
ing, what are the high conceptions you should ry of his inheritance
 have of that excellent Object which the gospel in the saints,
 proposes to your pursuit, and with what cer-
 tainty and delight you should look forward to
 it, and may discern more fully what are the
 inexpressible advantages, *and what the glorious*
riches and inestimable treasures, of his inheri-
tance in the saints, which he distributes with so
 liberal a hand among them in the blessings of
 his grace at present, in consequence of having
 adopted them to himself, and which hereafter
 they shall possess in perfect happiness and glo-
 ry, and shall for ever enjoy with him and with

19 each other : And that you may be thus more 19 And what *is*
 thoroughly sensible *what [is] the exceeding* the exceeding great-
greatness of his power which he hath manifest- ness of his power to
 ed in the operations of his grace *towards us* us ward who be-
who cordially believe his gospel, according to lieve, according to
the energy of the power of his might,^c influ- the working of his
 mighty power ;

^b *The eyes of your understanding enlighten-*
 ed.] Our translation here, though it express
 the sense, departs from the construction of
 the original, in which these words are in
 the accusative case, *πεφωτισμενος*, &c. and
 appear to be governed by the verb *δωκεν* in
 the preceding verse. And therefore, to
 preserve the same construction, I have
 repeated here the words [*would give you,*]
 which are inserted as a supplement.

^c *The exceeding greatness of his power,*
 &c.] The admirable beauty of this pas-
 sage, and the strong emphasis and force
 of the expressions in the original, are well
 set forth by Bishop Pearson, (*on the Creed*,
 p. 519,) as scarcely to be paralleled in
 any author, and superior to what our
 language can reach. See also *Blackwall's*
Sacred Classics, Vol. I. p. 307.

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come :

22 And hath put all things under his feet, and gave him to be the Head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

encing our hearts in such a manner, as effectually to conquer all our prejudices against Christianity, and against true religion in every form.

This is indeed a power, like that which is the confirmation of our faith, as being the authentic seal of the gospel, set to it by that energy *which he exerted in his Son Jesus Christ*, when he lay a cold and mangled corpse in the sepulchre, *in raising him from the dead*, and thus declaring him to be the Son of God with power ; (Rom. i. 4 ;) and by which too he seated [him] at his own right hand in heavenly [places,] in the possession of the highest dignity and glory ; Having exalted him *far above all* the ranks in 21 the angelic world, even above every *principality, and power, and might, and dominion*, however they are distinguished in the celestial hierarchy, and above every name, how honourable soever, *that is named*, or had in any account, *not only in this world, but also in that which is to come* ; so that there never has been, and never shall be, among all the inhabitants of heaven or earth, any one so dear and excellent, so high and honourable, in the sight of God as he is.

And it is delightful to pursue the meditation ; 22 reflecting farther, that the Divine power hath not only invested our ascended Saviour with supreme dignity, but likewise with universal authority ; and hath subjected all things whatsoever under his feet, that he may overrule and manage them as he will, and given him [to be] supreme Head over all things to the church, for its protection, benefit, and advantage : Even 23 that church *which is his body*, and which as such is ever dear and precious to him, and, being made complete in him, is regarded as *the fulness of him who filleth all persons in all places* ^d with all kind of good things which they possess, and yet delights in this as his chosen dwelling, even as an holy temple, which he hath consecrated to himself.

^d *The fulness of him who filleth all in all.*] Mr. Locke understands this as if it were said, *which is completed*, or completely filled by him, &c. and I think the texts he refers to in confirmation of this sense are of great weight, and have paraphrased the

text accordingly ; though it is certain that the word *πληρωμα* has sometimes another sense ; as when we are said to receive from Christ's fulness, John i. 16, and Christ is declared to have *all the fulness of Deity dwelling in him*. Col. ii. 9.

SECT.
ii.
Eph.
i. 20

IMPROVEMENT.

SECT. *FAITH* in Christ, and love to all the saints, are here with great
 ii. propriety put by the apostle for the whole of a Christian temper.
 —————
 verse 15 May they be more apparent and operative in all who call them-
 15 selves by the *Christian name* ! Even a firm and active *faith*, a
 warm and unbounded *love*, which shall *forget* every thing that
 would alienate our hearts from our brethren ; and *only remember*,
 that they are *saints*, consecrated to God, and sanctified by him ;
 22 that they are *believers in Christ Jesus*, and therefore *one* with
 him, *who is our Head*, and our All ; whose *love* hath given to us,
 and to *them*, whatever is lovely in either ; who will save *the whole*
body, and make it so happy together, that the very thought of *that*
happiness should cause our hearts to overflow with every *benevo-*
lent affection, as well as with perpetual *gratitude*, to our Divine
 Deliverer, who is the source of it.

Let us learn by this excellent and pathetic *prayer* of the apostle
 what are the most important *petitions* we can offer for ourselves
 and our Christian friends. Surely *this* must be numbered among
 18 them, that *the eyes of our understandings may be enlightened* more
 and more, that so we may more clearly and affectionately know
what is the great and glorious *hope* which our *Christian calling*
 sets before us. Alas, as yet we *know but little* of it ! but little
 of that great and *glorious inheritance* which God will divide among
his saints, and in the enjoyment of which he will for ever unite
 them all. But adored be his *grace* if we *so know it* as delibera-
 tely to make *choice* of it, as to *give up* every interest and hope
 inconsistent with it, and determinately to say, *This is our rest*,
we have desired it. (Psal. cxxxii. 14.)

19, 20 *He who hath wrought us to the self same thing, is God.* (2 Cor.
 v. 5.) It is indeed an exertion of a *Divine power*, that quickened
 these *dead souls* of ours ; the same, that quickened the *dead body*
 of our Redeemer, quickened, exalted, and glorified him. Let
 our *souls*, like that of the apostle, presently take the hint, and *soar*
upward, as with an *eagle's*, or rather an *angel's wing* ; *soar* to
 those glorious abodes, where he *sits at the right hand of God*, far
 21 *above all principality, and power, and might, and dominion, and*
every name that is named. There he reigns, not only as the
 sovereign Guardian of the universe, but in the more endearing
 22, 23 character of the *Head of the church*, bearing the same tender
 affection to it, exerting the same care over it, as the *head* over
 the *members* ; calling *the church*, narrow as its boundaries seem,
his fulness, though he *fills all in all.*

“ *Blessed Lord !* Fill our souls more and more with all the
 graces of *thy Spirit*, and extend the boundaries of the *church* all
 abroad ! Unite us in these dearest bonds ; and give us always

to act worthy of *that honour* which thou conferrest upon us, when thou callest us *thy body, thy flesh, and thy bones.*" (Eph. v. 30.)

SECT.
ii.

S E C T. III.

Farther to excite the gratitude of the Ephesians, the apostle leads them back to that state of moral death in which the gospel found them, and reminds them how entirely they were saved by Divine grace. Eph. II. 1—10.

EPHES. II. 1.

EPHESIANS II. 1.

AND you hath he quickened, who were dead in trespasses and sins.

UNSPEAKABLE, my brethren, is the happiness of the body of Christ, which I have just been mentioning, the happiness of all who are related to him as their glorious head: and through Divine grace this happiness is yours; for you, though once sinners of the Gentiles [*hath he*] who raised up Christ from the dead [*quickened*] and raised to life,^a by the effectual working of that mighty power which I have shewn you to have wrought in Christ; even you, who will (as I persuade myself) most readily acknowledge, that you long *were dead in trespasses and sins*, incapable of any sensations and actions arising from that spiritual and Divine life to which his grace has now awakened you, and liable, as the just desert and consequence of your sins, to a sentence of eternal death.

SECT.
iii.

Eph.
ii. 1

² Wherein in time past ye walked

Such, it is manifest, was your wretched state, ² while you continued in the paths of vanity and guilt, *in which ye formerly walked* with pleasure,^b

^a You hath he quickened.] Some have observed that the connection here is harsh, the words [*hath he quickened*] not being in the original, and would therefore suppose the accusative case *υμης* (as the grammarians call it) to be governed by the verb *πεπληρωκει* understood, answering to the close of the preceding chapter; and thus would take the sense to be, "He who filleth all his members with all gifts and virtues, hath also filled you among the rest." But the words *υμης οντας νεκρους* in this first verse, so directly answer to *ημης οντας νεκρους* in the fifth, that I think it very plain both must refer to *συνεζωοποιησας*, he hath quickened together with Christ. This is

one instance, among others, of Paul's beginning a sentence and then throwing in a very long parenthesis, and taking up again at a considerable distance the words with which he began, or nearly the same. Compare Eph. iii. 1, 14, with chap. iv. 1; and 1 Tim. i. 3, with ver. 18.

^b In which ye formerly walked.] Dr. Goodwin very pertinently observes here, that the Ephesians were remarkable, in the midst of all their learning, for a most abandoned character. They banished Hermodorus merely for his virtue, thereby in effect making a law that every modest and temperate man should leave them. See Dr. Goodwin's Works, Vol. I. p. 7.

SECT. according to the course and manner of this present world, in a conformity to the common usage of the age in which you live, and to the fashionable enormities of your heathen neighbours ; a course so detestably evil, that I may properly say of it, that it was just according to the desire, instigation, and will, of the prince of the power of the air,^c that wicked spirit who commands the legions of fallen angels, that by Divine permission range in the air, and fly from place to place in pursuit of their pernicious purpose of corrupting and destroying mankind. I say it again, your course was formerly according to the dictates and suggestions of that cursed and malignant spirit, who by his influence on the hearts of men has in effect the management, however unseen and unapprehended, of the spirit that now operates powerfully in the children of disobedience,^d and prejudices their darkened minds against admitting the evidence and authority of the gospel.

- 3 Amongst whom also we all had formerly, at least in some degree, our course of life and conversation,^e whatever our education or religious profession might have been ; walking in many instances in the unbridled lusts of our flesh, to the base appetites of which we were enslaved, so as to forget the true dignity and
- 3 Among whom also we all had our conversation in times past, in the lusts of

^c The prince of the power of the air.] This refers to a Jewish tradition that the air was inhabited by evil spirits ; a notion which, as Mr. Mede observes, (*Diat.* on 2 Pet. ii. 4,) the apostle Paul seems to approve.

^d Of the spirit that now operates powerfully in the children of disobedience.] I render it [of the Spirit,] as this agrees better with the construction of the original *καὶ τοῦ ἀρχοντῆ — τοῦ αἰετοῦ*, &c. which leads us to refer this latter clause to the prevailing influence of Satan over the vicious spirit or corrupt disposition that is so powerful in sinners, which is thus represented as subject to his management, and actuated by him. The phrase *ἐν τῷ πνεύματι τοῦ ἀπειθείας*, is very strong and emphatical, both in the denomination it gives to the heathen as children of rebellion and obstinacy, who would yield to no persuasion that would urge them to a better course of life, as the etymology of *ἀπειθεία*

imports ; and in the forcible manner in which it expresses the influence of Satan over them, as if they were inspired and possessed by him ; for it is well known the word *εὐεργεμενος* among the ancients signified the same with *demoniacs*.

^e We all had formerly our conversation.] The apostle, changing the expression from [ye] Ephesians to [we,] seems plainly to declare that he meant to include himself and all other Christians in what he here says : and it is so professedly the design of the beginning of his epistle to the Romans to prove that the Jews had not, in point of justification, any advantage above the Gentiles, (Rom. iii. 9,) that it is surprising to me that some very learned and ingenious writers, and Mr. Locke in particular, should contend so strongly for the contrary. As to the argument from Eph. iv. 17—20, see the paraphrase and notes there, in the beginning of sect. viii.

our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

happiness of a rational and immortal spirit. Thus we went on, *fulfilling the dictates of the flesh, and of the inordinate passions*^f of the carnal mind, as if we had been altogether destitute of any superior power to controul them; and howsoever we might pride ourselves in any distinction of birth, or separation by peculiar privileges from the rest of the world, we were indeed *by nature*, and according to the bias we were naturally under, *the children of wrath*,^g and heirs of the curse denounced on sin, *even as others* round us are: we too, as well as they, were born in sin, and, in consequence of that innate corruption, were early plunged in actual transgressions, and so brought under a sentence of death and destruction by that law which every soul of us had in various instances violated.

SECT.
iii.
—
Eph.
ii. 3

4 But God, who is rich in mercy, for his great love wherewith he loved us,

This was the common calamity in which we were all involved; *but the blessed God being rich in mercy*, and finding the motives of it in himself, when there was nothing in us but misery to move him to it, *according to his great and free love wherewith he hath loved us*, hath been pleased to look upon us with pity, and to contrive a most astonishing and effectual way for our recovery from this deplorable state: And in prosecution of it, *even when we were*, as I had before observed, *dead in trespasses and sins*,^h he hath quickened and enlivened us together with Christ,ⁱ

5 Even when we were dead in sins, hath quickened us together with Christ;

And in prosecution of it, *even when we were*, as I had before observed, *dead in trespasses and sins*,^h he hath quickened and enlivened us together with Christ,ⁱ

^f *The dictates of the flesh and of the passions.*] The word *ἑλενημαλα*, here made use of, expresses a kind of dictatorial power; and the plural *δυναμιων*, which we render *mind*, as it cannot here signify its intellectual powers, must, I think, denote the various passions, according to the prevalence of which our minds take as it were different colours and forms, and become strangely different from themselves.

^g *Were by nature the children of wrath.*] Some think the meaning of this phrase is only that we were so truly and indeed. Compare Gal. iv. 8. (See *Limborch. Theol. lib. iii. cap. 4, § 17.*) But, on the whole, I think it much more reasonable to refer it to the original apostasy and corruption, in consequence of which men do, according to the course of nature, fall early into personal guilt, and so become obnoxious to the Divine displeasure. And [*we all,*] in the beginning of this verse, is so plainly

opposed to [*ye*] in the verse before, that it is astonishing Dr. Whitby should maintain that [*we*] and [*ye*] are used promiscuously throughout this whole discourse. *Monsieur Le Clerc, (Ars Crit. p. 104,)* brings many instances from ancient writers to prove that *πρω* signifies genius or disposition: but I think I may venture to say that every one of them signifies a natural disposition, and not merely an acquired habit.

^h *When we were dead in trespasses and sins.*] What is said in Col. ii. 13, does indeed shew that this was eminently the case of the Gentiles; but I have given my reasons above why I think it here to be spoken of what all in general were till the grace of God wrought for their recovery.

ⁱ *Hath quickened us together with Christ.*] This does not merely signify our being raised to the hope of pardon and glory by the resurrection and ascension of Christ; but

SEC. I. having constituted by his grace such a near relation between us, that his renewed life should (by grace ye are saved;)

iii. be the source of ours : for it is *by* that *grace*, which is bestowed in him, that *ye are saved*, and made partakers in these invaluable privileges.

Eph. ii. 5

6 And in consequence of this I may farther say, that he *hath raised [us] up together* in him, as our Head and Representative ; and by admitting him into heaven as a forerunner, to take possession of those glorious mansions for us, he hath *made [us] sit together* in those heavenly [places] to which he is exalted, and into which we also may be said to be admitted in *Christ Jesus* : for by means of that relation between him and us which Divine grace hath established, we may look upon his resurrection and exaltation to the right hand of God, as the certain pledge and security of ours ; and regarding him under the character of a public person, who is thus raised and exalted in our name, we may be said to share in those felicities and dignities which are conferred on him.

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus ;

7 And this God hath done, *that he might shew in the ages to come* under the dispensation of the gospel, and might display to all succeeding generations, *the exceeding riches of his* free and unmerited *grace*, as manifested both to Jews and Gentiles in [his] *kindness towards us in Christ Jesus* ; for we have received it all by him, and are partakers of it as connected with him, whom God hath appointed a Head and Saviour to us, and taught us to regard him as our great Representative.

7 That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus :

8 I repeat it again and again, that I may properly inculcate a doctrine of so great importance ; *for* I would never have any of you forget, that it is *by* this free *grace*, which I have so frequently celebrated, and would for ever celebrate, that *ye are brought* into the

8 For by grace are

seems to refer to that *union* which there is between him and all true believers, by virtue of which they may look on his *resurrection, ascension, and glory*, as a *pledge and security* of something quite of a *similar nature* to be accomplished in due time in and upon them. Thus we are taught to consider Christ as a *public person*, the elder Brother of the family, and the Guardian of the younger branches of it, who

may, by a very easy and beautiful *figure*, be said to have *received their inheritance in him*. It is justly observed by Mr. Locke, that chap. i. 20, and ii. 5, 6, answer to each other ; but the *apostle's* mind being filled with these grand ideas, and transported with love to Christ, lets his pen run loose to enlarge upon them, though with some interruption to the natural construction.

ye saved, through faith; and that not of yourselves; it is the gift of God:

happy number of the saved ones, and are delivered from that ruin into which sin hath plunged you, and raised to these glorious hopes of eternal felicity; which inestimable privileges we receive through such a cordial faith in Christ, as is productive of unfeigned love and obedience: and the grace of God appears, not only in constituting this method of salvation through faith, but also in producing this great and Divine principle in our souls; for this very faith is not of yourselves,^k it is not of your own production, there being such a natural averseness to it in the heart, as that we neither can be said to have wrought it, nor is any praise resulting from it, or any excellence in it, to be ultimately ascribed to us; but [it is] really the gift of God, who by the gracious influence of his Spirit fixes our attention to the great objects of it, subdues our prejudices against it, awakens holy affections in our souls, and, on the whole, enables us to believe, and to persevere in believing, till we receive the great end of our faith in the complete salvation of our souls.

SECT.
iii.
Eph.
ii. §

9 Not of works, lest any man should boast:

And God hath appointed, that salvation should be thus obtained, by that faith which he produces in the heart, and not by works of the Mosaic law, or any other obedience of our own, lest any one should boast, as if he had by his own righteousness obtained salvation, and so should ascribe the glory of it to himself rather than to God.

10 For we are his

for as all acts of acceptable obedience proceed

^k By grace ye are saved through faith; and this not of yourselves.] It is observable, that the apostle speaks of these Christians not only as in the way to salvation, but as already saved, (σενωσμενοι,) by a strong and lively figure expressing their happy security. Some explain the following clause, [and this not of yourselves,] as if it were only a repetition of what was said before, that the constitution that made faith the way to salvation was not of their own appointment, but God's. But this is making the apostle guilty of a flat tautology, for which there is no occasion. Taking the clause as we explain it, that is, as asserting the agency of Divine grace in the production of faith, as well as in the constitu-

tion of the method of salvation by it, the thought rises with great spirit. As for the apostle's using the word *πιστις* in the neuter gender to signify faith, the thing he had just before been speaking of, there are so many similar instances to be found in scripture, that one would wonder how it were possible for any judicious critics to have laid so much stress on this as they do, in rejecting what seems beyond all comparison the weightiest and most natural interpretation. Compare the original of the following texts, Phil. i. 28; Eph. vi. 18; Gal. iii. 17; iv. 19. And for the like construction in other Greek authors of undoubted credit, see *Elsner, Observ.* Vol I. p. 128; and *Raphel. Annot. ex Herod.* p. 186.

SECT. from faith, and this faith is wrought in our workmanship, ere-
 iii. hearts by the gracious influence of the Divine ated in Christ Jesus
 — Spirit, it is most evident that *we are* to ac- unto good works,
 Eph. knowledg ourselves to be *his workmanship*, so which God hath be-
 ii. 10 far as there is any thing in us agreeable to the fore ordained, that
 nature and will of God ; being *created in Christ* we should walk in
Jesus unto good works, and made able not only them.
 to perform them, but to delight in them ; even
 those works of evangelical obedience, *to* the
 performance of *which* (though we obtain the
 forgiveness of our sins previous to our per-
 forming them, on our accepting Christ and
 believing the grace of the gospel) *God hath*
before prepared [us] by the influences of his
 Spirit ;¹ having foreordained and appointed
 in his eternal counsels, and in the declarations
 of his word, *that we should* diligently and con-
 stantly *walk in them*, as ever we would approve
 ourselves his people, and stand entitled to the
 promised blessings of the future state, which
 indeed we can no otherwise in the nature of
 things be prepared to receive.

IMPROVEMENT.

verse LET us behold with a becoming attention, and with all those
 emotions of heart which an attentive review of it is capable of
 exciting, the amazing *diversity* of these *states* as represented by
 the *apostle* ; and remember that they are *states*, in the one or
 the other of which we *all* are. We see what *nature* and the
first Adam have made us ; and we see what *grace* and an inter-
 est in the *second* would make us.

- 1 Daily *observation*, and, in too many instances, our own *expe-*
rience, may have convinced us, that it is not the character of the
Gentiles alone to be *dead in trespasses and sins*. It shews us,
- 2 that to *walk according to the general course of this apostate world*,
 is to walk *according to the prince of the power of the air* ; who,
 when he is most set on our ruin, is most importunate in per-
 suading us to *fulfil the desires of the flesh and of the mind*.
- 3 Still, alas ! till the gospel reaches and renews the heart, doth
 the same *evil spirit*, by means of the corrupt and vicious *spirit*
 dwelling in them, *work in the children of disobedience and wrath*,
 in which number we must acknowledge ourselves *by nature* to

¹ *To which God hath before prepared us.]* to perform *good works*, (Titus iii. 8,) so
 This is plainly the sense of the *original*, also God *prepares us for*, and enables us
 οὐκ ἀποσιμῶμεν, which shews, that as we to it by his grace.
 are chosen to be *holy*, (chap. i. 4,) and called

have been. But, blessed be God, that *grace* has its superior triumph over *depraved nature*; and *where sin hath abounded, grace doth much more abound.* (Rom. v. 20.)

The *mercy of God* is rich, and his *love* is great; and his powerful *grace*, to which we must ascribe all our hope of salvation, hath *quicken'd us when we were dead in sins*, and hath *enlivened us with Christ*, to whom *by faith* we are united, and so *incorporated* with him, that in consequence of it we may not only consider his *resurrection and ascension to glory* as an emblem, but in some degree as an *anticipation*, of our own, and may think and speak of ourselves as *raised, and exalted, and glorified*, with him.

O how blessed and joyful a view is this! and how powerfully ought it to operate upon us, to *elevate* our minds above this low world, and to *animate* us to every great and generous sentiment and pursuit! Surely this must illustrate, if any thing can do it, the *riches and freedom* of that *grace by which we are saved*, and must engage the *generations to come* to celebrate his *exceeding kindness* towards us. Let all *boasting in ourselves* therefore be entirely given up: let *salvation by faith* be acknowledged to be *of grace*; and that *faith* itself be acknowledged as *the gift of God*, whose *workmanship we are*, and by whom we are *created* to that noble and only acceptable principle of *good works*. Let not this *grace be received in vain*; but let us answer the purposes of this *new nature and new life* which God hath graciously given us, and *shew forth the praises of him* from whom it is derived, and *in whom*, in a spiritual as well as a natural sense, *we live, and move, and exist*.

S E C T. IV.

The apostle farther pursues the argument begun in the last section, representing the happy state into which they were now brought, as united to the church of God, and partakers of all its privileges; the middle wall of partition being now removed in favour of believing Gentiles. Eph. II. 11, to the end.

EPHES. II. 11.

EPHESIANS II. 11.

WHEREOF remember that YOU have heard of the glorious privileges to which as Christians you are exalted, out of that wretched state of moral death in which the gospel found you: *wherefore* let me seriously urge it upon you, that you would always remember and bear it in mind how happy a change God hath been pleased by his sovereign grace to make in your state, and would consider what you now are in comparison with

SECT.

iii.

verse

4

5, 6

3, 9

10

SECT.

iv.

Eph.
ii. 11

SECT. what you formerly were. O let it never be
 iv. forgotten, *that ye [were] formerly ignorant,* ye being in time pass-
 ed Gentiles in the
 Eph. vicious, and idolatrous *Gentiles,* and in a state
 ii. 11 wherein *the flesh* was continually leading you
 captive, and drawing you to gratify and fulfil
 its lusts; *who* being thus abandoned to your
 own ways, without any sign or token of an in-
 terest in God, [*were*] called, by way of contempt,
the uncircumcision, uncircumcised abominable
 sinners, *by that body of men which is called the*
circumcision,^a on account of their having re-
 ceived that rite which is *performed with hands,*
 and imprints a mark *in the flesh,* of which as
 you were destitute, they who had received and
 gloried in it, avoided you as unclean. But I
 am sensible your chief misery did not consist
 in the want of that ceremony, which can by no
 means avail to the salvation of the soul, or
 render it, while the heart continues uncircum-
 12 cised, in any degree acceptable to God: Your
 wretchedness was, (and see that you remember
 it with the greatest humility, and with the most
 affectingsense of the acknowledgments you owe
 to that free grace which has delivered you from
 that deplorable condition,) *that ye were at that*
time, while you were unregenerate Gentiles,
 without any knowledge of *Christ,* or any inter-
 est in him, and thus were destitute of all those
 blessings which he brings to his believing and
 obedient people: and indeed were without any
 expectations of the Messiah, and had not those
 advantages for inquiring after him and em-
 bracing him, which the Jews had by virtue of
 their prophecies, and of the various means or-
 dained to point him out: ye were then *aliens*
from the commonwealth of Israel, and had no
 part in any of the favours granted to them, no
 claim to their peculiar privileges, nor any right
 of citizenship with them; not so much as
 knowing that policy which God had established
 among his own chosen people, in order to

12 That at that
 time ye were with-
 out Christ, being a-
 liens from the com-
 monwealth of Israel,

^a Called the *uncircumcision* by that which
 is called the *circumcision.*] The terms of
 circumcision and *uncircumcision* in the ab-
 stract are here plainly put for *circumcised*
 and *uncircumcised*; as they are likewise
 Rom. ii. 26; iii. 30; and iv. 9. Thus also
 to be made *the righteousness of God* is put
 for being made *righteous by God,* 2 Cor. v.
 21.

and strangers from the covenants of promise, having no hope, and without God in the world :

direct their views to the gospel, and to prepare them for the reception of it : and having no communion with the church, ye were then unacquainted with the Divine engagements to it, *and strangers to the covenants of promise,*^b not having any knowledge of the covenant made with Israel by Moses, or of those better promises on which the covenant with Abraham was established, and assurance given of the Messiah's coming, and of eternal life through him : so that, in consequence of this, ye were then wholly taken up in the pursuit of earthly things, without any prospect of good things to come, *having no well grounded hope* with regard to a future state,^c no hope of spiritual and eternal blessings, about which, immersed as you were in the cares and pleasures of this lower world, you had indeed but very little thought : *and* though you had such an infamous herd of imaginary deities, and were so eager in the worship of them, and particularly of your great goddess Diana, and of Jupiter, whose daughter she was supposed to be, (Acts xix. 35,) yet in reality ye were *atheists in the world,*^d for ye

SECT.
iv.
Eph.
ii. 12

^b *The covenants of promise.*] Though the covenant for substance was one and the same, the apostle here speaks of it in the plural number, (as he does also Rom. ix. 4,) as it was given out at several times, with various explications and enlargements, not only to Abraham, Isaac, and Jacob, (Gen. xii. 2, 3 ; xvii. 7, 8 ; xxii. 17, 18 ; xxvi. 3, 4 ; xxviii. 13, 14,) but afterwards to the whole church of Israel, (Exod. xxiv. 7, 8 ; Deut. xviii 15, 18 ; xxix. 12, 13 ; and xxx. 5, 6.) And as the promises it contained centred in the great promise of the Messiah, and of salvation by him, he therefore speaks of them in the singular number, but as *one promise*, which is agreeable to the scripture style in other places. Compare Acts ii. 39 ; xiii. 32 ; xxvi. 6, 7 ; Rom. iv. 14, 16 ; Gal. iii. 17, 22 ; Eph. iii. 6 ; and Heb. vi. 17.

^c *Having no hope.*] That the heathens had among them the doctrine of a future state, and that it was popularly taught and generally believed by the common people, must, I think, appear *incontestible* to any who are at all acquainted with antiquity. But it is as apparent that they reasoned very weakly upon the subject, that they had *no well grounded hope* of future happiness, and that they were but very little

impressed with it ; so that they had *no deity* to which they prayed for eternal life, as the fathers often remonstrate. And by far the greater part of their most learned philosophers either expressly denied, in private lectures to their pupils, the doctrine of future rewards and punishments, or taught principles quite inconsistent with it : as must, I think, plainly appear to any who will impartially peruse what Mr. Warburton has written upon the subject, so judiciously defended in the *Critical Review*.

^d *Atheists in the world.*] Both the Christians and heathens, as Dr. Whitby well observes here, called each other atheists, though both worshipped *some deity* real or imaginary ; because each supposed the other to reject that which was the *true object* of adoration. But I cannot conceive that the apostle would have given to the heathens the character of atheists, if the worship of the *one living and true God* had really prevailed among them to that degree which some Christian divines have incautiously maintained that it did. The truth of the matter seems to have been, that though several of them speak of their Jupiter in terms properly applicable to the one *Self-existent and Eternal Deity*

SECT. lived and covered in the world, ignorant of the
iv. one living and true God, its great Original and
Support ; and worshipping only such as by na-
Eph. ture are no gods, (Gal. iv. 8,) ye had no con-
ii. 12 ception of any being that was truly worthy to
be spoken of by any Divine title.

13 *But* let your hearts reflect with joy and thank-
fulness on that blessed change which the Divine
goodness hath *now* made in your condition, by
bringing you to faith in *Christ Jesus* ; for hav-
ing cordially embraced him as exhibited in the
gospel, *ye who were formerly afar off* from God,
and from all the hopes and privileges of his
people, *are now brought near* to God and to
each other, *by the atoning blood of Christ,*^e
whereby he hath expiated your guilt, and made
a free and honourable way for your approach to
God, and partaking in all the benefits of his

14 church. *For he is* the procurer of our *Peace,*^f
who hath reconciled us, whether Jews or Gen-
tiles, to God and to each other, and hath so in-
corporated us into one church, that it may prop-
erly be said, he *hath made both one*, as to an
interest in the favour of God and in the privi-
leges of his people ; *and* that no difference might
remain between us, he *hath thrown down the*
middle wall of separation, which divided us
from each other, as the wall which runs between
the court of the Gentiles and that of Israel in
the temple at Jerusalem divided the Gentile

13 *But now in*
Christ Jesus, ye who
sometimes were far
off, are made nigh by
the blood of Christ.

14 *For he is our*
peace, who hath
made both one, and
hath broken down
the middle wall of
partition between
us ;

only, yet they taught and believed other
things of him quite inconsistent with such
perfections : and those who had some
knowledge of *one Supreme Eternal Cause*,
yet practically disregarded him ; and, how-
ever they might reconcile it with the dic-
tates of their consciences, worshipped *in-*
ferior deities, and many of them such as
were represented under the most scanda-
lous characters, to the neglect of the Su-
preme Being, and the destruction of all
true religion. Compare Rom. i. 20—26 ;
and consult the notes on those verses, Vol.
IV. p. 17, 18.

^e *Are brought near by the blood of Christ.*]
There seem to be an evident *allusion* here
to the privilege of those Israelites who
were not under any *ceremonial pollution*, or
who were cleansed from their guilt by the

blood of atonement, and so had free liberty
of entering the *temple*, and conversing with
God ; upon which account they are called
a people near unto him. Psal. cxlviii. 14.
Compare Exod. xix. 4, 6 ; Lev. x. 3 ; and
Psal. lxxv. 4.

^f *He is our Peace.*] This Mr Locke
would have to be the same with *your Peace*,
and to be meant of the Gentile converts,
of whom the *apostle* had been speaking just
before : but it is evident the *reconciliation*
as well as the *enmity* was *mutual*, and the
Jews were at least as strongly prejudiced
against the Gentiles as the Gentiles against
the Jews ; the *apostle* therefore with con-
summate propriety goes on to speak in
terms which were intended to include *all*
true believers, whether originally belonging
to the one or the other.

15 Having abolished worshippers from the Jewish.^s This happy union between us the Lord Jesus Christ hath accomplished, *having abolished* by those sufferings which he endured *in his flesh*, what was the grand occasion of *the enmity* and mutual alienation which had so long prevailed; [*even*] *the law of positive commandments* and ceremonies, [*contained*] in the *Mosaic ordinances*, to which the Jews were so much attached, and to the bondage of which the Gentiles were so irrecconcileably averse: but this Christ hath now abrogated and taken out of the way, *that so he might form the two* opposite parties, by virtue of their union with each other *in himself*, into *one new man*, uniting them together as new creatures in one church, under a dispensation very different from the former, in which they both should equally partake of the same privileges; [*so*] *making* an entire *peace* between them, and laying a foundation not only for peace, but for mutual love, by removing the ground of those prejudices they had entertained against each other, and joining them in bonds of such tenderness as became the

SECT.
iv.
Eph.
ii. 15

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

members of one living body: *And that he might complete this blessed work of making peace, and reconcile them both*, as thus united *in one body*, and animated by one spirit, not merely unto one another, but *unto God*, he hath taken away the guilt of sin, and made atonement for it *by the blood of his cross*, removing by this means what was the cause of enmity between God and them, as they were all transgressors of his holy law; so that he may be properly considered, on account of what he suffered on the cross, as *having slain the enmity by it*, as he hath thus made up the breach which sin had made between God and his offending creatures, by means of the atoning sacrifice of himself. (Compare Col. i. 20.) *And, having pro-*

16

17

17 And came and cured this reconciliation by his death, *he came to both*, after his resurrection and ascension, in the

^s Divided the Gentile worshippers from the Jewish.] This is that *wall* which was called the *chel*, which separated the *court of the Gentiles* from that into which the *Jews* only were allowed to enter; of which we have the most authentic account in *Josephus*. (*Bell. Jud.* lib. v. cap. 5, [al. vi. 6,] § 2.) Compare *note* ¹, on Acts xxi. 28, Vol. III. p. 318.

SECT. person of his authorized ambassadors, to whom he hath committed the important trust of speaking in his name and stead, (2 Cor. v. 19, 20,) and preached the glad tidings of peace and reconciliation to you that [were] as Gentiles afar off from God, and to them also of the Jewish nation that [were] of old regarded as a people near unto him;^h declaring the foundation he has laid, not only for a sincere reciprocal affection, but for all other most important benefits and blessings.

Eph. ii. 17

preached peace to you which were afar off, and to them that were nigh.

18 For, as the happy fruit and consequence of the peace procured by him as well for the believing Gentiles as the Jews, we both are introduced into the Divine presence, and have an equal title to the liberty of a free access to God, as the common Father of the whole family,ⁱ and may draw near to him with acceptance in the aids of one Spirit, under whose gracious influences we are fitted for the sacred pleasure of conversing with God, and filled with all filial confidence towards him and brotherly affection to each other. (Rom. viii. 15.)

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore you are no more strangers and foreigners,^k like those who came from distant nations to make a short abode among the Jews without a share in any of their privileges, but fellow citizens with the saints, entitled to all their glorious immunities, and even the domesticities of God, admitted to dwell in his house, and

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

^h To you that were afar off, and to them that were near.] It is so natural to refer this to what had been said of the different states of Jews and Gentiles, that one would wonder any should have thought of explaining both these characters of the Jews, as signifying those who lived in distant countries, as well as those who dwelt in or near Jerusalem where our Lord suffered.

ⁱ Access to God the Father.] The word προσεγγιζειν, which we render access, does properly refer to the custom of introducing persons into the presence of some prince, or of any other greatly their superior; in which case it is necessary they should be ushered in by one appointed for that purpose, to preserve a becoming decorum.

^k Strangers and foreigners.] I know not how far there is room to distinguish nicely between the signification of these two words, ξενος and παρεπιδητος. If there be, the

latter signifies something more than the former; and I doubt not but it alludes to the case of sojourning strangers among the Jews, who were not incorporated by complete proselytism into the body of the Jewish people, and made, as such proselytes were, συμπολιτας, fellow citizens with equal privileges. And perhaps when οικου εν Θεω, domesticities of God, is added, it may have some relation to that peculiar nearness to God in which the Jewish priests were, and refer to that great intimacy of unrestrained converse with God to which we as Christians are admitted; in which respect our privileges seem to resemble not only those of the people praying in the common court of Israel, but of the priests worshipping in the house itself. Nay it is elsewhere added, by a figure which seems beautifully to rise even on this, that we have confidence to enter into the holiest of all by the blood of Jesus. Heb. x. 19.

20 And are built to partake of the honours and blessings of his family; *Being built on the foundation¹ of the apostles and prophets,^m who in their respective places, by their miraculous works and predictions, as well as by their several ministrations, have testified the kind regard of God to his people, and made provision for the establishment of the church; Jesus Christ himself being the chief Corner Stone;*

sect:
iv.
Eph.
ii. 20

21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

In whom the whole building, harmoniously cemented, in such a manner as to add beauty, strength, and unity to the whole, groweth by the continual accession of new converts, and the advancing graces of those already converted, into an holy temple in the Lord, fitly consecrated to him, as being raised and supported by him.

21

22 In whom ye also are builded together for an habitation of God through the Spirit;

In whom you also, my dear brethren, believing in him as the great Lord of the church, are built up together with all true believers for an habitation of God, who by the Spirit of his grace takes up his residence among you, and publicly owns his relation to you in consequence of your union with his beloved Son.

22

IMPROVEMENT.

LET the *apostle's* remonstrance to these *Ephesians* remind us of our obligations to the Divine goodness, that we are not left in the sad state of our *heathen ancestors*; that we are not without the knowledge of *Christ*, in all the darkness of the *Gentile*

¹ *Being built on the foundation.*] It is observed by Lord Shaftsbury, that the *apostle* accommodates himself to the taste of the *Ephesians*, who were extremely fond of *architecture*, by frequent allusions to *building*, and to the majesty, order, and beauty, of which their *temple* consecrated to *Diana* was so celebrated a masterpiece. (Compare chap. iii. 17, 18; and iv. 16, 29.) But it is certain many allusions of this kind are to be met with in other *epistles*, particularly 1 Cor. iii. 9—17; vi. 19; 2 Cor. v. 1; vi. 16. Compare 1 Pet. ii. 4—8.

^m *Of the apostles and prophets.*] I have often wondered that such sensible writers as the late Lord Barrington and Mr. Jeffery, should conclude that the *prophets* here spoken of are those of the *New Tes-*

tament. (Compare Eph. iii. 5; iv. 11; with Mat. xvi. 18.) See *Miscell. Sacra*, Essay ii. p. 44; and *Jeffery's Review*, p. 86. Their chief argument is, that the *Gentile church* here spoken of was not built upon the *foundation* of the *Old Testament prophets*. But not to insist upon it, that when the converted *Gentiles* came to consult the *Jewish writings*, they might derive from them great encouragement in their faith, it is to be considered that the *apostle* is now speaking, not of the *Ephesian* or *Gentile church* in particular, but of the *whole Christian church* consisting of the aggregate body of converted *Gentiles* and *Jews*, as appears farther from what is said in the close of *this verse*, of *Christ's* being the *chief Corner Stone*.

- SECT. world ; that we are not *aliens from the commonwealth of Israel,*
 iv. *and strangers to the covenants of promise ; that we are not desti-*
 tute of any well grounded foundation of future *hope, and without*
 verse *God in the world.* But how unhappy is the case of many, who,
 12 though they are called *Christians,* yet have no saving interest in
 that *Redeemer* whose name they bear, in consequence of their
 being strangers to the *obedience of faith,* and a vital subjection
 of heart to his gospel ! Let all that *name the name of Christ,* all
 that profess to *know him,* acknowledge, with a view to his *atone-*
 13 *ing sacrifice,* that if they are *brought near to God* it is *by his blood.*
 To this we owe the external privilege of a *people nigh unto*
God ; and to the effectual application of it we owe the bless-
 ings of that *nearness* which the heart feels as the earnest of its
 eternal happiness.
- 14, 16 If *Christ,* according to the principles of the *apostle's* reasoning,
hath made peace by the blood of his cross between *Jews* and *Genti-*
les, whose manner of living was so widely different from each
 other ; if he *hath broken down the middle wall of partition* be-
 tween them, and of *two made one new man ;* how much more
 apparently reasonable is it that *smaller differences* should give
 18 way to the engagements of so endearing a band ! *Have we not*
all one Father ? And have we not all *access* to him *through one*
 19 *Saviour, by one Spirit ?* Let us then consider ourselves as *fellow*
citizens-with the saints ; and maintain that most cordial affec-
 tion to all of this *household,* which becomes those that are of *one*
family, and are named from *one Lord.*
- 20 And, as a great security of this *union,* let us be concerned to
 maintain a due regard to *the apostles and prophets on whom we*
are built, whose writings, if perused with diligence and atten-
 tion, subserve so much to the purposes of *Christian edification.*
 But, above all, let us fix our regards upon *Christ,* as *the chief*
Corner Stone ; by a union with whom we are united to each
 21 other, and the whole stress of our eternal hopes is supported.
In him the whole building is fitly framed together ; and it is by
 his operative influence that it *groweth up to a holy temple in the*
 22 *Lord.* Let us consider ourselves as designed for this use, to be
an habitation of God through the Spirit ; and be concerned to
 cultivate that purity and sanctity which suits so excellent a rela-
 tion and so high a dignity. Let us *lift up the everlasting gates* of
 our souls to admit that blessed Inhabitant, that he may come and
 dwell in us, and consecrate us more and more unto himself.

S E C T. V.

Farther to recommend the gospel to the regard of these Gentile converts, the apostle strongly expresses the sense he had of the Divine goodness in committing it to his trust, though he was called to sacrifice his liberty in its defence. Eph. III. 1—12.

EPHES. III. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles ;

2 If ye have heard of the dispensation of the grace of God which is given me to you ward :

EPHESIANS III. 1.

FOR this cause, and for my faithful testimony to this glorious gospel, the plan of which is so extensive, so wise, and so benevolent, how little soever it may suit the narrow minds of my bigotted countrymen, *I Paul [am] the prisoner of Jesus Christ ;^a* being brought under this calamity, the loss of my liberty, *for the sake of you Gentiles*, and in consequence of that firm attachment which I am known to have to your cause and interest. For this I am persuaded you will consider as the occasion of my bonds, *since I well know you have heard*, and are acquainted with, *the dispensation of the adorable grace of God,^b* which by his special favour to myself, and those to whom I am the herald of it, *hath been given to me in your behalf*; my zeal for which has been the means of stirring up the

SECT.
v.
Eph.
iii. 1

^a *I Paul [am] the prisoner, &c.* This is often alleged as an instance of an extraordinary length of sentence in the original, supposing that what begins the first verse of this chapter is resumed again at ver. 14, and not ended till the close of chap. iv. 3. So that the sense runs, “ *For this cause, I Paul, the prisoner of Christ for you Gentiles, — for this cause [I say,] I bow my knees, &c. — [even] I the prisoner of the Lord beseech you therefore that ye walk worthy, &c.*” Yet as the easy supposition that *εἰμι* is understood would make the construction much more obvious and plain, I have therefore inserted the word [*am.*] But if I were sure the sentence in the original was of the utmost length that any have maintained, I should think the division of it in any translation very pardonable, especially in a paraphrase. I have often broke one period into many, as being much more concerned to give the true sense as intelligibly as possible, than to preserve the grammatical construction of every word in the version where this might occasion obscurity ; and it will not be easy for any who have not been exercised in works of this kind, to imagine the difficulty which this precaution has often

brought upon me. Compare note ^b on chap. i. 3, sect. i. p. 100.

^b *Since I well know you have heard, &c.* So I translate the words *εἰτε ἠκούσατε*, for I think it cannot be imagined that they had never heard, during his long abode at Ephesus, from him, and from many others, an account of the extraordinary revelation of the gospel which he had received. As for the inference that some would draw from hence, that this epistle (if it was not written to some other church where he had never preached) was written before Paul came to live at Ephesus, I think it absolutely inconclusive ; not only considering that the particle *εἰτε* has often the signification of [*forasmuch as*] or [*since*] or [*seeing that ;*] but because it is certain he was now a prisoner at Rome, which he never was till long after that abode at Ephesus. (Acts xix. 10, 11.) I may add, that the words *ἠκούσατε τὴν οἰκονομίαν* are not so properly rendered, *Ye have heard [of] the dispensation, &c.* which determines the sense to what they might have learned by report from others ; they may as well express their having heard this dispensation from his own mouth.

- SECT. V. malice of the Jews against me: And I am confident you cannot forget what you have often heard, *that* to prepare and furnish me for this important work to which the Lord hath called me, *he made known to me by immediate revelation*, and not by the instrumentality of any human testimony, *the great mystery* which had so long been concealed; *as I have briefly wrote before*, and hinted more than once in this epistle, (chap. i. 9, 10; ii. 11, and seq.) in passages which, though they contain not a full illustration of the matter, yet suggest some material hints
- 4 with regard to it; *By which when you read*^c what I have laid before you, and attentively consider and review [*it,*] *you may observe* and form some notion of *my understanding in the mystery of Christ*,^d which so many still remain ignorant of, and so many others are unwilling to acknowledge and admit.
- 5 This I with great propriety call a mystery, it being a most astonishing and glorious system of Divine truth, *which in other preceding generations was not made known to the sons of men*;^e having neither been discovered to the Gentiles, who were wholly strangers to it, nor manifested under any former dispensation to those whom God had taken for his people, with any such perspicuity, *as that with which it is now revealed*

3 How that by revelation he made known unto me the mystery, (as I wrote afore in few words,

4 Whereby when ye read ye may understand my knowledge in the mystery of Christ,)

5 Which in other ages was not made known unto the sons of men, as it is now

^c *By which when you read.*] Dr. Whitby would render the phrase *αργος ο αναγιγνωσκωντες*, by attending to which: but as *αναγιγνωσκω* signifies to read and review, or (as we vulgarly speak) to con a thing over in the mind, to root it there, which must suppose frequent reading, I chose to retain the common translation.

^d *You may observe my understanding in the mystery of Christ.*] This Dr. Goodwin thinks to be the highest encomium made by the apostle on any of his own writings; whence he concludes, that this is the richest and noblest of all the epistles, and thinks it was peculiarly intended to be so, to reward the generous zeal of the Ephesians in burning their curious books, by a book of Divine knowledge, incomparably more valuable than any or all of them. (See Acts xix. 19.) I pretend not absolutely to decide on the comparative excellency of his epistles, but could not forbear mentioning so remarkable and ingenious a thought. See Goodwin's Works, Vol. I p. 2.

^e *Which in other generations was not made known, &c.*] The following verse so plainly determines this passage to the calling of the Gentiles into the church, that I think there can be no controversy as to the general sense of it; though it seemed to me, that the apostle's explaining it in the manner he presently does, rendered it improper to anticipate that explication in the paraphrase. It was indeed known long before, that the Gentiles should be added to the church; but it was not known that they should be heirs of the same inheritance, and partakers of the promise of the Spirit. The Jews rather thought of their being slaves to them; and least of all did they imagine, that the middle wall of their ceremonies should be broken down, and the Gentiles admitted to the full privileges of God's people, without circumcision and obedience to the Mosaic law; which the Christian converts among them heard of at first with great amazement. Acts x. 45; xi. 18.

revealed unto his holy apostles and prophets by the Spirit ;

6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ, by the gospel :

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the un-

by the Spirit to his holy apostles and prophets of the New Testament dispensation, who have the word of wisdom and of knowledge given to them. (1 Cor. xii. 8.) And what I chiefly have in view, as one very material part of it, is this, *that the Gentiles should be joint heirs with the Jews in spiritual privileges, and should be members of the same body with them, and partakers together of his promise in Christ ; particularly of the communication of the Holy Spirit, in token of their sharing in all the other blessings of the Messiah's kingdom, which the Jews have fondly imagined to be peculiar to themselves, but which are now freely proposed to the Gentile nations by the gospel which we are commissioned every where to preach.*

This is the gospel of which I was made a minister, not of my own motion or seeking, nor at all on account of any worthiness in me, but according to the free gift of the grace of God, which in so extraordinary and remarkable a manner was given to me, calling me forth to the apostleship by the energy of his power, which wrought so great a change in me as to prepare and qualify me for that high and holy office ; to the purposes of which no man living can be more averse than I once was. And when I think of this I am covered with confusion, and know not how to speak of myself in any terms of sufficient abasement : for such was the astonishing condescension of the great God, and such his favour to a worthless creature, that unto me, who am so unworthy of the honour of being called an apostle, that I am less than the least of all saints,^f and look upon myself, on account of what I formerly was, as below the very meanest among them, this grace was given, that I should be employed to preach among the

SECT. V.
Eph. iii. 6

^f *Less than the least of all saints.*] It has often been observed here, that the apostle makes a new word, (which, as grammarians would speak, is the comparative degree of the superlative,) *ελαχιστότερος*, which I think no translation can fully equal, or very happily express. No doubt, he refers to what he had been formerly, when he persecuted the church of God. (Compare 1 Cor. xv. 9 ; and 1 Tim i. 13.) But whether

there be, (as Dr. Goodwin thinks, Vol. I. p. 3,) any reference to his name *Paulus*, which in the Roman language signified [*little*,] and at the same time to the lowness of his stature, which occasioned Chrysostom's calling him *τριπηνχης ανθρωπος*, a man three cubits high, I do not pretend to say ; and only hint at what Sigonius says, that Emilius Paulus obtained his additional name from his low stature.

SECT. *Gentiles the unsearchable riches of Christ*; which while I am endeavouring to trace out in their particular contents, I am quite lost in rapturous amazement, and all my most elevated conceptions are swallowed up in that unfathomable fulness which can never be exhausted.

searchable riches of Christ;

Eph. iii. 8

9 Yet to this honourable and important office am I graciously appointed, to enlighten and instruct as well the Gentiles as the Jews, (Acts xxvi. 18,) *and to make all men see*, in some affecting measure and degree, *what [is] the happiness arising from the communication of the mystery of the calling of the Gentiles to be joint heirs with the Jews, which from eternal ages was hid*, being concealed in the secret counsels of the ever blessed and incomprehensible God,^g *who, as he at first created all things by Jesus Christ, his Divine Son, (John i. 3,) hath new created also all that are in him by a lively faith, and by him raised them to the prospect*

9 And to make all men see what *is* the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 of complete holiness and happiness.^h And this is now revealed and set in a new light, after the more imperfect intimations of it that were given before, *that the manifold wisdom of God, discovering itself in such a beautiful and well ordered variety of dispensations, might now more fully be made known, and be displayed in all its brightness to the principalities and powers in heavenly [places,] even to all the various orders of angelic beings, by means of what is done for the church,ⁱ which is the*

10 To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God,

^g *What is the communication of the mystery, &c.]* Some would translate the following clause (*τὴ ἀποκρυφθεῖσθαι ἀπὸ τῶν αἰώνων*;) *which has been hid from the ages*, that is, from the former ages of the world: but as in ver. 11 it is called *ἀποκρυφθεῖσθαι ἀπὸ τῶν αἰώνων*, *an eternal purpose*, and is here said to be *hid in God*, I apprehend no need of varying the translation, where the phrase is the same, though to be sure *this interpretation* includes the sense of the other. It is evident, that here is an allusion to the burying a treasure in some secret place; (compare Josh. vii. 21; and Mat. xiii. 44; where the same word is used;) as there may also be in the word *ἀνεξίτητος*, ver. 8, which properly signifies *what cannot be traced out*: and it is certain, that though something is now known concerning *this glorious mystery*, yet there is an incompar-

ably greater part concerning which we only know in the general that it is a *rich treasure*, without particularly knowing either *what, how much, or where* it is.

^h *Created all things by Jesus Christ.]* Mr. Locke pleads, as Diodate had done before, that this refers, not to the creation of the world, but to the renovation of it; and so may be considered as an intimation that God always intended Christ should have the honour of *forming all things anew*, and therefore concealed the *mystery* in himself till after he was come. But the words, if taken in the most extensive sense, contain both a certain and a pertinent truth.

ⁱ *Be made known to the principalities and powers in heavenly [places,] &c.]* The prophecies of the *Old Testament* gave strong intimations, at least, of the intended calling

happy object of a love that hath produced effects beyond what the spirits of heaven could otherwise have conceived or apprehended ; and in the contemplation of it they are furnished with new motives to adore that grace, which by the manifestations of it to the church displays new glories, unparalleled in all the history of heaven, in the surprising methods taken to complete the number of its blessed inhabitants : All which gracious operations proceed in perfect harmony with the original plan adjusted in the Divine Mind ; according to the eternal purpose which he formed before all ages in Christ Jesus our Lord,^k both to be executed by him, and to terminate in him ; which as his well beloved Son he was appointed to effect, and all the benefits of which he has secured to be communicated to the church ; Even that blessed Mediator, through whom we have freedom of speech in our approaches to the throne of grace, and have access with confidence of being heard, as being assured of audience and acceptance by the faith of him ; in a reliance upon whom we may address ourselves to God with the humble cheerful liberty of children whom he hath adopted into his family, and united to himself in the dearest and most indissoluble bonds.

SECT.
V.
Eph.
iii. 10

11 According to the eternal purpose which he purposed in Christ Jesus our Lord :

11

12 In whom we have boldness and access with confidence by the faith of him.

12

IMPROVEMENT.

ST. PAUL's understanding in the mystery of Christ is just matter of perpetual joy to the whole Christian world, and especially to the Gentile churches, which have derived from thence so much of their knowledge and of their hope. Let us congratulate our-

verse
4
of the Gentiles into the church ; and the angels seem expressly to refer to it in what they said to the shepherds, and in their anthem at the nativity of Christ. (Luke ii. 10, 14.) I apprehend therefore, that the apostle here would lead the thoughts of his readers to the series of Divine dispensations as gradually opening this great discovery, and not merely to what he preached concerning it; though to be sure that greatly illustrated the scheme. It is strangely unnatural to explain this clause as Mr. Locke would do, of the Jewish principalities and powers ; by which he is driven to the hard shift of connecting *ἡ τοῖς ἐργασιῖς*; with the wisdom of God, which the first reading of the

words in the original will shew how little they will bear.

^k According to the eternal purpose, &c.] Mr. Locke would render *κατὰ πρόθεσιν τῶν αἰώνων*, &c. according to that predisposition of the ages, or several dispensations, which he made in Christ Jesus, which by the preordination of God's purpose were all regulated and constituted in him ; and Dr. Whitby taking it in the same sense, explains it of his being promised in the first age to Adam, typified in the second to the Jews, and in the last age preached to all the world. But perhaps this interpretation may coincide more with a sense they are so solicitous to avoid, than either of these learned authors was aware.

SECT. v. selves and each other on the propagation of so glorious a *system* of Divine truth, which had so long been *concealed from ages and generations*. The *apostles* and *prophets* were raised up by God to receive and reveal it: and *we are entered on* the blessed fruit of *their labours*. (John iv. 38.) Let us learn from *them* to set a due value on our *participation* in that *inheritance*, on our *union* to that *body* to which by the gospel we are called.

May it particularly teach us that *humility* which was so conspicuous, so amiable, so admirable in *St. Paul*. This excellent man, this distinguished favourite of heaven, who stood in the foremost rank of *Christians*, of *ministers*, of *apostles*, yet labours for words to express the sense he had of *his own meanness* and unworthiness, and commits a kind of *solecism* in language, that he might lay himself as *low* as possible; using the most *diminutive* term that could be, to describe himself as one who in his own esteem was *less than the least of all saints!* And shall *we* then exalt ourselves, and be proud of the *trifling distinctions* that raise our obscure heads a little above some of our brethren?

Let those in particular, who have the honour of being called to the sacred office of the *ministry*, consider how reasonable it is, that instead of being *puffed up* with it they should rather be *humbled*, when they reflect how *unworthy* the best of men are of it, and in how *defective* a manner the most faithful discharge it; while yet *the grace is given* them to *preach the riches of Christ*, his *unsearchable riches*. Let these be made the frequent subject of their preaching; and let all the course of it be directed, in a proper manner, to the illustration of *that* subject. Let the *well chosen phrase* which the *apostle* uses here, teach *them* and all *Christians* to *search* more and more, into this unfathomable abyss; as still sure to discover *new wonders* in the variety and fulness of its inexhaustible contents beyond what they have known before, and to find *new pleasures* in tracing again those already known.

This glorious theme is worthy of the contemplation of *angels*; and we are elsewhere told, that these celestial spirits *desire to look into it*, (1 Pet. i. 12,) and to learn new displays of the Divine attributes *from the church*. Let us then hear and worship, as under *their inspection*; and let not our hearts be cold to these sacred truths which are *our own salvation*, while *they* rejoice in them only on the *general* principles of piety and benevolence.

All that is done in the prosecution of the glorious design of our *redemption* now, is the result of those *counsels of peace* which God *from eternal ages* formed in his own compassionate mind. To that source, after the example of the *apostle*, let us frequently trace all with the most exalted gratitude; recollecting that we *receive this adoption in Christ*, who is the great *Mediator* of our *access unto God*. Let us therefore, on the one hand, take all our encouragements in *prayer* from views to him; and on the other, having such a foundation for it, *let us come with an*

holy boldness to the Divine throne, that so we may obtain the mercy and grace which we daily and hourly need.

SECT.
V.

S E C T. VI.

The apostle represents the earnestness with which he prayed for their establishment in Christianity, as the best wish the most fervent affection could dictate for them. Eph. III. 13, to the end.

EPHES. III. 13.

EPHESIANS III. 13.

WHEREFORE I desire that ye faint not at my tribulations for you, which is your glory.

SUCH and so great are the privileges to which the gospel raises us; wherefore, as I have been the happy instrument of bringing it among you, though, (as I said before, ver. 1,) I am now a prisoner for you Gentiles, yet I desire, my dear brethren, that ye faint not, or be in any degree discouraged at my affliction for you, which when it is thoroughly considered upon what account I endure these sufferings, must be acknowledged to be so far from any reason to dishearten you, that it may rather serve for the encouragement and confirmation of your faith, and is indeed your glory: for it is really an honour that God does you, in employing his faithful servant to lay out his time and strength, and even to sacrifice his liberty in your cause; and that courage and cheerfulness in which God is pleased to support me in the midst of all these hardships, shews his farther regard for you, and may justly be esteemed as intended by him, not for my comfort only, but for an additional honour to you.

SECT.
vi.

Eph.
iii. 13

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ.

For this cause, that the great work in which I am engaged may more successfully be carried on, and that the purposes of these my sufferings may be answered in your consolation and the Divine glory, while I am here in the retirements of my prison, I am daily pouring out my soul to God on your account, and with the most affectionate concern for your establishment, I bend my knees to the Father of our Lord Jesus Christ; Even of that great and glorious Redeemer, of whom the whole family both in heaven and on earth is named,^a by whom angels and

15 Of whom the whole family in heaven and earth is named,

14

15

^a Of whom the whole family in heaven and on earth is named. the words εἰς [of whom,] it seems most reasonable to interpret this clause as referring to him; though others rather

SECT. men are incorporated into one society, and as
vi. well those who are gone before to the possession of the heavenly inheritance, as those who

Eph. are here on earth, receive a more excellent
iii. 15 name than that of children of Abraham, and are united in one happy family, of which he is

16 the Head. And the great petition I am addressing to his Father and ours, is this ; *that he would grant you, according to the riches of his glory, out of those redundant stores of goodness in his gracious heart which can never be exhausted, to be mightily strengthened by the effectual operation of his Spirit, invigorating and increasing every grace, and carrying on his work with abundant success, in the inner man, that is, in all the various powers of your souls ; so as thereby to fortify you under every trial, and animate you more and more to every good work :*

17 And as it is from Christ as our common Head, that all these blessings of the Holy Spirit are imparted, I am daily importunate with God, *that Christ may dwell in your hearts, that he may take up his stated residence in your souls, by the continual exercise of a lively faith, by means of which a constant intercourse with him will be maintained, and an assurance given you of your interest in him : being also rooted and grounded in love, steadfastly fixed and settled, not only in the knowledge of his love to you, but in the exercise of a fervent love to him and to each other, which will so greatly tend both to nourish and establish the*

18 soul ; *That, under the influence of these united principles of faith and love, ye may be enabled with all saints in every place, to whom,*

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ;

17 That Christ may dwell in your hearts by faith ; that ye being rooted and grounded in love,

18 May be able to comprehend with all

choose to understand it of the Father, who is indeed the principal subject of the foregoing sentence, nor would I insist upon the sense here given. Both Mr. Locke and Diodate explain it of God the Father, the Lord of the whole family, including all believers, who are jointly with Christ, who is already in heaven, the sons of God ; in confirmation of which sense Mr. L'Enfant observes, that we are said to be $\epsilon\kappa\ \tau\eta\ \Theta\epsilon\omicron\upsilon$, and $\delta\iota\ \tau\eta\ \chi\epsilon\iota\rho\alpha$; and it is certain Christians are said to belong to the family of God. (Chap. ii. 19.) Mr. Boyse also goes into the same interpretation, (in his *Four*

last Things, p. 588,) and argues from hence, that departed saints are in heaven before the resurrection, or otherwise according to this distribution, as they are not on earth, they would not belong to God's family. But heaven may here be taken in a greater latitude for all the regions of happiness in the invisible world, though the place in which separate spirits dwell should be different from that which they are to inhabit with Christ after the resurrection. The Jewish writers call heaven the upper, and earth the lower family of God.

saints, what *is* the breadth, and length, and depth, and height ;

whether known or unknown, I wish this as the most invaluable blessing, *to apprehend with greater clearness what [is] the breadth, and length, and depth, and height^b* of the great mystery of redeeming love, and to survey with a becoming astonishment, and with some suitable conceptions, the vast dimensions of that glorious plan ; that in some measure you may see how wide it extends, even to all nations and ages ; how far it reaches, even from everlasting to everlasting ; from what an abyss of misery it delivers us, and to what a summit of felicity and glory it exalts us.

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

This is my earnest and importunate prayer for you, and for all the rest of my Christian brethren ; that ye may thus be enabled with greater admiration to contemplate, *and more abundantly to know the love of Christ, which, after all we can say or think of it, surpasses by infinite degrees the most advanced knowledge,^c* even of the angels themselves, and how much more of mortal men in this imperfect state : but I wish you more enlarged apprehensions of *it that so ye may be filled with all the fulness of God,^d* that your expanded hearts, being dilated more and more, may be rendered capable of

^b *The breadth, and length, and depth, and height.*] It has often and very justly been observed, that this *text* is *wonderfully emphatical*. Bodies are well known to have only *three* dimensions, *length, and breadth, and thickness* : but the apostle Paul divides this last into its *depth* downwards, and its *height* upwards, measuring from the middle point ; and so makes use of it to express the *depth of misery* from which the love of Christ delivers us, as well as the *height of glory* to which it exalts us. See *Blackwall's Sac. Class.* Vol. I. p. 350.

^c *To know the love of Christ which surpasses knowledge.*] I can conceive no imaginable reason, with Mr. Locke, to confine the interpretation of this *text* merely to the *love of Christ* in calling the Gentiles. Well may we recollect on this occasion *all that love* which Christ has displayed in *redeeming his church* out of every nation and kingdom under heaven, Gentiles as well as Jews, from final misery, and exalting it to eternal glory. And *this* is so remarkable and admirable, that *the most extensive*

explication of this *text* must certainly be the most proper. Nor can the phrase of *its surpassing knowledge* merely signify its exceeding the *Jewish dispensation*, (which is seldom, if ever, called *knowledge*,) but its exceeding *our most elevated conceptions*. The *catachresis* here used greatly enhances the beauty of the expression on this explication, whereas otherwise it must appear very dry and jejune.

^d *That ye may be filled with all the fulness of God.*] It is rightly observed by the learned and pious Professor *Franckius*, (*Manud. ad Sac. Script. legend.* p. 191,) that there is in these *two verses* an *allusion* to the *temple* ; expressing his wish that the *foundation* might be so extensively and deeply laid, that a *superstructure* may be raised extending itself to such a magnificent *length, and breadth, and height*, as to be fitted to receive and lodge the *sacred Guest*, that he might *dwell* as it were *uncrowded* in their hearts. And in this view it will indeed appear a noble train of thought.

SECT.
vi.
Eph.
iii. 18

sect. admitting larger degrees than ever of Divine
vi. love, and more ample indwellings of Divine
consolation ; till at length ye arrive at that
Eph happy state in which ye shall attain to a full
iii. 19 perfection in the knowledge and enjoyment of
God, where that which is perfect shall come,
and ye shall know even as also ye are known.

20 With these prayers am I softening the sorrows of my own imprisonment, and endeavouring to do what I can towards supplying to you and other Christians the deficiency of those public services which my present confinement forbids : and I doubt not but these humble petitions will come up in remembrance before God. Methinks I see them even *now* descending in blessings on my head and on yours, from the adorable Source of all good ; and therefore I cannot forbear adding, *To him that is able to do all things for us, not only to the utmost extent of our petitions, but abundantly exceeding all that we [can] ask or conceive, according to the power which is already so illustriously display-*

21 *ed, and worketh so efficaciously in us ; To him [be] glory in the whole church both of Jews and Gentiles, the happy society which he hath so wonderfully redeemed, and so bountifully enriched by Christ Jesus its glorious Head, through whom all his blessings descend to us, and our praises ascend to him : and may they ascend throughout all the most distant ages and periods, while earth with its successive generations continues ; and may they resound from all his redeemed in the mansions of glory, far beyond the limits of time, even for ever and ever.* Amen. Let your hearts with mine consent to it ; and in that consent anticipate something of that pleasure, with which we hope for ever to render these praises.*

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

* Throughout all generations for ever and ever.] This is one of St. Paul's self invented and most expressive phrases, *ως πασας τας γενεας τριτωνος των αιωνων*, which a learned critic justly defies any version whatsoever fully to express. (See Black-

wall's *Sacr. Class.* Vol. I. p. 83.) *Through all the successions of an endless eternity may come something near it ; but even this, emphatical as it may seem, falls vastly short of the sublimity and spirit of the original.*

IMPROVEMENT.

LET our eyes be frequently directed to *the God and Father of our Lord Jesus Christ*, and our knees be frequently bowed before him, invoking him under this amiable and delightful character as the great *Father* of that one *family* which he hath been pleased in infinite mercy to form to himself; a *family* consisting not only of those who were originally the inhabitants of *heaven*, who were born in his house, and have never offended him, but of many who have been, and many who are the inhabitants of *earth*, once the children of the curse, and the heirs of death and destruction.

SECT.
vi.
verse
14, 15

Let us all remember it is now *the family of Christ*, our great elder Brother, who, though *the Lord of heaven*, disdains not to own that humble relation while the *angels* are adoring him as standing at the head of the society, and esteem it their honour to be related to him. Let us be more affected with the *grace* extended to us, and consider our relation to him as *a bond of union* among ourselves. While we are of *this family*, let not the *different garbs* we wear, or the *different apartments* in which we are lodged, alienate our affections from each other; but let us often be thinking of that blessed day when *the whole family* shall meet above, and let us in the mean time endeavour to behave as worthy *members* of it, and have its *common interests* at heart.

And from that eminently faithful and honourable branch of the family, the blessed *apostle*, whose words we have been reading, let us learn *what to wish* for ourselves and our brethren: even that God, *according to the riches of his grace*, would *strengthen us* 16 *with might by his Spirit in the inner man*; that we may attain great degrees of vigour and confirmation in *religion*, by the vital and powerful *operations* of the *Holy Spirit* of God upon our hearts; that we may be *strong* to discharge every duty, to resist temptations, to conquer our enemies, to assist our brethren, and to glorify our Father and our Saviour. Let us earnestly desire, 17 that *Christ* may not only now and then *visit* our hearts, but by the habitual and lively exercises of *faith* may even *dwell* in them; that we may thus be continually conversant with him as our most honoured and beloved *Guest*; and that *love* may take *deep root* in our hearts, and be solidly *grounded* there. Let us earnestly pray that, under Divine *illuminations*, we may be enabled to *form* more exalted and suitable *conceptions* than we have ever yet attained of the *breadth, and length, and depth, and height* of 18 *this unfathomable, this inconceivable love of Christ, which surpasses the perfect knowledge*, even of saints in glory. And O that by 19 these contemplations we may find ourselves daily *filled with all*

SECT. vi. *the fulness of God*, so that our hearts may even overflow with the abundant communication of his gifts and graces!

VERSE
 20 What shall we say *in return* for *the knowledge* he hath already given us, for *the love* which he hath already wrought in our hearts, if we are so happy as to *know the grace of God in truth*? What! but that believing *his power* to *outdo* all it hath already wrought for us, yea to *do for us exceeding abundantly above all we can ask or think*, we will still confide in him and call upon him; and will humbly endeavour to bare our part with the
 21 *whole church*, in ascribing to our Redeemer, our Sanctifier, and our Father, *glory throughout all ages, and even world without end.*
Amen.

S E C T. VII.

From the consideration of his own sufferings, as well as of the many important respects in which all true Christians are united, the apostle pathetically exhorts them to mutual love, and to steadiness in religion, by representing to them the glorious foundation which Christ as the great Head of the church hath laid for it.
 Eph. IV. 1—16.

EPHESIANS IV. 1.

SECT. vii. I H A V E mentioned my bonds but a little I
 Eph. iv. 1 while ago, and I shall mention them now I
 THEREFORE the prisoner of
 again; for nothing can tend so much to soften them as to find them the occasion of honour to Christ, and good to his church; and nothing surely can more powerfully move you to regard the exhortations I would offer to you: *I therefore* call upon you to consider me while you read this, as in confinement, not for any crime that hath deserved such treatment, but as *the prisoner of the Lord Jesus Christ,*^a in bonds for my fidelity

^a *The prisoner of the Lord*] Some have observed of *this epistle*, and of the others which were written by the apostle Paul in his imprisonment, (namely, those to the Colossians and the Philippians, as well as that to Philemon, and the second to Timothy,) that they are more especially remarkable for their excellence, and discover a peculiar *savour of the things of God*: by which it may be seen, that while *his sufferings* did abound, *his consolations* also did abound much more. It is however manifest that *this epistle*, as it sets forth, in the *preceding part of it*, the gracious design of God in the gospel dispensation, and represents the benefits and privileges that belong to *all the faithful in Christ Jesus*, as well to Gentiles as to Jews, is cast into a strain of *thanksgivings and prayers*, and written (as it were) all in a rapture, in a sublime and elevated style, as flowing from a mind transported with the consideration of the unsearchable wisdom and goodness of God in the work of redemption, and of the amazing love displayed in Christ towards the Gentile world. And the *remaining part of it* is no less admirable for the engaging manner in which he

the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called,

to that gospel he hath committed to my charge. And I beseech you by the memory of my chains, that ye make it your great care and daily labour, to walk worthy of the high and holy calling wherewith ye are called : let there be nothing in your temper and conduct beneath the dignity to which you are raised, and the illustrious hopes which are set before you ; but shew that the crown of glory is ever in your eye, and that your hearts are duly impressed with it : And particularly as you have received the pardon of your sins, and are adopted into the family of God, let the remembrance of it engage you to behave with all humility and lowliness of heart, under a sense of your former guilt and misery, and your unworthiness of that mercy which God hath magnified towards you ; and thus to carry it with meekness towards those who may have troubled you by their frowardness, tenderly passing over their infirmities and indiscretions, as sensible what great offences have been forgiven to yourselves. And should you meet with injuries from any of your brethren, as it is to be feared that even among professing Christians this will sometimes happen, do not think much to bear with them ; but let me entreat you, that ye endure them with long suffering and patience without seeking revenge, and forbear one another in such circumstances, in the unfeigned exercise of mutual love :^b

SECT.
vii.
Eph.
iv. 1

2 With all lowliness and meekness, with long suffering, forbearing one another in love ;

And not on this occasion only, but with respect to your whole carriage to each other, how different soever your sentiments and practices may be in matters of an indifferent nature, be still endeavouring, so far as in you lies, to keep the unity of the Spirit, that unity of heart and affection which becomes those who are regenerated by one Spirit acting on them all, and

3 Endeavouring to keep the unity of the

improves what he had before delivered, urging the duties which became their character, with the greatest tenderness, in expressions full of love and endearment, adding the strongest arguments to enforce them, and making mention of his bonds to recommend the exhortations that he offered to them.

in love.] As there is no copulative between meekness and long suffering, it seems most natural to connect the latter with the following clause : and if the exhortation be thus rendered, it will prevent the solecism which would arise from connecting αγαπομενος with υμας in the verse before, to which we should be led by our translation. See Blackwall's Sac. Class. Vol. I. p. 98.

^b With long suffering forbear one another

SECT. forming them into one body ; joining them thus Spirit in the bond of
vii. together *in the bond of peace,*^c and sweetly en- peace.
gaging them, not only to the most pacific, but
Eph. to the most affectionate conduct to each other.
iv. 3

4 For this is indeed the case with regard to all 4 *There is one bo-
that have truly and cordially embraced the gos- dy, and one Spirit,
pel, and nothing can be stronger than the mo- even as ye are called
tives to this union, when it is considered, that in one hope of your
with respect to the whole church [there is] only calling ;*

one body, of which ye all are members, and should as such have the same care for one another ; (1 Cor. xii. 25 ;) *and* in this body there is *one Spirit* that enlivens, actuates, and fills it, under whose influence it should be your concern to act in such a way as to resemble him who is the Spirit of love and peace ; and there is one inheritance that ye are waiting for, *as ye are also called in one blessed hope of your calling*, and should live therefore as inspired with the same joyful expectation of being all brought to the same blessed end, to one glorious abode

5 in the heavenly world : There is also *one Lord* and Head of all, even Jesus Christ, who hath 5 *One Lord, one
come down from heaven and died for our sal- faith, one baptism,*
vation ; that he might incorporate us all into one society, that he might instruct us all in *one faith*, and might unite us all in *one baptism*,^d in the name of the Father, the Son, and the Holy

6 Ghost : And thus he introduces us all into 6 *One God and Fa-
the knowledge and favour of the one God and ther of all, who is a-
Father of all true believers, who* in the infinite above all, and through
perfections of his essence [*is*] *above all*, govern- all, and in you all.

7 Such are the great engagements we are under 7 *But unto every
to the strictest and most affectionate union ; and howsoever we may be distinguished from each*

^c *To keep the unity of the Spirit in the bond of peace.*] See an excellent discourse on these words, in Mr. Baxter's *Practical Works*, Vol. IV. p. 628, & seq.

^d *One baptism.*] It is mere trifling to object from hence against *water baptism*, since there can be no room to oppose that to the *baptism of the Spirit* ; and it is very plain that the *apostle*, while he declared that there was but *one baptism*, practis'd that of *water*.

one of us is given grace according to the measure of the gift of Christ.

other, by the variety of our gifts, or by the difference of our stations, these several distinctions ought to be regarded by us, not as matter of emulation and contention, *but* rather as an additional obligation to love, when we consider the great source and design of all : for *grace is given* and dispensed in different degrees to *every one of us* in particular, not for the merit of one above another, but *according to the measure of the free gift of Christ,*^e in such a measure as seems best to him, the great Sovereign of the church, to bestow it ; whose distributions we always know to be guided by consummate wisdom and goodness, so that we all have the highest reason entirely to acquiesce in them.

SECT. vii.

Eph. iv. 7

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

For we receive whatever gifts we have from 8 Christ, and they are all bestowed by him ; *wherefore* the words of David may be considered as applicable to this,^f where *he says*, (Psal. lxxviii. 18,) "*When he ascended on high, he led captivity captive,*^g *and gave gifts unto men.*"

^e *Grace is given to every one of us, &c.]* That their *differing* in some respects, though united in so many, might not be urged as any plea for *self esteem*, or neglect of others, who wanted such distinguishing advantages, the *apostle* properly insists upon it, that *all* is communicated to us by way of *free gift* and sovereign liberality.

^f *The words of David may be considered as applicable to this.]* I cannot undertake to prove, that the *passage* here referred to is, strictly speaking, a *prediction of Christ's ascension*, and of his *shedding down* the gifts and graces of the *Spirit*. The Psalmist celebrating a *late victory*, goes back in rapturous meditation to *God's victory* over the Egyptians, and the spoils with which he enriched the Israelites, ungrateful and *rebellious* as they had been, and by which he prepared for himself in the course of his providence a *dwelling among them* ; for the *tabernacle* was built principally with *those spoils*. And the *apostle* beautifully accommodates the words to the *triumph of an ascending Saviour*, and to the royal *donative* of the *Spirit* ; which he shed down on *his church*, into which many who had been once most *rebellious* were admitted, and whereby it was fitted to be *his habitation*. We render the clause quoted, *Thou hast received gifts for men ; but the Hebrew word signifies, Thou hast*

taken, and may either express taking from the enemy, or taking out of his own royal treasury.

^g *He led captivity captive.]* This is a phrase that signifies the leading on a *train of captives*, but may with greater *emphasis* be applied to those who of *conquerors* and *oppressors* are made *captives*. (Compare Judg. v. 12.) And thus it may be properly understood of the *triumph of Christ* over *sin, Satan, the world, and death*, by whom such multitudes were conquered and enslaved. Mr. Pierce indeed has taken great pains to prove that these words are to be interpreted of the *good angels*, as if the meaning were, "that Christ led in triumph the *angels* who voluntarily subjected themselves to him, after having been before his *fellow guardians* in presiding over other countries, as he was *God's Vicegerent* in Israel." And to establish this, *he largely pleads*, that neither the *devils*, nor the souls of *departed saints*, ascended with Christ into heaven, and consequently that these words must refer to the train of *attendant angels*. But Christ might *poetically* be said to lead *captivity captive*, when he triumphed over those that had subdued his people, and acquired such a power over the *infernal spirits*, as a conqueror has over a *captivity* that he drags at his chariot wheels. In this view it may also be observed, that

SECT. for naturally may our devout meditations rise
vii. from that glorious pomp with which God went
up from mount Sinai, when he had triumphed
Eph. over the Egyptians, and poured down bless-
iv. 8 ings on his people, to that illustrious ascen-
sion of our blessed Redeemer, when he had
vanquished our enemies on the cross, and
returning to his Father, poured down his royal
donatives like a triumphant conqueror^h upon
his faithful subjects, yea gifts, in which those
who had long been rebellious, and had but
lately laid down their weapons, were to share.

9 Now this [expression] that he ascended, what is it, or what does it imply, but that he also descended first into the lower parts of the earth; ⁹ (Now that he ascended, what is it, but that he also descended first into the lower parts of the earth?) having come down from heaven and dwelt in this earth of ours, yea and submitted even to lie in the caverns of it for a while under the power of death? For to this low humiliation our thoughts may naturally be conducted, the subject being so familiar to our mind, and the phrase so capable of suggesting these ideas to

10 us. And on the other hand it leads us to reflect, that he who descended to such forms of humble abasement is also the very same glorious and triumphant Person who ascended far above all heavens, beyond the regions of the air, into the heaven of heavens; going up, as the Psalmist elsewhere speaks, with a shout, and with the sound of a trumpet, (Psal. xlvii. 5,) received with the acclamations of all the hierarchy of heaven, and seated on a throne of glory, that he might fill all things with his influence, and direct and overrule all by his wisdom and power. ¹⁰ He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

the Egyptians, over whom God is represented as triumphing in the passage quoted from the lxxviiith Psalm, though they might seem to be taken prisoners in the Red sea, (Exod. xiv. 23—28,) were not, in strictness of speech, led in triumphant procession, but immediately destroyed by the Divine vengeance.

^h His royal donatives like a triumphant conqueror.] Many have observed that here is an allusion to the custom of conquerors, who used to give largesses to their soldiers after a triumph. (See *Lymborch. Theolog. lib. iii. cap. 25, sect. ii.*) And though the

Roman instances of this custom are perhaps the most familiar to our minds, yet all who are acquainted with antiquity, know that it was not peculiar to them. Compare Judg. v. 28—30.

ⁱ Into the lower parts of the earth.] Bishop Pearson (*on the Creed, p. 229*) has shewn how very precariously this is urged as a proof of Christ's descent into hell; the phrase being such as other scriptures plainly lead us to refer, either to his incarnation, (Psal. cxxxix. 15,) or his descent into the grave. Compare Psal. lxxiii. 9, and Mat. xii. 40.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Accordingly he hath shed down a rich variety of gifts and graces from his triumphal seat at the right hand of the Father, to qualify and endow his servants for those various offices in the church which he hath wisely and graciously instituted for the advancement of his interest and kingdom: *and* thus, among the gifts which he bestowed to be employed for the advantage of his people in their respective situations, *he gave some to be apostles*, whose office should be personal, but should extend in its effects to the remotest generations, sending them forth to preach the gospel unto every creature as his special witnesses, and forming them, under the plenary and most abundant influences of his Spirit, to the fullest knowledge of that scheme they were to publish to the world; (compare Mark xvi. 15, and 1 Cor. xii. 28;) *and some, he gave to be prophets*, who were to explain the mysteries of faith, and to foretell future events, by virtue of the extraordinary revelations made to them; *and some to be evangelists*, who were to travel from place to place, and to fulfil such particular commissions as the apostles should give, in settling and establishing the churches they had planted, (Acts xix. 22,) being furnished with such miraculous powers as were necessary for that purpose: *and*, besides these extraordinary officers, he also gave *some to be settled pastors and teachers*,^k who were to be of standing use, to preside in the several congregations of the saints, taking the stated oversight of them in the Lord, and to instruct them both in public and private, as their respective circumstances should require; nor were these left destitute of proper assistances, though not distinguished by such eminent endowments as

SECT.
vii.
—
Eph.
iv. 11.

12 For the per- the former. Now the intent of all these 12

^k *And some pastors and teachers.*] I shall not take upon me to determine whether two different offices are intended here, of which *the former* were intrusted with the care and oversight of particular churches, whereas *the latter* only were employed in instructing the people by way of exhortation, without being called to the *pastoral office*; though, if this were the case, it seems most probable they would have been expressed *distinctly* as the others are; *and some pastors, and some teachers.*

But I cannot forbear saying, it has been justly observed, that if Diocesan bishops were the very remedy by which the Holy Ghost designed to prevent, or to heal those *schisms* of which the *Ephesian church* was in such apparent danger, (Acts xx. 29, 30,) it is very strange there should be no mention of *them* amidst all these *ecclesiastics* which are here enumerated, though some of them inferior to the supposed bishop in dignity.

SECT. institutions, offices, and gifts, was for the perfecting of the saints, or finishing the character of holy men who should be destined to the work of the ministry,¹ in subordination to the great view that is still to be maintained, of building up and edifying of the church, which is the body of Christ, that its numbers may be increased, and each member advanced in knowledge and in grace; Till we all arrive at the unity of the faith, and of the knowledge or acknowledgment of the Son of God, in such entire harmony and agreement as will cement us together in still dearer bonds; and getting above that infant state in which so many of us now are, we shall grow up to the maturity of a perfect man, even to the full measure of the spiritual stature, so as to reach what may be called the standard of the fulness of Christ,^m attaining to those eminent degrees of grace and goodness which will fit us to become his stated everlasting residence, and to be filled with the most glorious tokens of his presence and favour.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

14 In the mean time, it is the design of God by these means to give us greater firmness and establishment in religion, that we may be no longer like little children, tossed to and fro as waves of the sea, and borne about as a vapour in the air, with every wind of doctrine, and every vain puff of breath, uttered with violence and eagerness, and as it were mechanically managed by the cheating sleight of designing and interested men, [and] by their various subtlety in every method of deceit,ⁿ which some insinuating teachers will

¹ For the perfecting of saints to the work of the ministry.] Bishop Burnet understands the former clause, of their being initiated into the church by the holy ordinance of baptism. (See Burnet on the Articles, p. 232.) Others would render *αεζε τον κεντηλισμον*, for the compacting, &c. as if it signified their being brought together and united into one society, whether they had been formerly Jews or Gentiles. But I rather think, with Dr. Marshal, the clauses are to be connected, and may more properly be rendered, (as in Blackwall's Sacred Classics, Vol. II. p. 174,) For the fitting of holy men to the work of the ministry; which strongly implies by the way, that no unholy man should be employed in it. And thus there can be no necessity to suppose a transposition of the words with Grotius, as if the meaning were, For the

work of the ministry, which is to perfect the saints, and to edify the body of Christ.

^m To the measure of the stature of the fulness of Christ.] The sense given in the paraphrase is so obvious, and suits and illustrates the peculiarity of the phrase so well, that I cannot but wonder at the impertinence of those who (as Dr. Lightfoot tells us in his Remains, p. 289) have inferred from this text that the saints should be raised at the last day exactly of the age of Christ when he died, and that their stature should be just the same with his; referring to the ambiguity of the word *μετρια*, as signifying both stature and age.

ⁿ By the cheating sleight of men, [and] by their subtlety in every method of deceit.] The word *κωδεια*, as many critics have observed, properly signifies the artifice of those infamous gamesters who know how to cog the

15 But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ.

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

not fail to exercise upon you, though I hope you will be able to discern and defeat it: *But maintaining the truth in love,*° or steadfastly adhering to the doctrines of the gospel with that candid and charitable temper which it inculcates, and without which our clearest and most extensive knowledge will do us but little good, *may we grow up in all things,* from an infant to an adult state, *into him who is the Head,* [even] the Lord Jesus Christ, the great Centre of union, as well as the original Source of life and motion: And by the constant exercise of mutual affection may we be more and more united to him, *from whom,* as from the head, conveying influence and nourishment to every member, *the whole body* of Christians, *being harmoniously joined, and strongly cemented together* in the closest union, *by the supply of every joint* through proper channels of communication (as by the veins and arteries, the nerves and sinews, in the natural body,) *according to the energy* which is *proportionable* to the necessity of *every part,* and properly adapted to its respective place and function, *makes an uniform and happy increase of the whole body,* by the regular growth and nourishment of each member, *to the edifying of itself in love:* or, in plainer terms, the whole church, by the exercise of faith in Christ as its glorious Head, is edified and supported, and each part of it grows in mutual love, in proportion to the degree of its regard to him.

SECT. vii.
Eph. iv. 15

16

IMPROVEMENT.

IF Divine grace have taught us to know *the hope of our calling,* verse it will surely add great weight to these pathetic *exhortations* of ¹ this faithful servant and *prisoner of Jesus Christ,* to *walk worthy of it;* to *walk* as it becomes those to do who have been favoured

dice. Some would render the last words, *ο Μειδιδισαν της Πλανεης*, *by craft and doubling according to the subtile method of imposture:* but I think the rendering above is more literal, and am in part obliged to Mr. Blackwall for the version and paraphrase here. See his *Sacred Classics*, Vol. I. p. 305.

° *Maintaining the truth in love.*] It is to be hoped that no reader, and especially none of the sacred order, will fail to observe what the apostle here so plainly asserts, namely, that it was the design of the ministry to preserve *peace and charity,* as well as *orthodoxy, regularity, and discipline,* in the church.

SECT. with a call from God, who have received the honour of a call to
vii. the blessings of his gospel, to the privileges and hopes of his chil-
dren. It will teach us that *humility, meekness, and long suffering,*
verse of which our Divine Saviour was so glorious an example, which
2 will engage us to the exercise of *mutual forbearance*, and which
so well suits those whom he hath brought into so happy a state.

3 May we all experimentally know the sweetness which attends
a constant care to *keep the unity of the Spirit in the bond of peace* ;
that we may labour earnestly to maintain it, and with the utmost
diligence may guard against those things which might lead us in
any degree to violate it !

4 To engage us to this, let those arguments which the *apostle*
suggests, be familiar to our mind. Do we not all indeed belong
to *one body*, however called by different denominations ? Have
we not all, so far as we are truly *Christians*, received *one Spirit* ?
Is there not *one hope of our common calling*, even that of dwell-
ing together in one and the same blissful world, with God, and
5 with each other ? Have we not *one Lord*, even *Jesus Christ*, to
whom we all equally profess subjection ? who hath taught us *one*
faith, who hath instituted *one baptism*, and who hath introduced
6 and consecrated us to *one God and Father of all* ? And what are
the considerations which should prevail so far as to *divide* us,
when compared with such bonds of *union* as these ?

Let us all therefore, in the name of this God, *who is over all*,
who operates *through all*, and *in us all*, in the name of this *one*
Saviour, and *one Spirit*, (awful and endearing names, into which
we were all *baptized*,) charge it upon our own souls, that we not
only do nothing by a factious and uncharitable temper to *divide*
16 *his church*, but that we study what we can do to *heal its breaches*,
and to promote its *growth and edification*. And let us pray, that
God would *guide and succeed* our endeavours for that purpose,
and preserve our hearts in such a situation and temper, that we
may stand continually willing to *give up every temporal interest*
that may interfere with such a design ; yea, and even to make
our own blood, if such were the will of God, the cement of *those*
wounds, at which a *body* so intimately *united to Christ* has so
long been *bleeding* almost to death.

Were we actually to give *such a proof* of our regard to it, we
could but very imperfectly *repay* the condescension and love of
9 that *Saviour*, who for us *descended to these low regions of the earth*,
and dwelt for a while among the dead ; and then triumphantly
8 rising, and *ascending on high*, led those *enemies* that had before
held us in *captivity* themselves *captive*, as at his chariot wheels ;
and having *received gifts for men*, scattered them down with such
10 royal munificence, *that he might fill all things*, and sit *his minis-*
ters for the *offices* to which he had destined them.

These his ministers we are taught by this passage to regard as the special gift of his love to the church, and as such let us adore him for them ; not only for apostles, prophets, and evangelists, but also for pastors and teachers. And let us earnestly pray, that through the continued influences of that Spirit which he hath sent down from on high, holy men may in every succeeding age be so perfectly and completely fitted for the work of the ministry, that the body of Christ may be edified ; that by this means, we may all come to that union, to that strength, to that full maturity, to which by calling us into the fellowship of the gospel he intended to raise us.

SECT.
vii.
—
verse

11
12

13

In the mean time, while we are advancing towards it, may we rise above that childish weakness which would make us the sport of every wind of doctrine, and a prey to every artifice of designing men. Let us ever maintain a due regard to the united interests of truth and love, that our union with Christ may be secured, and our growth in him more happily and abundantly advanced.

14

15

S E C T. VIII.

The apostle urges the converted Ephesians to distinguish themselves from the Gentiles, by the holiness of their behaviour, as they were so much distinguished from them by knowledge and grace ; and particularly presses upon them the duties of veracity, meekness, and purity. Eph. IV. 17—30.

EPHES. IV. 17.

EPHESIANS IV. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

THIS I say therefore, for your further instruction how to walk worthy of your calling, and most earnestly and affectionately testify it to you in the name of the Lord, that now ye are so happily brought into the Christian church, and made partakers of such privileges and advantages, ye no longer walk, as, alas, ye have so long done, and as the rest of the Gentiles who remain unconverted still continue to walk, in such a course as plainly shews the vanity of their mind, amused with the poor empty trifles of this world, and enslaved to low and mean pursuits, utterly unworthy of their rational nature : Having the understanding darkened with respect to spiritual things, by the influence of the prince of darkness upon them, and being alienated in affection as well as in their practice from the life of God,^a from that noble principle of true religion

SECT.
viii.
—
Eph.
iv. 17

18 Having the understanding darkened, being alienated from the life of God,

18

^a The life of God.] I apprehend this does his people, as Mr. Locke understands it, not merely signify a life prescribed by God to but that it intimates a life consisting in a

SECT.
viii.
Eph.
iv. 18

which is indeed the Divine life in the soul, forming it to the service and imitation of him by whom it is implanted ; to which they are wholly strangers, and have indeed an utter aversion to it, *by reason of the ignorance of truth and goodness that is in them ; yea, because of the absolute blindness and obstinacy of their heart,*^b the evil passions of which turn it into a kind of chaos, which will not admit the rays of Divine truth shining around them in the works of creation and providence, by the observation of which they would be formed to much better notions, even on natural principles, if they

through the ignorance that is in them, because of the blindness of their heart :

19 would but do justice to themselves. But alas, what can be expected from wretches who have debauched their consciences with such a course of profligate immoralities, as to have lost all sense of shame ? *who being grown quite callous (as it were) and insensible to all goodness, have abandoned themselves to every kind of enormity, and especially to the grossest lewdness, so as to work all uncleanness with insatiable greediness ;* transgressing the bounds, not only of virtue and decency, but even of natural appetite, and shamefully soliciting their own lusts, under a sad incapacity of nobler and more rational enjoyments.

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness ;

20 Into such profligate and brutal sensualities as these the heathen world are sunk ; *but ye have not so learned Christ,*^c as if his religion were a

20 But ye have not so learned Christ :

righteous and holy imitation of his perfections, and a constant devotedness to his service ; and perhaps it may also intimate its being originally derived from him. Compare ver 24

different places : but, on the whole, it seems most probable to me, that *υες* here signifies the mind in general, comprehending *διανοια*, the intellectual faculties, and *καρδια*, the affections and passions ; by the irregularity and obstinacy of which the understanding is often obscured, and led into the falsest and most irrational judgments. See below, note ^h, on ver. 23.

^b *Because of the blindness of their heart.*] This is explained by Chrysostom, Dr. Whitby, and other commentators of note, both ancient and modern, as referring to their Gentile state : but though there is no doubt but it refers to that, yet I see no reason to limit such a description only to the dark and ignorant heathens : it is, as Dr. Owen observes, too just a representation of the natural blindness of men in their unregenerate state. How the words, *υες*, *διανοια*, and *καρδια*, which all come into this description, are to be distinguished, is matter of much debate. It is certain they are used in different senses, not only by different writers, but by the same writers in

^c *Ye have not so learned Christ.*] This may perhaps intimate that there was a manner of learning Christ which might seem more consistent with such irregularities, and may glance on some teachers who called themselves Christians, and yet took very little care to inculcate practical religion. Many passages in the apostle's writings shew this to have been actually the case, though it seems these teachers had not much footing at Ephesus. Compare 2 Tim. iv. 3.

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus :

mere system of speculation, that might leave you practically attached to such abominable vices. Its precepts inculcate upon you lessons of the strictest purity, and I am persuaded that you feel the genuine tendency and design of it in your hearts, powerfully inclining you to act upon them ; *seeing ye have in effect heard him,*^d even the Lord Jesus Christ himself, speaking to you in his word by us his authorized ambassadors, and have been instructed in him and his religion, as the uncorrupted truth is in Jesus, and not in that imperfect and adulterated form in which some presume to deliver what they call his gospel.

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts ;

Give me leave therefore to urge and entreat you, according to the many good instructions you have already received, *to put off*, and entirely* to lay aside, *with respect to the former conversation,*^e or to those sinful habits and practices which were the scandal and dishonour of your Gentile days, *the old man,*^f which is depraved and corrupt in every part of it, and whose actions are directed, not by the rules of reason, and a regard to the will of God, but according to those deceitful lusts^g which generally prevail in the world, and once prevailed in you likewise, and sunk you into so degenerate

^d *Seeing ye have heard him.*] That the particle *εἴτε* may be thus rendered, has been observed before in note ^b, on Eph. iii. 2, p. 125. So that no conclusion can be drawn from hence that *this epistle* was not written to the Ephesians, with whom he had long been conversant, but to some other church that he had never seen, and with whose circumstances he was not so well acquainted.

^e *To put off, &c*] As the verbs *ἀποθίβει, ἀνακεσθαι, and ἐνδυσασθαι*, are all in the infinitive mode, it shews how they are connected with the preceding words, and that the sense of them is, “Ye have been instructed — to put off the old man, and to be renewed in the spirit of your mind, and to put on the new man :” accordingly I have preserved this connection in the *version*, but, to avoid such an excessive length in the *paraphrase* as would have made it both disagreeable and obscure, I have here, as in many other places, broken one sentence into several.

^f *The old man.*] As particular *dispositions of mind* are sometimes expressed by particular *garments* when a man appears in them, so the whole of a good or bad character may be represented by a *complete dress*, yea by *the body* in which he appears ; and *vice*, alas, being too natural, and getting the first possession, whereas *goodness*, if it ever succeeds at all, is adventitious, the former may well be called *the old*, and the latter *the new man*.

^g *According to deceitful lusts.*] Some have explained this of the lusts into which they were led by the artifices of the *heathen priests*, who represented them as not disagreeable to their established deities ; or by the sophistry of their *philosophers*, who found out so many *fallacious* excuses for the grossest vices. But the sense given in the *paraphrase* seems most certain, and of the most general importance ; *considerations* which I have always endeavoured to keep in view in the whole of this work.

SECT. a state ; lusts, which could lead you to no
viii. rational and solid happiness, but deluded you
by vain appearances and fallacious hopes, which
Eph always ended in your disappointment and
iv. 22 shame :

23 And labour more and more, by cultivating every motion of the good Spirit of God upon your hearts, *to be renewed in the spirit of your mind,*^h that your rational powers, being duly directed by his illumination, may maintain a proper command over all the inferior faculties of your nature, and unite them in the prosecution of that great end which you ought continually to be proposing to yourselves.

24 And thus, let it be your care *to put on the new man*, to clothe yourselves with every habit of virtue and goodness, with every pious principle and disposition, belonging to the character of such as are renewed ; even that new man, *which is created* by Divine grace, *according to [the image of] God*, the great standard of perfection, and is so formed as to resemble him in universal *righteousness and true evangelical holiness,*ⁱ which, so far as it prevails in the human soul, is indeed the likeness of God, drawn upon it in the most amiable lineaments. (Compare Col. iii. 10.)

25 *Wherefore*, on these great principles, beware of every vice to which you have been formerly addicted : and, in particular, *putting away every lie,*^k whatever any of the heathens may have taught or practised, *speaking every one of you with the greatest simplicity and strictness, the exact truth to his neighbour ; for we are all,* (as

23 And be renewed in the spirit of your mind ;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour ; for we are members one of another.

^h *In the spirit of your mind.*] The word *νεφελος* seems here to be put for the *whole soul*, and *πνευμα*, the *spirit*, for its *intellectual and leading faculty*, on which the *Spirit of God* might chiefly operate, yet not exclusive of some influence on the *inferior powers*. See 1 Thess. v. 23, and compare note ^d above on ver. 18.

ⁱ *True holiness*] As *οσιότης της αληθείας* stands in a beautiful opposition to *επιθυμια της απληθειας*, *deceitful lusts*, I have chosen therefore, with *our translation*, to render it in a similar manner. But Archbishop Tillotson would translate this clause, *the holiness of truth*, (Vol. II. p. 349,) and Dr. Owen also prefers this rendering, by

truth understanding *the gospel*, and so explaining it of *evangelical holiness*, in opposition to such *mere moral virtues* as might be found in an *heathen*. See Dr. Owen on the *Spirit*, p. 325.

^k *Every lie.*] This *το ψευδος* seems to express, and *lying* is so opposite to that *sincerity* which becomes a Christian, that what is said against it may be best taken in the most extensive sense. Dr. Whitby has well shewn, in his *note* on this passage, that several of the best of the *heathen moralists* thought *lying* might in many cases be *justified* ; and I wish that none but heathens had ever taught so loose and dangerous a doctrine.

I observed above,) by virtue of our union to Christ our common Head, *members one of another*, and therefore it would be very indecent and improper, for the sake of any little separate advantage of our own, to injure or deceive a fellow member, which indeed the common bond of humanity might lead us to detest, if the peculiar engagements of our holy profession were not considered.

SECT.
viii.
Eph.
iv. 25

26 Be ye angry, and sin not : let not the sun go down upon your wrath :

If any occasion arises which obliges you to *be angry*, which indeed may, and often will be the case, let not your anger discompose your spirits, and *sin not* in the excessive indulgence of that turbulent and dangerous passion ;¹ but see that there be a justifiable cause for the resentment you express, and that your anger do not then rise beyond its proper degree, nor err in its continuance : and in this view, *let not the sun*, however, *go down upon your wrath*,^m lest it grow into inveterate malice and habitual spleen :

26

27 Neither give place to the devil.

Neither in this respect *give place to the devil*,²⁷ who labours as much as possible to possess and inflame the spirits of men with mutual enmity, and to induce them to give ear to slanderous reports and accusations, that he may make their characters deformed, and their state miserable like his own.

27

28 Let him that stole, steal no more :

Let him that, while he was in his heathen condition of ignorance and vice, *stole* from others what was their just property, or in any other method defrauded his neighbour, *steal* and defraud *no more*,ⁿ knowing that God is the

28

¹ *Be angry, and sin not.*] It is evident that this is not a command to be angry, but a concession only, with a caution to beware of *sinning* in it. (Compare Isa. viii. 9, 10 ; and Nah. iii. 14, 15.) It must however imply the thing to be possible ; for to imagine, as a celebrated *divine* does, that it is as if it were said, *Do if you can be angry without sin*, seems beneath the dignity which the *apostle* always preserves in his writings.

^m *Let not the sun go down upon your wrath.*] Many have observed that this was agreeable to the Pythagorean practice, who used always, if the members of their particular society had any difference with each other, to give *tokens of reconciliation* before the sun went down. (See Dr. Scott's *Christian Life*, Vol. I. p. 326 ; and Dr.

Whitby's note on this place.) Were *family prayer* always practised in the evening, it might have an happy tendency to promote the observation of this excellent precept, intended (no doubt) to prevent persons going to sleep in anger, or being kept wakeful by such thoughts as continued quarrels, especially between near relations and friends, will be apt to occasion. Gloomy meditations in the silence of the night, inflame the sense of the supposed injury, and cherish fiercer resentments, till perhaps at length purposes and counsels of revenge succeed. See *Limborch Theolog.* lib. v. cap. 45, sect. vi.

ⁿ *Let him that stole, steal no more.*] Stealing (as Dr. Whitby has well shewn here) was a very common vice among the heathens : but, how justifiable so-

SECT. avenger of all such injuries: (compare 1 Thess. but rather let him
viii. iv. 6.) *But rather let him labour diligently,* labour, working with
Eph. *working with [his] hands* in some honest em- *his hands the thing*
iv. 28 *ployment that which is good* and creditable; which is good, that
that he may not only support himself, without he may have to give
trespassing upon society, or being in any respect to him that needeth.
a burden to it, but *that he may have [something]*
to impart to the necessitous, and may be capable
of sparing somewhat out of what he gains by
industry in his calling, for the relief of such as
stand in need of it.

29 *Let me exhort you also to take heed that no* 29 *Let no corrupt*
corrupt discourse, no putrid, filthy, and offen- *communication pro-*
sive speech, proceed out of your mouth,^o *to de-* *ceed out of your*
bauch the minds of those that are about you, *mouth, but that*
and to irritate those irregular dispositions of the *which is good to the*
heart, which it may, in many instances, even *use of edifying, that*
without such incentives, be so difficult to re- *it may minister grace*
strain: but embrace every opportunity that *unto the hearers.*
may conveniently be taken of introducing any
thing that is good,^p *and which may tend to use-*
ful edification, that you may thus by your dis-
course promote the spiritual benefit of those
that you converse with, and it may rather serve
to minister grace to the hearers, than to check
any good, or encourage any evil and irregular
thoughts.

30 *And on the whole, be very careful that you* 30 *And grieve not*
do not, by any such immoralities as I have

ever the Lacedemonian law relating to it might be in a political view, (of which see Rollin, *Man. de Etudier*, Vol. III. p. 341, & seq.) I fear it tended to abate the horror persons should have of invading, in any respect, the property of each other, and to corrupt the minds of young people, by forming them to a subtle and knavish turn, which, however, it might fit them for plundering their enemies in war, (to which the genius of that commonwealth was too much directed,) would certainly tend to make them bad children, servants, and citizens.

^o *Let no corrupt discourse, &c.]* This undoubtedly refers to *obscene talk*, which is with great propriety called *corrupt* or *putrid*, as the word *σαργ*^o signifies, in direct opposition to that which is *seasoned with salt*, and is recommended, (Col. iv. 6,) as tending to preserve from such pu-

trifaction and rottenness. It is strange that such *indecencies* as are here censured should ever prevail, especially among persons whose *rank in life* requires a *politeness* of behaviour which would engage them to guard against *this*, much more than against any thing offensive in their *person* or *dress*.

^p *Any thing that is good.]* This seems the proper import of *εἰ τις ἀγαθόν*, which is literally, *if any thing be good*; intimating that if any *useful thought* arise, or an occasion may be fitly taken to graft an *edifying remark* on any thing that passes in conversation, there should be a readiness to improve it; that so every one may furnish out his *quota*, without unprofitable and disagreeable *chasms of silence*, or the necessity of having recourse to *any thing that is ill* to prevent them, which, alas, is too often the case.

the Holy Spirit of God, whereby ye are sealed unto the day of redemption. cautioned you against, *grieve that Holy Spirit of God*, and provoke him to withdraw his gracious and comfortable influences from your minds ; seeing it is this Spirit *by whom ye are sealed unto the day of redemption.*⁹ His operations are the mark of God set upon you, by which you may be known to be his property, and may be assured that he will remember you as such, in that great day when he makes up his jewels ; even then, when he completely redeems and delivers all his people : till which blessed time you are preserved in your adherence to religion by this Spirit, in the midst of all the dangers and difficulties which surround you ; and consequently are obliged always to conduct yourselves towards him with the greatest respect and veneration.

SECT. viii.
Eph. iv. 30

IMPROVEMENT.

THAT we are all naturally so much *alienated from the life of God*, through the ignorance that is in us, that our minds are naturally so dark, and our hearts so hard, is indeed matter of the justest lamentation. But since *we have learned Christ*, since the light of his blessed *gospel* hath been imparted to us, and we are no longer numbered among the *heathen nations*, let us not abandon ourselves to those *irregularities* of temper and life, for which even *their ignorance* will not be a sufficient excuse ; since even *natural light* might teach them to condemn and to abhor such courses.

verse 14, 16

20

There are *deceitful lusts*, according to which *the old man is corrupt* : let us be always on our guard against them, and labour after such a *renovation* as becomes our profession ; and, in order to its being effectual, let us be earnestly solicitous to obtain it *in the spirit of our mind* ; that we may shew its influence upon us, not merely by *ceasing to do evil*, but by *learning* to the utmost of our power to *do good*. Thus let it be our care to *put on the new man*, to be partakers of a new and holy nature, and to be brought

22

23

24

⁹ *By whom ye are sealed unto the day of redemption.*] This term of *sealing* seems to be a metaphor taken from merchants putting some seal or mark upon their commodities, by which they may be known to be theirs. One of the ancients somewhere says, “ *Delicata res est Spiritus Dei.* ” There is, if we may so express it, a certain delicacy in the Spirit of God, which should engage those who desire his influences, solicitously to guard against every approach to what might be grossly offensive to him. *The day of redemption* in this connection must signify *the resurrection* ; (compare Rom. viii. 23 ;) which is here mentioned with the greatest propriety as the time when they, who in consequence of this *sealing* shall be finally owned as the property of God, shall be gathered into his treasury. Το σφραγισα το αγιον τω Θεω, is so emphatical, that it seemed best to render it, *that Holy Spirit of God.*

SECT. to the whole of that temper in all its branches, by which we shall
viii. resemble the blessed God, the bright *Original* of universal right-
eousness and holiness, and the great *Model* of perfection.

verse
25 In consequence of this, remembering *our relation* to each other,
let us *speak the truth from our hearts*; and upon all occasions let
us *treat others* with the same candour and integrity with which
26 we would *ourselves* desire to be treated. If *anger* rise, let it be
on *just* occasions, and in *due* proportion; and let us take care
27 that it *rest not in our bosoms*, lest by indulging it *we give place to*
the devil, and become like that malignant spirit. Let us be *up-*
right in our dealings, and conscientiously avoiding the iniquitous
28 practice of *defrauding others*, let *generous* and *charitable* senti-
ments always possess us; nor let those whose circumstances in
life may constrain them to maintain themselves by *their own*
labour, think they may violate the strictest rules of *honesty*, or
are dispensed with from all obligations to *relieve others*, more
29 necessitous than themselves. In short, whenever we engage in
conversation, let us avoid every thing that may have the remot-
est tendency to *corrupt discourse*; and let us study what may
improve and *edify* the minds of our *hearers*; embracing every
opportunity of suggesting *any thing that is good*, and that may
tend to *minister grace*, or to promote the more abundant exer-
cise of it in the minds of those in whom it is already implanted.
30 Thus will *the Spirit of God*, that sacred Agent by whom we
are *sealed to the day of redemption*, be *delighted*, instead of being
grieved, as he so frequently is by the vain and foolish discourses
of those who would be *thought* his temples, of those who indeed
are so. For his influences let us look, to dispose us to *every*
good word and work, and seasonably to remind us of these *plain*
but *weighty* admonitions, which, alas, are *so little* remembered
by the *generality* of *Christians*, that one would imagine they had
scarce ever *read them*.

S E C T. IX.

The apostle pursues the practical exhortations given in the two former sections, and especially insists on those to mutual love, which he enforces by the consideration of the Divine compassions as displayed in the gospel, and strongly cautions them against the gross impurities of the heathen. Eph. IV. 31, to the end. V. 1—14.

EPHESIANS IV. 31.

SECT. AS I have been exhorting you to take heed
ix. that you do not grieve the Holy Spirit
of God, I cannot but particularly caution you
Eph. against those malignant passions which do most
iv. 31 directly oppose his benign influences. And

EPHES. IV. 31.
LET all bitter-
ness, and wrath,

and anger, and clamour, and evil speaking, be put away from you, with all malice :

therefore let all bitterness, and indignation, and wrath, and clamour, and evil speaking, and all contentious and ungovernable passions, be put away from you, and removed to the greatest distance, together with all malice :^a do not passionately resent every trifle, nor bitterly inveigh with all the licentiousness and keenness of satire against those who have greatly injured you ; nor let your anger be noisy in its language, venting itself in clamorous reproaches and abusive railings, or be deeply treasured up in the mind to wait for opportunities of revenge ; for all these things are most contrary to the nature of God, the genius of Christianity, and the character of its great Founder. But, on

SECT. IX.
Eph. iv. 31

32 And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

the contrary, be courteous and obliging to each other in your daily deportment, and tenderly compassionate towards those that are in any affliction and distress ; freely forgiving one another whatever imagined or real injury may be in question, even as God in Christ, and for his sake, hath freely forgiven you^b such inexcusable and heinous injuries and affronts, as are infinitely greater than any which it is possible for you to receive from your fellow creatures.

CHAP. V. 1. Be ye therefore followers of God, as dear children ;

Be ye therefore, in the exercise of kindness and forgiveness towards one another, imitators of that God^c to whom ye are under such unspeakable obligations, as his beloved children,

chap. v. 1

^a Let all bitterness, and indignation, and wrath, &c.] If each different word that is here made use of is to have a different idea annexed to it, I suppose the explanation given in the paraphrase may illustrate its signification. But perhaps, after all, it might only be the apostle's design, in amassing so many almost synonymous expressions together, to shew that he would have them be upon their guard against all the malevolent passions, and those outrages of speech and expression which they tend to produce. The like remark may be applied to many other passages of scripture, and particularly to those where all kinds of lewdness are forbidden in such a variety of phrase and language.

^b Even as God in Christ hath freely forgiven you.] This plainly teaches us that

the great doctrine of the atonement or satisfaction of our blessed Redeemer is always to be explained in such a manner as may leave room for the honour of God's free grace and mercy, in the pardon of our offences consequent upon it.

^c Be ye therefore imitators of God.] This, as it is an inference from the last verse of the preceding chapter, ought by no means to have been separated from it ; and, as the apostle is pursuing here the exhortation which he there began to mutual love and forgiveness, and does not finish it till the end of the next verse, it had been much more proper that the two first verses of this chapter should have been connected with what goes before, and that this chapter should have begun with ver. 31 of the former.

SECT. IX. whom he hath not only forgiven after so many and great offences, but adopted into his family, and raised to such glorious privileges : *And*, as a demonstration of your readiness to please and honour so gracious a Father, see that ye *walk in love*, and steadily pursue the paths of benevolence and goodness ; which ye are under additional engagements to do, *as Christ also hath loved us* in so wonderful a degree, and hath manifested his love to us at so expensive a rate, that he *hath even given himself up for us*, voluntarily surrendering himself to those cruel enemies whom he could with infinite ease have destroyed ; (compare John xviii. 6 ;) and having submitted to become their captive, he yielded up his life upon the cross, and was there made *an offering and sacrifice to God*,^d for it is evident, that in this view his death was intended by himself, and was regarded also by the Father, who was well pleased, not only with the variety of virtues and graces which he exercised in it, but with the atonement that was made by it, and gratefully accepted it *for a sweet smelling savour*, or as a fragrant odour that was far more delightful than any of the victims, or any of the perfumes, which had been offered of old, whether on the brazen or the golden altar : and through him also will your acts of liberality, beneficence, and goodness, come up before God as a grateful memorial, and draw down upon you the most valuable blessings.

3 But, as you expect this, you must make it your care to maintain a due consistency of character, avoiding not only all malignant passions, but every kind and degree of impurity

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

3 But fornication,

^d An offering and sacrifice to God.] Dr. Bates (in his *Harmony of the Divine Attributes*, p. 254) thinks that the different words, *προσφερα* and *θυσια*, are used in reference to the *peace offering* and the *sin offering* of Christ, which appeased God, and obtains the blessings consequent upon his favour. But I cannot lay much stress on this distinction, as *προσφερα* is used in a multitude of places in the *Septuagint* for presenting any victim before God, as it is likewise in the *New Testament*, (Mat.

23, 24,) for bringing a gift, and offering it on the altar ; and when distinguished from *θυσια*, (Psal. xl. 6, *Septuag.*) it answers to *מנחה*, the *mincha*, or offering of *fine flour*, with a proper quantity of *wine, oil, and frankincense*, with which the sacrifices of animals were to be attended, and thus to be presented as *an offering made by fire of a sweet savour unto the Lord*. (See Lev. ii. 1—9 ; and Numb. xv. 3—14.) It may here be used in conjunction with the former, to signify the *completeness* of the sacrifice.

and all uncleanness, and licentiousness : and therefore let not for- SECT.
 or covetousness, let nication, nor any kind of uncleanness,^c or insa- IX.
 it not be once named tiable desire of sensual gratifications or of the
 amongst you, as be- means of procuring them,^f be so much as named, Eph.
 cometh saints : or heard of, among you ; but abstain from these v. 3

4 Neither filthi- the thoughts of debasing it. And in this view 4
 ness, nor foolish let there be neither filthiness, or any shameful
 talking, nor jesting, indecency in conversation, found among you,
 which are not con- nor foolishness of speech, nor those lewd turns
 venient : but rather and ambiguities of expression,^g which though
 giving of thanks. they are practised by the heathens, and may
 not seem so evidently criminal, yet are by no
 means convenient for Christian converts : but
 rather abound in the language of thanksgiving
 and devotion, to which we have so many obli-
 gations in every circumstance, and which would
 give a pleasure so much more sublime than any
 animal indulgencies and delights.

5 For this ye know, See then that you be cautiously and reso- 5
 That no whoremonger, lutely on your guard against all such enormi-
 nor unclean person, ties ; for ye well know, and have been taught
 nor covetous this, as ye have learned Christ, that no forni-
 man, who is an idol- cator, nor unclean person, who habitually gives
 himself up to any kind of pollution, nor any
 covetous man, who is greedy of those things
 which minister to his sensual appetite, and
 who is therefore an idolater^h of the worst kind,

^c Nor any kind of uncleanness.] This is beyond all controversy the meaning of *καὶ πάντα ἀκαθάρσια* ; and had I been more literal, and rendered it, let not all sort of uncleanness be mentioned, the sense had not been given so exactly, and occasion might be taken for grounding an evasion on it, for which the different genius of the Greek language lays no just foundation. See the original of Acts xx. 25, and note ^f on that text, Vol. III. p. 303.

^f Or insatiable desire, &c.] This is certainly a very literal rendering of the Greek word *πλεονεξία*, which plainly signifies the desire of having more of any thing whatsoever it be. And as there was nothing indecent in the mention of covetousness, in the usual sense of it, as expressing a greedy desire of riches and gain, many good commentators suppose it refers to

that inordinate desire of unnatural lust for which the Gentiles were so infamous, and to which the Ephesians were so much addicted, as being in consequence of their riches a very luxurious and debauched people. Compare Ezek. xvi. 28, 29.

^g Nor those lewd turns, &c.] This seems the natural import of the word *εὐλαπία*, on which many might value themselves as what they apprehended a delicate turn given to some ambiguous expression ; and Aristotle in his *Ethics*, using this very word, recommends it as what renders conversation agreeable. Dr. Lucas thinks it included wantonness, profaneness, and keenness of satire. See his *Inquiry after Happiness*, Vol. III. p. 207.

^h Nor covetous man, who is an idolater.] In whatever sense covetousness is used, (see note ^f above,) it may be called idolatry ; as

SECT. IX. deifying as it were the vilest idols, *hath* or can have any inheritance in the holy and happy kingdom of Christ and of God. Let no one then, in this respect, amuse and deceive you with vain words and sophistical arguments, by which it is well known that many, and especially some that call themselves philosophers, attempt to vindicate some of these things, or at least to extenuate the evil of them; for I am divinely commissioned to assure you, that on account of these things, and such as these, the wrath of God cometh even on the Gentiles, the children of disobedience and infidelity: now if heathens are punished for them, much less can we suppose that professing Christians, who have so much greater advantages for purity and virtue in all its branches, and are under such peculiar engagements to cultivate it, shall escape with impunity in these shameful practices. Be ye not therefore partakers with them in these abominations now, if ye would not finally partake in that dreadful condemnation and misery which they are bringing on themselves by them.

Eph. v. 6. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 For ye were once indeed in a state of gross and heathenish darkness, in which it is no wonder you were abandoned to such practices, as you had no just discernment of the sinfulness and danger of them; but now [ye are] light in the Lord, and are brought into a clear evangelical day, as being instructed by the word of God, and savingly illuminated by his Spirit: see therefore that you walk in such a manner as becomes those who are children of light, and desire to do an honour to that light of which they are born, and to that celestial family to which they now belong. For ye cannot pretend to be ignorant of the duties becoming such a birth and relation, as the fruit of the Holy Spirit,ⁱ by which you are regenerated [is] most evidently manifested in the practice of all good-

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light;

9 (For the fruit of the Spirit is in all

9 (For the fruit of the Spirit is in all

it is setting up something else, and (be it what it will) something comparatively very base and contemptible, and pursuing it, as if it were something that could be to us, as in the place of God, a supreme happiness. [ⁱ The fruit of the Spirit.] It may be sufficient briefly to observe, that for $\alpha\gamma\epsilon\upsilon\mu\epsilon\sigma\theta\epsilon\varsigma$ some copies read $\phi\omega\sigma\iota\varsigma$, the fruit of the light. The sense is the same, but the number of varying manuscripts seems not sufficient to confirm that reading. Yet I have had some regard to it in the paraphrase, as in some other instances of a like nature.

goodness, and righteousness, and rightness, and righteousness, and truth; the operations of it on the soul being attended with such light and influence, as to teach men of all ranks, orders, and conditions in life, invariably to observe the strictest rules of benevolence in their tempers, integrity in their dealings, and sincerity and veracity in their words. Be

SECT. IX.

Eph. v. 9

10 Proving what is acceptable unto the Lord.

careful therefore to cultivate these dispositions, *proving thereby what is well pleasing to the Lord*, and making the experiment how happy they are who in all things govern themselves according to his injunctions.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Walk then, as I have said, in such a manner as becomes children of light, *and be not joint partakers* with any about you *in the unfruitful works of darkness*;^k works which, far from being in any respect profitable or advantageous, are in their consequences most pernicious, tending to involve the soul in the gloom of guilt, and to lead it down to everlasting darkness: and therefore how excusable soever these things might be accounted in your heathen state, they are apparently most unbecoming in the midst of Christian knowledge and privileges; and, as you would not practise them yourselves, see to it that you do not countenance or encourage others in them, or by any means make yourselves accessory to the evil they occasion, *but rather reprove them* with plainness, though at the same time with all meekness and humility, and more especially express your detestation of them by your good conversation in Christ.

12 For it is a shame even to speak of those things which are done of them in secret.

There is indeed a great deal you will meet with to reprove, and in some instances the reproof is better given by actions than by words: *for it is really a shame even to speak particularly of those things which are done by them in secret*, and sometimes in what they call their religious mysteries too,^l many of them being of such a

^k *The unfruitful works of darkness.*] It is well known that ἀκαρπός in Greek, and *inutilis* in Latin, are sometimes used to express not only *unprofitable*, but *mischievous* things; and this is undoubtedly the meaning of the *original* word here. Compare Rom. i. 28; and vi. 21.

^l *A shame to speak of those things which are done by them in secret.*] See Dr. Whitby's note

on this text, concerning the impure and abominable nature of some religious nocturnal *mysteries* of the heathen. The quotations there brought, with many others which might be added to them, plainly prove, that if (as the learned Mr. Warburton supposes) the lower sort of *mysteries* among them were first intended by the *magistrates* to impress the minds of the

SECT. nature, that the very mention of them has a
IX. tendency to taint the mind, as well as to shock
all chaste and modest ears.

Eph.
v. 13

But to you that are light in the Lord, the vileness of these works of darkness is abundantly discovered, as *all things which are such as ought to be reprov'd* have their iniquity laid open, and *are made manifest by the light*; since where the light of the gospel comes, even though they are not particularly mentioned and described, yet they are exposed and condemn'd, and the soul which receives it is inspir'd with an abhorrence for what might any way lead to them: *for whatsoever doth make objects manifest* in their proper forms and colours, is *light*; and therefore the gospel well deserves that name, as teaching those who are instructed in it to judge rightly concerning the moral nature of actions, and inculcating such general principles as will be of use to them in every

14 particular case that can possibly arise. *Wherefore* when God is speaking in the prophecies of the Old Testament of the calling of the Gentiles, and of the light which they should have by Christ, *he says* in effect to those who are yet in darkness, though not exactly in these words, *Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light*:^m and this particularly is the most natural import of those well known words in Isaiah, (chap. lx. 1,) "Arise, shine, for thy light is come, and the

13 But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

people with the belief and sense of *future* rewards and punishments, and the higher sort of them to instruct persons of more reflection and penetration than the rest in the knowledge of the true God, and the other great principles of natural religion, they were long before the apostle's time greatly corrupted and degraded to the most detestable purposes: so that some persons in public characters, by no means remarkable for the purity of their own morals, thought it absolutely necessary, in order to prevent the most scandalous and profligate disorders, to prohibit the celebration of them. Mons. Saurin has observed a *sarcasm* in this clause seldom attended to, as if it were insinuated here, They are called *απορρητα*, *Things not to be spoken of*; true, says the apostle, they are

properly so; things not too sacred, but too infamous to be mentioned. See his *Sermons*, Vol. VIII. p. 198.

^m *Awake, thou that sleepest, &c.*] Some think this passage is taken from an *apocryphal book* ascribed to Jeremiah, which, says the learned and eloquent Mons. Saurin, might really contain some prophecies delivered by him, and so by the way be quoted by Matthew, (chap. xxvii. 9,) who might know that the prophecy recorded by Zechariah, (chap. xi. 12,) was originally spoken or written by the elder prophet. (Saurin, *Serm.* Vol. X. p. 286.) But the sense of the passage before us is so fairly deducible from the words of Isaiah quoted in the *paraphrase*, that I do not see any necessity of having recourse to this supposition.

glory of the Lord is risen upon thee ;” that is to say, The Messiah, represented by the glory of the Lord, shines in his church, shines upon the souls of particular persons ; and then they arise as from the dead, and shake off their deep sleep ; they rejoice in the light, they walk in it, and reflect it all around them, so that many others are awakened and transformed by it.

SECT.
IX.
Eph.
v. 14

IMPROVEMENT.

THE obligations which *as Christians* we lie under to cultivate *benevolence* and *purity*, are common to *all countries* and to *all ages*. Let us therefore frequently read over these plain exhortations, and solemnly charge our souls with their Divine authority and importance.

Let it not be enough to us that we carefully avoid *all bitterness and wrath, clamour and evil speaking* ; but let us cherish all the kind affections of *mutual love and tenderness*, and practice even the most difficult duties of *charity*, freely *forgiving* those that have injured us, as sensible how much greater offences *God has forgiven us* ; always remembering whose *children* we are, and what engagements we are under to *imitate* our heavenly *Father* ; and always setting before our eyes *the love of Christ*, who *gave himself for us*, and thereby *offered a most pleasing sacrifice to God*. Through him shall *our sacrifices* proceeding from the same principle *be acceptable* also to him, even the sacrifices of *alms, of prayer, and of praise*.

Chap.
iv. 31

32

Chap.
v. 1

2

3, 4

Let us not only abstain from the grossest *sensual indulgencies*, but from every thing *indecent* in our words and actions : and, that we may do so, let us *make a covenant*, not only *with our eyes*, (Job xxxi. 1,) but with *our hearts* ; remembering, that it is *idolatry* in the sight of God to set our hearts upon the gross delights of *animal nature*, to the neglect and forgetfulness of his blessed Majesty ; remembering also, that *the kingdom of Christ and of God* is intended only for those who by *purity of heart* are qualified to see and enjoy him.

Many false and *sophistical reasons* men have invented to palliate and excuse their vices : but if *the wrath of God* fall upon the *heathen* for these things, let us not imagine that we can practise them with impunity ; and upon no account let us presume to be *partakers with them* in their sins, that so we may not share with them in their punishment.

7

We are called *from darkness into light*, from the *darkness* of sin into the *light* of grace ; let us remember then the happy state into which we are brought, and *walk as children of light*, having our conversation such as may be suitable to the character we bear,

8

- SECT. IX. and to the obligations we are under by the advantages we enjoy :
 ix. and searching diligently *what is acceptable to the Lord*, let us discover and make known to all, that we *approve it* upon trial, by
 verse our conforming to it, and bringing forth *the fruits of goodness,*
 10 *righteousness, and truth*, under the light and influence of *the Holy Spirit*, as those who have been savingly enlightened by him.
- 11 Let us avoid *the works of darkness*, not as *unfruitful only*, but as *mischievous* and destructive ; and be careful that we do in no degree *partake of them*, not even so much as by a *sinful silence*, when Providence calls us *to reprove them* : but let us earnestly pray for wisdom and grace, to order these *reproofs* in the wisest
 13 and happiest manner ; that so we may, like that *light* of which we are *the children*, not only continue ourselves *unsullied* in the midst of pollution, but *make things manifest* in their proper
 12 colours, and discountenance those indecencies, *the shame of which* will make *the very mention* of them odious to the renewed soul, while those that practise them are so far conscious of their vileness, as to endeavour to conceal them from the *light*, and draw a veil of *darkness* over them.
- 14 And O that the almighty voice of God may rouse up and awaken sinners *from their sleep*, and engage them to *arise from the dead*, that *Christ may give them light* ! He is the great and only *Source of light* to sinful creatures, by whom it is sprung up on those who deserved to be consigned over to *chains of everlasting darkness*. Let us hail the rays of this *Sun of righteousness* : let us reflect them to his glory : and let it be our concern, that, being raised by him from the *sleep of sin*, we may spring up to *his service* with vigour, and prosecute it through all the remainder of our days with becoming gratitude and zeal.

S E C T. X.

The apostle farther pursues his exhortations to a life of circumspection and usefulness, and to the constant exercise of temperance and devotion. Eph. V. 15—21.

EPHESIANS V. 15.

SECT. X.

Eph. v. 15.

I HAVE been urging you to consider yourselves as children of light, and upon this account to have your conversation such as becomes those who have been happily awakened from the sleep of sin by Christ : and to pursue the exhortation, as ye thus are brought from darkness into light, *see to it therefore that ye walk as accurately and circumspectly as possible,*

EPHES. V. 15.

SEE then that ye walk circum-

spectly, not as fools,
but as wise.

taking the most attentive heed to every step, and conducting yourselves, *not as fools*, who consider not what they are doing, *but as wise men*, who know that they have pressing dangers to avoid, and most important ends to secure. And

SECT.
X.
Eph.
v. 15

16 Redeeming the time, because the days are evil.

in particular let your wisdom be discovered in *redeeming the time*,^a endeavouring to recover and buy back as far as possible what has been lost, by diligently making use of what remains, and studying to improve it to the best and most valuable purposes ; for which you should be careful to embrace the present opportunity, *because the days we live in are evil*, in which we are on every side surrounded with persecutions and perils, and God only knows how soon our liberty or our life may be taken away.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

Wherefore while these precarious blessings are continued, employ them for the honour of God, and the good of mankind ; and *be not inconsiderate* and thoughtless as you formerly were, *but* be concerned to have a right discernment of your duty, and to be *understanding what [is] the will of the great Lord* to whom you are devoted : endeavour to know your duty in all its extent, and knowing it to act agreeably to the obligations of it ; declining those unnecessary dangers to which it is not his will that you should expose yourselves, (Mat. x. 22,) and diligently laying hold on every opportunity of service.

18 And be not drunk with wine,

And, that you may neither be insensible of the calls of duty, nor negligent of a due compliance with them, be continually careful that ye *be not*, even before you are aware, *drunk with wine*,^b in which there is so much danger

^a *Redeeming the time.*] Grotius and many other commentators explain this of the caution to be used in avoiding persecution, that so they might draw out their time as long as possibly they could, and not provoke their enemies to cut them off: compare Dan. ii. 8. This to be sure was their duty, and it had been well if the zeal of some primitive Christians had regarded the precept in this sense. But I am persuaded this interpretation expresses only a small part of that Christian diligence and prudence to which the apostle meant to direct and exhort us. Mons. Saurin observes,

with his usual accuracy, that the word ἐξγοραζομεναι has a peculiar force, and implies (as the French word racheter and the English redeem also does) the recovering what has been lost. (Compare Gal. iii. 13 ; iv. 4, 5.) And he apprehends there is an allusion to the enormities of their heathen life, in which so much former time had most unhappily been lost and thrown away. See his Sermons, Vol. VIII. p. 196, 197.

^b *Be not drunk with wine.*] It is highly probable that here may be a particular reference to those dissolute ceremonies called the Bacchanalia, that were celebrated

SECT.
x.
Eph.
v. 18

of a dissolute excess,^c considering how grossly many abuse it, and abuse themselves by it, so as to run into all manner of extravagance and outrage, and into all that wild disorder and debauchery, for which the heathens are notorious at their idolatrous festivals: *but be ye filled*, as becomes your character, *with the Spirit* of God, and make it your concern to invite the quickening and the cheering influences of his grace, which are of so great moment in your Christian course; but which you will, by an excess of liquor, or any other gross sensualities, drive away from you, as he may be justly displeased with what is so directly opposite to his own pure and holy nature.

wherein is excess: but be filled with the Spirit:

19 Let it be your endeavour therefore to engage the gracious visits of the Holy Spirit by the exercise of social devotion, in which he will delight to find you employed; and for which he will render you more and more fit, while in your cheerful moments you are *speaking to yourselves* and to each other *in the psalms* with which David and other inspired writers have furnished us, *and in those new composed hymns* of praise, *and other spiritual songs*, that is, songs on spiritual subjects, which the Spirit of God dictates and animates, with a variety adapted to the several occasions of the Christian life: and let it be your great care, that while you are thus tuning your voices, you be also *singing and chanting in your hearts to the Lord*, without which no external melody, be it ever so exact and harmonious, can be pleasing to his ear.

19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord:

20 Yea, let there be a constant disposition for this duty, not only when you engage in social worship, but through the whole course of your

20 Giving thanks

by the heathens in honour of him whom they called the *god of wine*. While these rites continued, men and women made it a point of religion to *intoxicate themselves*, and ran about the streets, fields, and vineyards, *singing and shouting* in a wild and tumultuous manner; in opposition to which *extravagant vociferations* the use of devout *psalmody* is with great propriety recommended. Plato somewhere tells us that there was hardly a *sober person* to be found in the whole Attican territories during the

continuance of these *detestable solemnities*.
[^c *In which there is excess.*] The word *ασωτία* implies, not only *exceeding the bounds of temperance*, which is the direct import of the English word, but that madness of *licentious riot* which is often the attendant of drunkenness. *Wine* is so frequently the cause of this, by the ungrateful abuse of the bounty of Providence in giving it, that the *enormity* is represented by a very strong and beautiful *figure*, as contained in the *very liquor*.

always for all things unto God and the Father, in the name of our Lord Jesus Christ ;

lives ; and let the mental songs, if I may so express it, that issue from the grateful sentiments of your hearts, be perpetual and uninterrupted ; maintain a most affecting sense of the abundant matter which you have for praise, that, as new mercies are every hour descending upon you, ye may be *always giving thanks for all things*,^d for all the favours of God imparted to yourselves and others ; and make it your employment at all times, not excepting your most afflicted moments, but filling even these with praise, and taking occasion from the tribulations and distresses with which a wise and gracious Providence may exercise you, to acknowledge the Divine goodness which directs all these painful dispensations by views to your truest advantage : and, on the whole, let all your praises, in order to their being acceptable, be offered *in the prevailing name of our Lord Jesus Christ, to God even the Father ;* who hath appointed him to sustain the character of the great Mediator, and is ready to receive the services we perform only in and through him.

SECT:
X.
Eph.
v. 20

21 Submitting yourselves one to another in the fear of God.

And, while you are thus careful in the duties of devotion to God, be not negligent in those which you owe to your fellow creatures ; but in all the various relations in which you stand, and the respective stations in which you are placed, *be subject to each other in the fear of God* :^e let every one of you, whether he be a

^d *Giving thanks for all things.*] Dr. Barrow has given another important sense to these words, rendering them *for all persons* ; as if the meaning were, “ Consider yourselves as appointed to return to God the tribute of *praise* due from the *whole human race*, and address your daily thanksgivings to him for those blessings he is continually scattering down on your *fellow Christians* and *fellow creatures* in general.” (See his *Works*, Vol. I. p. 257.) I have therefore in a few words hinted at this generous and noble thought, which is strongly pressed in that excellent form of general thanksgiving in the *English liturgy*.

^e *Be subject to each other in the fear of God.*] The apostle offers here a general exhortation to the conscientious discharge

of *relative duties*, from which he afterwards proceeds to the *particular consideration* of the several *relations* of husbands and wives, of parents and children, and of masters and servants ; which he might rather choose to insist on, as some were ready to imagine that *Christian converts* were released from any further obligation to those who still continued in a state of heathenism, and might consider the relation as dissolved between them. (Compare 1 Cor. vii. 10—24, and 1 Tim. vi. 1, 2.) The apostle therefore presses it upon them, in whatever station they were placed to shew a due regard to *relative duties*, and to remember, that *Christian privileges* did by no means excuse them from the *duties* resulting from *natural and civil*

SECT. superior or inferior, endeavour to accommo-
 X. date himself to the infirmities of those that are
 Eph. about him in a kind and respectful manner, so
 v. 21 that if he be a superior, he may not oppress, or
 if an inferior, he may not rebel. This I shall
 further illustrate by descending more particu-
 larly to the duties of husbands and wives, of
 parents and children, of masters and servants;
 upon a regular attention to which so much of
 the order and comfort of society, and so much
 of the credit of Christianity with respect to its
 professors, apparently depends.

IMPROVEMENT.

verse Who can read the *exhortation* which we first meet with in
 this short but important *section*, without seeing cause for the
 15 deepest humiliation on account of his own *careless* and *incon-*
siderate behaviour? Alas, the *wisest* have their intervals of
folly; and they who *walk* the most *accurately* are not without
 their *heedless* steps. In how many instances are our thoughts
dissipated, and how frequently are we *quite forgetful* of our-
 selves and our God! neither *watching* for opportunities of do-
 ing good, nor *guarding* against temptations to sin; but suffering
 the one to pass by us *unimproved*, and the other to seize us *un-*
provided for resistance.

16 That *precious time*, on the right management of which *eternity*
 depends, and in the improvement of every day and hour of
 which, it is manifest, that at least *the degree* of our *everlasting*
happiness is interested; that *time* which thousands on a dying
 bed, or in the invisible state, would gladly *redeem* at the price of
 the whole world; how little do we think of the *value* of it, and
 to what *trifles* are we daily sacrificing it! Yea, to what *trifles*
 do we not sacrifice it! In the several *divisions* of it, when we
 come seriously to reflect on the *morning*, the *forenoon*, the
afternoon, and the *evening*, how remiss are we in the proper
 business of *each*! So that if the *great business* for which we
 17 were sent into the world, to *understand what is the will of the*
Lord, and to act according to it, be not, as there is reason to
 conclude in many instances it is, *entirely neglected*, it is per-
 formed in a manner *shamefully remiss* and indifferent.

relations of life, but rather did enforce the obligation they were under to observe them. And if *these duties* were incumbent upon Christians towards *relations* of all kinds, even though they bore the charac-
 ter of *unbelievers*, much more were they engaged to practise them towards such as were *related* to them, not only by the ties of *nature* or of *civil institution*, but by the more endearing bonds of *grace*.

If we are not drunk with wine, in which there is an excess, (from which, to the shame of Christianity, the followers of Mahomet totally abstain with resolute self denial, far more easily than Christians keep themselves within the limits of sober temperance,) yet how frequently are we quite intoxicated with pleasure, in which we forget the dignity of our nature, and the rules of our profession! And how seldom are we breathing after that quickening Spirit which alone can effectually remedy these disorders!

SECT.
X.
—
verse
18

If our voices are employed in singing the praises of God in our public assemblies, (where, nevertheless, so many are constantly silent,) or if we practise it in our families, how little are our hearts engaged! How seldom doth God receive any cheerful sacrifice of praise from us, even in our most prosperous circumstances! And how much less in every thing! Where is the person that can say, “In the night is my song unto thee? amidst the darkness and distress of affliction I still praise thee, though thou correctest me, yea because thou correctest me with such paternal wisdom and love?”

And to conclude these melancholy reflections, How little subjection is there to each other in the various relations of human life! and where there is any of it, how much more frequently doth it proceed from other considerations than from the fear of God, and a religious regard to his injunctions! Yet these that have been mentioned are commands established by a Divine authority; and there is not a Christian in any age, country, or station, who is not by his profession solemnly obliged to observe them.

What shall we say then on the whole, but this? We lie down in our shame, and confusion covers us, because we have sinned against the Lord our God. (Jer. iii. 25.) And what counsel can be given to remedy these things, but this? If any man lack wisdom, of which these are some of the most important precepts, let him ask it of God, who giveth to all liberally, and upbraideth none with those instances of former folly which they sincerely lament, and which they labour to amend. (Jam. i. 5.)

S E C T. XI.

The apostle recommends it to husbands to love their wives in imitation of Christ's love to the church, and presses upon wives the correspondent duty of conjugal subjection. Eph. V. 22, to the end.

EPHES. V. 22.
WIVES, submit yourselves un-

EPHESIANS V. 22.
I HAVE been recommending to you a mutual subjection to each other in the several relations of life, as a general precept of that holy

SECTA
xi.
—
Eph.
v. 22

SECT. religion in which you are instructed by the gos- to your own hus-
 xi. pel ; and I shall now proceed to illustrate it by bands, as unto the
 descending to some particulars. And, to begin Lord.

Eph.
 v. 22

I would first exhort you that are *wives*,^a that ye
 be subject with all humility and gentleness of sub-
 mission unto your own husbands, not only from
 a principle of love and respect to them, but as
 a proof of your fidelity and regard unto the Lord,
 who has seen fit to place you in a state of sub-
 ordination, and command you to be under

23 obedience : (1 Cor. xiv. 34 :) For the husband
 is by Divine constitution the head of the wife,
 and so is invested with the superior character,
 even as the Lord Jesus Christ is the Head of the
 church, which is committed to his care and
 government : and, standing in this near relation
 to it, he has shewn the greatest concern and
 affection for it, and is become the Saviour of the
 body, employing his authority for the most im-
 portant and benevolent purposes, not only to
 deliver us from evil, but to supply us with all
 good, in such a manner as to make it manifest
 that our salvation and happiness depends upon
 our union with him and subjection to him.

24 And this may hint at the kind purposes to
 which the superiority of the husband over the
 wife should be improved, in manifesting a con-
 cern for the defence and safety, and for the
 benefit and comfort of the wife : but I now
 mention it in the former view, and therefore as
 the church is subject unto Christ, and with
 a cheerful willingness submits to his authority,
 so also [let] wives [be] subject to their own hus-
 bands in every thing in which their commands
 are not inconsistent with those of Christ, who is
 the Head of both.

25 Yet far be it from me to insinuate any thing
 that should encourage tyranny and usurpation in

23 For the husband
 is the head of the
 wife, even as Christ
 is the Head of the
 church: and he is the
 Saviour of the body.

24 Therefore as the
 church is subject un-
 to Christ, so let the
 wives be to their
 own husbands in ev-
 ery thing.

25 Husbands, love

^a I would first exhort you that are
wives.] It is observable, that in the sev-
 eral exhortations given here to the prac-
 tice of relative duties (as like wise in Col. iii.
 18, to the end, and iv. 1,) the apostle first
 begins with the lower relations of *wives*,
 and *children*, and *servants*, before he pro-
 ceeds in each of these instances to those
 of *husbands*, and *parents*, and *masters*; which

it is probable, he might do, because the du-
 ties of *inferiors* are commonly most apt to
 be objected to, as what are thought most
 difficult to be complied with; and where
 these are well and faithfully performed,
 the correspondent duties of *superiors* will
 be more readily attended to, and more ef-
 fectually secured.

your wives, even as Christ also loved the church, and gave himself for it;

the husband: that equitably kind and generous Lord, who ought to be considered as a perfect model, hath by his own example taught a very different lesson. And therefore, on the other hand, I would exhort you that are *husbands*, that ye be sure to *love your wives* with constant tenderness and fidelity, *even as Christ also hath loved the church*: and O how astonishing is that love, and how delightful is it to reflect upon it! For such is the affectionate regard that he hath manifested to the church, that he hath been pleased, when it was in a state of slavery and misery, to purchase it to himself at the most expensive price, *and hath even given himself as a ransom for it*; *That*, having paid the price of its redemption by his blood, *he might sanctify it by his Spirit, and cleanse it with the washing of water in baptism*, and so having purged it from the guilt and pollution of sin, might form it for himself, and train it up in the exercise of every grace, *by the discipline of his word*:^b *That*, being thus purified, educated, and adorned, as a bride prepared and adorned for her husband, (Rev. xxi. 2,) *he might in due time receive it up to glory, and place it in his own immediate presence, a glorious church, arrayed in perfect righteousness, and free from all remains of sin, not having spot or wrinkle, or any thing of that nature*^c which could be called a blemish; *but that in every part and member of it it should be holy and without blame*, and he might thus survey it completely pure, beautiful, and resplendent, in that great day, when the whole number of his elect shall be gathered together, and the marriage of

SECT.
xi.
—
Eph.
v. 25

26 That he might sanctify and cleanse it, with the washing of water, by the word,

26

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

27

^b *With the washing of water, by the word.*] I apprehend here is an allusion to the methods taken in eastern countries to purify the virgins that were to be presented to the royal embrace. (Compare Esth. ii. 3, 9, 12; and Ezek. xvi. 7—14.) And no doubt proper care was also taken to cultivate their minds, and form them to such knowledge as might render them more fit to become the dignity intended for them; which was the more necessary, as some of those who appeared as candidates on such occasions were of low birth and education.

^c *Not having spot or wrinkle, or any thing of that nature.*] How bright an idea does this give us of the grand plan and design of Christianity, to bring all the millions of which the church consists to such a state of perfect virtue and glory, that when the penetrating eye of Christ, its great and holy Bridegroom, shall survey it, there shall not be one spot or wrinkle, or any thing like it, in the least to impair its beauty, or offend his sight! Where is such a scheme or thought to be found in the world, but in the New Testament, and those who have been taught by it?

SECT. xi. the Lamb shall be celebrated amidst the acclamations of the heavenly legions to whose blissful world his bride shall be conducted in triumph.

Eph. v. 27

28

But to return to the subject from which this pleasing digression hath led me ; such is the nearness of the relation I am speaking of, that *husbands ought so to love their wives as they love their own bodies* : and when we consider that the bond of marriage makes them both one, and remember what an inseparable community of interests it establishes, we may truly say, That *he that loveth his wife loveth himself*, and he that permits his affections to be alienated from her, knows little of his own true happiness.

28 So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.

29

And this must surely have its weight with every considerate person ; *for no man in his senses ever yet hated his own flesh*, whatever its infirmities or imperfections were, *but nourisheth and cherisheth it*, providing not only for the sustenance of it, but for its comfortable accommodation ; *even as the Lord nourisheth and cherisheth the church*, supplying it with all things that may conduce to its welfare and happiness, with a tender concern for its infirmities, looking upon it as one with himself : *For*

29 For no man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the church :

30

it is a most certain, as well as delightful truth, that he regards it in this view, and that *we are* esteemed by him as *members of his body*, united to him by one spirit, and therefore considered like Eve, when just taken out of Adam's side, (Gen. ii. 23,) as making a part *of his flesh, and of his bones* ; whom therefore he would no more permit to be separated from him, than a man would be willing to lose a vital part of

30 For we are members of his body, of his flesh, and of his bones.

31

himself. Now *answerably to this*,^d it is undoubtedly fit, that (as Adam was divinely inspired to declare^e on the first view of that delightful relation of which I now speak) all other ties should yield to this : so that, according as it follows there, (Gen. ii. 24,) "*A man shall leave*

31 For this cause shall a man leave his father and mother, and shall be joined

^d *Answerably to this.*] This is the exact import of the phrase *ἀντι τούτου*, which might also be rendered [*on the other hand,*] that is, taking the matter in a different but correspondent view.

^e Adam was divinely inspired to declare.] See note ^d on Mat. xix. 5, Vol. II. p. 218, as to the reason there is to conclude that Adam spake this in consequence of some extraordinary *Divine illumination*.

unto his wife, and they two shall be one flesh.

his father and mother, and be inseparably joined to his wife, and they, though originally and naturally two persons, shall for the future be one flesh; shall be considered as one person, and, as it were, one soul in two bodies.”

SECT. xi.
Eph. v. 31

32 This is a great mystery: but I speak concerning Christ and the church.

This is indeed a great mystery,^f which was long unknown, and now it is in some measure discovered, is a matter of much admiration; but you will easily perceive, that in saying this, I speak not of the union between a man and his wife, but of that between Christ and the church: for that the Son of God should unite himself to a society of mortal men, and regard them as making a part of himself, on account of the intimacy with which they are joined to him in a community of Spirit and of interest, can indeed

32

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

never be sufficiently admired. Nevertheless, you will not, I hope, forget the occasion which led me to touch upon this pleasing subject: I therefore renew the exhortation, and say, Let every one of you in particular so love his wife, even as himself, with such a cordial and sincere affection as he bears to himself; and let the wife [see] that she reverence [her] husband, and be subject to him, not only as a necessary duty, but as led to it by affectionate choice, regarding him with inward respect and esteem, as well as paying him the honour of external obedience.

33

IMPROVEMENT.

LET the love of our blessed Redeemer to his church be daily celebrated with the most cordial gratitude, and that infinite condescension adored, by which he hath been pleased to unite us to

^f This is a great mystery.] Dr. Whitby thinks this refers to a tradition among the Jews, that the marriage of Adam with Eve was a type of the union between the Messiah and the church; and several remarkable passages of that kind have been produced. Bishop Burnet interprets this expression, as if it were designed to signify, that this was a mystical argument of the main point the apostle was intent upon proving, that is, the union of the Jews and Gentiles in one church, since otherwise Christ being espoused to each might seem in a state of polygamy. (See Burnet on the Articles, p. 264.) But this conceit is so

far fetched, and the interpretation given in the paraphrase is so easy, that one would wonder so many difficulties should be raised on so obvious a point. The mystery certainly was, that the eternal Son of God, receiving the degenerate race of men into an union with himself, should have loved them with an affection exceeding that which is to be found among the most intimate human relations. This sublime doctrine had long been concealed, and cannot now be perfectly comprehended; and therefore may with the greatest propriety be called a mystery in every sense of the word.

SECT. *himself* in such dear and inseparable bonds. *He is the Saviour*
 xi. *of the body*; and O, in how wonderful a manner is he become so!
 ——— He *hath given himself for us*, hath bought us from servitude and
 verse misery at the expense of his own life, and hath *washed us from*
 23 *our sins in his own blood*, as well as *cleansed us* in the laver of *bap-*
 25 *tismal water*; and intending us for the eternal displays of his
 26 love, as well as for the participation of his glory, he hath *sancti-*
fied us by his Spirit, and formed us for it *by his word*; and thus
 is preparing us for that blessed day, when the *whole body* of his
elect shall be brought forth, *as the bride the Lamb's wife*, to those
 public *espousals*, which shall have their consummation in complete
 27 and everlasting happiness. O what a *noble and illustrious day*!
 when the eye of *Christ* shall survey all the *millions* of his people,
 and *placing them in his presence as one with himself*, shall look
 with full complacency and delight on all the various members of
 that *glorious church*, and behold *neither spot nor wrinkle, nor any*
such thing, but all comely, fair, and lovely, all answering that
 perfect idea which he had formed, and that scheme which he had
 laid for raising them by perfect holiness to perfect felicity. In
 the mean time, let us think with delight on the proofs that he
 29 gives of his constant love. He *nourishes and cherishes his church*;
 and with the most affectionate regard is tender of it, as we are of
 30 *the members of our own body, of our flesh, and of our bones*. O that
 we may have a more sensible communion with him as our great
Head, and may derive more continual influences from him!

For his sake let us *love one another*: and let those who are
 joined in the *conjugal relation* often consider it in the view in
 25 which it is here represented. Let *husbands* see to it, that their
love to their wives bear some resemblance to that which *Christ*
 33 avows to the *church*: let *wives* pay a *reverence to their husbands*,
 24 like that which the *church* is to pay to *Christ*: and let both take
 care to maintain that *wisdom and sanctity* in the whole of their
 behaviour, which may suit the *relation* which they bear to each
 other in their common *Head*, as well as render their intimate
alliance happy, which it can never be but by an *union of hearts* as
 well as *of hands*. Vain will it be to think of *dividing* their inter-
 31 *ests* when their persons are thus *joined* in such a manner as to
 become *one flesh*. And can there be a stronger argument to the
 most tender love! *He that loveth his wife, loveth himself*: she
 28 that loveth her husband, and from love obeys him, *loveth herself*
 too: and every instance of *unkindness* on the one hand, or the
 other, is but arming *the members* with weapons against *the head*,
 or employing *the head* in contrivances against *the members*.

S E C T. XII.

The apostle urges the mutual duties of children and parents, and of servants and masters, enforcing each of them with proper arguments. Eph. VI. 1—9.

EPHES. VI. 1.

EPHESIANS VI. I.

CHILDREN, obey your parents in the Lord, for this is right.

HAVING spoken of the relative duties of husbands and wives, I now proceed to mention other relations arising from them, and particularly that between parents and children. And here I would exhort you that are *children*, that with becoming duty and respect ye *obey your parents*, attending to the instructions of your father, and not forsaking the law of your mother ; (Prov. i. 8 ;) out of regard to the subjection that you owe them *in the Lord*, and in compliance with the authority of Christ : *for this is right* and reasonable in itself, as a just debt to those who are the instruments of your being, and to whose care and kindness you are so much obliged ; and will be also beneficial in its consequences, as it is certain that parents in general are more capable of directing their children than they are of governing themselves.

SECT. xii.

Eph. vi. 1

2 Honour thy father and mother, (which is the first commandment with promise,)

And as it is proper and expedient in itself, so it was also expressly commanded by God in that short summary of moral precepts which he uttered on mount Sinai, and engraved with his own finger on the tables of stone ; where you know it was said, *Honour thy father and [thy] mother*, enjoining you to regard them as your superiors with all duty and obedience, and cheerfully to afford them relief and maintenance if they should stand in need of it ; *which*, by the way you may observe, *is the first commandment*. that is attended *with* a special

3 That it may be *promise* :^a For it is added there, *that it may be* 3

^a Which is the first commandment with promise.] The church of Rome would from hence argue, that the second commandment, which forbids the worship of images, having a promise added to it of God's shewing mercy to thousands of them that love him, and keep his commandments, can be no longer obligatory under the gos-

pel, since *this*, which relates to honouring parents, is said to be the first commandment with promise. But it is easy to discern the fallacy and weakness of this argument, as what is annexed to the second commandment apparently relates to the whole law, and is a general declaration of the mercy God would shew to those who kept, not

SECT. *well with thee, and thou mayest be long lived* well with thee, and
 xii. *upon the earth;*^b which words express the thou mayest live
 upon the earth.
 Eph. peculiar care of the Divine Providence for the
 vi. 3 continuance and comfort of the lives of those
 who should observe this precept, the benefit of
 which those children might generally expect
 who were dutiful to their parents: and though
 under the gospel the promise of temporal bless-
 ings be not so express and peremptory, yet
 even now it may be cheerfully expected that
 God will bless such children in a very visible
 manner; and he assuredly will do it, so far as
 temporal prosperity may on the whole be sub-
 servient to their truest and highest interest.

- 4 *And, on the other hand, ye parents, and* 4 *And, ye fathers,*
 more especially, *ye fathers,* let me beseech you, provoke not your
 that *ye provoke not your children* by a rigorous children to wrath:
 severity, and be particularly careful not to exas- but bring them up
 perate their angry passions by an overbearing in the nurture and
 and tyrannical behaviour, lest by this means admonition of the
 you should excite them to such a secret indig- Lord.
 nation, as may make it difficult for them to
 restrain those expressions of *wrath* which in
 such a relation would be very indecent; and,
 among other ill consequences of such a con-
 duct, there is great reason also to conclude
 that it would naturally prejudice them against
 Christianity, and thus would bring upon your-
 selves a share in the guilt of their disobedience
 and their ruin: *but, on the contrary, let me*
 exhort you to *educate them in the nurture and*
admonition of the Lord,^c under such discipline

only that, but all his commandments; while *this* of which the apostle speaks is really the first and only precept of the decalogue that has a particular promise annexed to it, peculiar to itself

^b *That thou mayest be long lived upon the earth*] It is observed by Dr. Whitby and others, that the apostle does not say, *upon the land which the Lord thy God giveth thee*, that he might not encourage a vain hope in the Jews of continuing in the land of Canaan. But when it is considered, that those whom he was writing to were chiefly *Gentile converts*, the clause would very properly be omitted in this view, as it must better suit the case of the whole church to express the promise in a general way.

^c *In the nurture and admonition of the Lord.*] By the word *αἰδία*, which we

render *nurture*, as distinguished from *ἡδυσία* *κατασκευα*, the *admonition of the Lord*, some think may be intended such a knowledge of books, men, and things, as may fit them to appear in life with honour and usefulness. But as they stand connected, and the word *κατασκευα* may refer to both, it seems more reasonable to explain these terms of such a course of discipline and instruction, as properly belongs to a religious education, which ought to be employed in forming them for the Lord, by laying a restraint upon the first appearances of every vicious passion, and *nourishing them up in the words of faith and of good doctrine*, (1 Tim. iv. 6,) in which respect I cannot but take this occasion to say *catechising* has been found to be of excellent use, though it be now so much neglected.

and instruction as may lead them to the know-
 edge of the religion of Christ, and most effec-
 tually dispose them to profess and practise it ;
 which it is certainly of great importance that
 you should attend to in their earliest years,
 and before ill habits render them stubborn and
 intractable.

SECT.
 xii.
 Eph.
 vi. 4

5 Servants, be obe-
 dient to them that
 are *your* masters ac-
 cording to the flesh,
 with fear and trem-
 bling, in singleness
 of your hearts, as un-
 to Christ.

There is yet another relation between mas-
 ters and servants, concerning which I shall
 proceed to advise you : and as I would not
 neglect those of the lowest character in life, on
 whose conduct much of the credit of religion
 may depend ; I would exhort you therefore
 who are *servants*, whether of the meanest rank,
 such as bondmen and slaves, or in the station
 only of hired servants, that ye *be subject* and
 obedient to those who are [*your*] *masters* and
 proprietors, though they be only so *according*
to the flesh ; while there is still a superior
 Lord of your spirits, whose authority is to
 set bounds to theirs, and never must in any
 case be violated to please them, or even to pre-
 serve your own lives, when most in their power :
 but in all lawful things whatever, see that you
 maintain a becoming subjection to them, per-
 forming what they order you *with fear and trem-
 bling*, as those who would be cautious of giving
 offence, or of bringing a reproach on your pro-
 fession, by any unfaithfulness or negligence in
 their affairs ; discharging your duty to them *in*
the simplicity and uprightness *of your heart*, as
unto Christ, with that sincerity and uniformity
 of conduct which a regard to Christ will re-
 quire and produce : Acting in all things, *not* 6
with eye service only, without attending to their
 business any further than while their eye is
 upon you, as if it were your only aim to be
men pleasers,^d and to secure the favour of your
 masters ; *but as* those who are *the servants of*

6 Not with eye-
 service, as men
 pleasers ; but as the
 servants of Christ,

^d *Not with eye service, as men pleasers.*] has frequently introduced them in his writings with a peculiar elegance and beauty, of which it is apparent that the best translation must in many instances fall very short. Compare Rom. ii. 11 ; 2 Cor. vi. 14 ; Col. ii. 4 ; 1 Tim. i. 6 ; 2 Tim. i. 6 ; ii. 15, Gr. and see *Blackwall's Sacra. Class.* Vol. I. p. 239.

- SECT. *Christ* by your Christian profession, and required by him to serve your masters with fidelity, doing the will of God from the heart.
- xii. *doing the will of God from the soul*, with a sincere desire above all things of approving yourselves to his all seeing eye. And thus let it appear that you make conscience of your duty, and apply to it with a willing mind ; performing all the business of your station *with a cheerful readiness and good will*, and *doing service* with a benevolent alacrity, in such a manner as to shew that you respect and love your masters, and have their interest at heart, as being ultimately influenced by a view to the approbation and honour of *the Lord*, and not by a regard to those tokens of favour you may receive
- Eph. vi. 6 7
- 7 With good will doing service, as to the Lord, and not to men :
- 8 *Knowing* assuredly, and making it the governing maxim of your lives, that *whatsoever good any man doth*, in one station of life or another, *he shall receive* a proportionable, though infinitely gracious reward for *the same*, from the hand of *the Lord* as his final Judge ; and this, *whether [he be] a slave, or a freeman*, whether he be the meanest servant, or the greatest prince : for he is the universal Guardian and Protector of his people, and esteems men, not according to their stations in the world, but according to their behaviour in those stations, whether high or low.
- 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord. whether he be bond or free.
- 9 *And*, on the other hand, *ye* that are lords and *masters*, let me exhort you, that *ye do the same to them*, and always act on the same equitable principles, not only with respect to those who are your hired servants, but even to them that are your slaves, and belong to you as your absolute property, so that according to human laws you may dispose of their persons and their lives as you please : but howsoever mean and low their station be, remember the common bond of humanity, by which you are united to them ; remember the peculiar obligations of Christians to distinguished benevolence and goodness, to all with whom you have to do ; and therefore govern them with moderation and gentleness of temper, *forbearing*, not only cruel and dangerous blows, but all severe and rigorous *threatening*,^e and every thing of an
- 9 And, ye masters, do the same things unto them, forbearing threatening :

^e *Forbearing threatening.*] To explain *remitting the evil threatened*, falls far this, as some have done, as if it only sig- short of the *apostle's* meaning, if I at all

knowing that your Master also is in heaven; neither is there respect of persons with him.

over hasty and tyrannical conduct; and treat them in the same generous and upright manner as you would have them act towards you, as *knowing that ye yourselves also have a superior Lord and Master in the heavens*, whose authority over you is much greater and more absolute, than yours over any of your fellow creatures: *and*, whatsoever difference there may be in your stations, *there is no respect of persons with him*; but he will administer the most strict and impartial justice, and shew that he remembers the cry of the oppressed, though men may consider them, on account of the inferiority of their circumstances, as below their regards.

SECT.
xii.
Eph.
vi. 9

IMPROVEMENT.

It is matter of thankful acknowledgment, that God condescends in his word to give us *particular instructions*, suited to the circumstances in which we are respectively placed. *Children and servants* are not forgotten. Let them attend to those gracious lessons which are here given by the *supreme Parent and Master*, who while he teaches them, *pleads their cause*, and interposes his high authority to vindicate them from oppression and abuse. verse

Much of the happiness of society evidently depends on the temper and conduct of those who are placed in these *lower relations*. Let *children* therefore learn to be *subject to their parents* 1, 2 with all dutiful and humble respect, from a sense of the *reasonableness* of the command, and of the *goodness* which has annexed 3 *such a promise* to it: a promise which shall still be efficacious, so far as *long life* would be indeed a blessing to a pious child.

Let *servants*, with all godly *simplicity* and uprightness of heart, 5 revere the authority of *Christ* in them that are *their masters according to the flesh*; and exercise a good conscience towards them upon all occasions, not only when *under their eye*, but in their 6 absence; well knowing that God is *always present*, and always attentive to the conduct of every rational creature in whatsoever rank. Let them cherish that inward *good will and benevolence* of 7 heart, which renders every act of *service* uniform and steady, and makes it in a degree *obliging*, even when performed by those from whom authority might have extorted it. And let the certain and important *reward* that will assuredly follow *every good action*, 8

understand it; as a charge given to *forbear* nature, and calls for greater generosity and all passionate and *menacing expressions* mildness than *not to punish them* so severely towards *servants*, is of a more extensive as they before had threatened them.

SECT. whether great or small, and whether performed by persons in
 xii. more elevated or inferior stations of life, animate us all to a
 zealous diligence in well doing, whatever discouragement may
 verse at present attend us.

And as to those who bear the *superior relations* in life, let them remember, that the command of a much higher *parent* and *lord* 4 requires also of them a tender regard to their *inferiors*. Let *parents* therefore govern *their own passions*, that they may not *terrify* and oppress the *tender spirits* of their *children*; or if they are otherwise than *tender*, may not *teach them an evil lesson against themselves*, and by their own example strengthen them in those *excesses* which may be a disgrace and detriment to the *family*, and may, when age has broken all the vigour of the parents, *bring down their gray hairs with sorrow to the grave*. A conscientious care to *educate* and train them up in the *nurture and admonition of the Lord*, if duly attended to, will teach a better conduct, and the *meekness and gentleness of Christ* will have an happy influence on both.

9 And, finally, let the thoughts of that great impartial *Master in heaven* awe *masters* on earth; and the expectation, the certain expectation of giving an account to him, engage them to make the *yoke of servitude*, which God has been pleased to lay on those who are nevertheless *their brethren*, as *light and easy* as they can; choosing, even when they might *command with authority*, rather *with love to entreat*; not doing or saying any thing unnecessarily rigorous or *severe, not threatening, reviling, or reproaching*, but treating *their servants* as those whom they consider as partakers with them in the *same hope*, or whom they earnestly desire by all prudent condescension and tenderness to lead into the way of salvation.

S E C T. XIII.

The apostle concludes the epistle with urging them to prepare for a strenuous combat with their spiritual enemies, by putting on the whole armour of God; and earnestly exhorting them to fervency in prayer, he recommends himself to their remembrance at the throne of grace. Eph. VI. 10, to the end.

EPHESIANS VI. 10.

SECT. I HAVE been exhorting you to a faithful
 xiii. performance of relative duties, and as to
 Eph. what remains, my brethren, since every relation
 vi. 10 in life brings along with it correspondent duties, and will require vigour and resolution in the discharge of them, whatever therefore be

EPHES. VI. 10.

FINALLY, my brethren, be

strong in the Lord, and in the power of his might. the circumstance or situation you are in, let me beseech you, not to rely on your own strength, but *be strong in the Lord and in the power of his might*, confide in his omnipotent protection, and fix your dependence on the grace he is so ready to communicate to us, to support us in every service and struggle to which we are called.

SECT.
xiii.
Eph.
vi. 10

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. And since it is a strenuous warfare in which you are engaged, *put on the complete armour of God,*^a that glorious dress so necessary for you, and so conducive to your ornament and safety; *that ye may*, in consequence of it, *be able to stand against all the subtle methods and artifices of the devil*, against all the ambushes he may lay for you, and all the rage and fury with which he may attack you.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spir- *For*, in the warfare we are carrying on, *our struggle and contention is not with flesh and blood* alone; not merely with human adversaries, however powerful, subtle, and cruel; not only with the remaining corruptions of animal nature, which often give us such painful exercise: *but* we are called to wrestle and contend *with* sagacious and mighty spirits, once ranked among celestial *principalities*, though now degraded by their apostasy to be chiefs in hell; and *with powers*, that employ their utmost strength to ruin us, and that still keep their regular subordination, that their efforts of mischief may be more effectual: we contend *with* those who are *the rulers of the darkness of this age and world,*^b who have long usurped a dominion over it, and who in the present age hold men in the chains of hereditary superstition and destructive errors, which have been delivered down

^a *The complete armour of God.*] The word in the original is *πανοπλια*, which includes all sorts of armour, whether offensive or defensive; consisting in the exercise of all those Christian graces which we are furnished with by God, to be made use of in his strength, as well to annoy the enemy as to defend ourselves: and it appears by the particular description which the apostle here proceeds to give of it, to be a suit of armour every way complete, and properly adapted to the defence of every part; though, as some observe, none is provided for the back, as we must always face the enemy, or we shall presently lie open and have no defence from danger.

^b *The rulers of the darkness of this world.*] This and the following clause Dr. Whitby explains in his *paraphrase*, "of those evil spirits that rule in the heathen nations which are yet in darkness," and "of those that have their stations in the regions of the air." But I do not see any foundation for such a distinction, and therefore have not intimated it in the *paraphrase*.

SECT. to them through many succeeding generations ; *initial wickedness in*
 xiii. and *with spirits* who became authors and abet- *high places.*
 tors of *wickedness* even while they abode in

Eph.
 vi. 12

heavenly [places,^c] where they rebelled against the God of heaven, and drew in multitudes, who were before holy and happy spirits, to take part with them in their ungrateful and impious revolt. With these are we struggling for that great celestial prize which they have for ever lost ; and their nature, experience, and situation, give them most formidable advantages against the weak children of men, surrounded with so many examples of evil, and with such

13 powerful temptations to it. *On this account* then let me pursue my exhortation, that ye would take unto you the complete armour of God, that so ye may be able to withstand all these strong and malicious enemies in the evil day of extremest danger ; and having done all, having exerted yourselves [to the utmost, which indeed it will be absolutely necessary for you to do, ye may be found at last, when your warfare is accomplished, to stand victorious and triumphant.

14 Stand therefore in a constant readiness for the encounter, as good soldiers of Jesus Christ, having your loins girded about with the strictest truth,^d uprightness and sincerity of heart, which will give a steadiness and uniformity to your conduct, and serve, as a girdle does, to brace on the other parts of your armour, and

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on

^c *Spirits of wickedness in heavenly [places.]*

There is somewhat peculiar in the form of the expression in the original, τα πνευματικά της πονηρίας εν τοις ουρανοις, which Mr. Locke has paraphrased, "the spiritual managers of the opposition to the kingdom of God." There is no doubt but it refers to those revolted *wicked spirits* who are continually employed in propagating *wickedness*. But Dr Goodwin would render the last words, εν τοις ουρανοις, about heavenly things, as signifying, that we wrestle with them to secure to ourselves those spiritual and eternal blessings of which they would endeavour to deprive us. (See his Works. Vol I. p. 45.) I have hinted at this, but cannot think it a proper translation: the connection and version I have followed seems much more natural and easy : "They were *wicked in heaven*, and by that *wickedness* fell from thence."

^d *Having your loins girded about with truth.]*

It has often been observed, that the military girdle was not only an ornament but a defence ; as it hid the gaping joints of the armour, and kept them close and steady, as well as fortified the loins of those that wore it, and rendered them more vigorous and fit for action. The chief difficulty here is to know, whether *truth* refers to the true principles of religion, or to integrity in our conduct ; and how, on the latter interpretation to keep it distinct from the breast plate of righteousness, or on the former from the shield of faith. But it seems probable to me, that it may rather signify some virtue of the mind, as all the other parts of the armour enumerated do ; and then it must refer to that uprightness and sincerity of intention, which produces righteousness, or an holy and equitable conduct, as its proper fruit.

the breast plate of righteousness ;

of keep them all in their proper places : and putting on the breast plate of universal righteousness, or a constant regard to the practice of holiness in the sight of God, and of justice and integrity in the whole of your dealings with your fellow creatures, which, like a breast plate, will defend your vitals against many a dangerous thrust of the enemy : And having

SECT.
xiii.
Eph.
vi. 14

15 And your feet shod with the preparation of the gospel of peace ;

your feet shod with the preparation of the gospel of peace,^e with that peaceful and benevolent temper which is so much recommended by the gospel as an essential part of the Christian character, and which, like the boots worn by soldiers, will bear you unhurt through the many difficulties and trials which, like sharp pointed thorns, may lie in your way, and dangerously obstruct your progress : And upon

15

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked :

all [these] taking to yourselves the impenetrable shield of a steady faith in the great promises and principles of the gospel,^f whereby, if it be kept in lively exercise, ye shall be able effectually to quench all the fiery darts of the wicked one,^g those furious suggestions which he may sometimes discharge into the mind, like so many envenomed arrows or darts, which kindle

16

^e *The preparation of the gospel of peace.*] Mr. Locke understands by this, "an habitual readiness to walk in the way of the gospel of peace," as if it were intended as a general injunction to obey all its precepts. But to me it evidently appears to be designed in a particular manner to point out the preparation which the gospel makes for our defence, by that peaceful temper which it so often teaches and inculcates ; of which, as I take it to be the sense of the place, I have explained it in the paraphrase ; though others choose to understand it of that confidence which is inspired by the gospel in consequence of the peace it establishes between God and the soul.

^f *Upon all [these] taking the shield of faith.*] Our translators render it [above all ;] but as [upon] answers best to the particle *ἐπι*; here used, so it best expresses the allusion to the situation of the shield as covering the other pieces of armour ; which has here a beautiful propriety, as truth, righteousness, and peace, are sheltered (as it were) by faith, from the assaults which otherwise might overbear them.

^g *To quench all the fiery darts of the wicked one.*] Dr. Goodwin, and many others, suppose that the apostle here refers to an ancient custom still prevailing among the Indians and other barbarous nations, to dip their arrows in the blood or gall of *asps* and *vipers*, or other poisonous preparations, which fire the blood of those who are wounded with them, occasion exquisite pain, and make the least wound mortal ; and some Greek writers tell us, that it was usual for soldiers to have shields made of raw hides, which immediately quenched them. (See Goodwin's *Child of Light*, p. 101.) It is also certain, that some arrows were discharged with so great a velocity that they fired in their passage : but though in common cases this could seldom happen, nor would there thus be much probability of their reaching the mark, yet I have hinted at it in the paraphrase in allusion to the sudden and surprising violence of Satanical suggestions. Missile weapons, with burning flax wrapped about them, were likewise sometimes used ; (see *Raphel. ex Herod. in loc.*) but this was chiefly to fire places, and not in the attack of persons alone.

SECT. by the swiftness of the passage: *And take also* 17 *And take the*
 xiii. *the helmet of salvation*, that cheerful hope of helmet of salvation,
 complete deliverance and eternal happiness, and the sword of the
 Eph. which will cover your head in the day of battle, Spirit, which is the
 vi. 17 and give you a well grounded boldness and word of God :
 and confidence, which will greatly conduce to your
 success: *and brandish in your hands the sword*
of the Spirit, which is the word of God, those
 declarations of his word and gospel which his
 Spirit has inspired, and by a firm confidence
 in which you will be able, not only to defend
 yourselves, but to repel your adversaries.

18 And, finally, to add efficacy to all these, be 18 Praying always
continually praying; make it a constant part of with all prayer and
 your daily work, and be frequently amidst all supplication in the
 your labours and cares lifting up your hearts to Spirit, and watching
 God in holy ejaculations, joined *with all kind* thereunto with all
 of *prayer and supplication in the fervency* of perseverance, and
 your own spirits, under the influence of that supplication for all
 Divine *Spirit* which resides in you, to quicken saints ;
 your hearts, and which will engage you never
 to rest contented in outward forms of unmean-
 ing and hypocritical devotion; *and as you de-*
sire it may be effectual, be still watching there-
unto with all perseverance,^h and importunate
 ardour of mind, joining to these petitions such
 earnest intercession *and affectionate supplica-*
tion for all the saints, as the principles of our
 religion dictate, and as may suit the relations,
 in which we respectively stand.

19 And *particularly* let me entreat your prayers 19 And for me
*for me,*ⁱ your faithful minister and apostle, *that,* that utterance may
 being loosed from my bonds, a door of *utter-* be given unto me,
ance may be opened, and free liberty of expres- that I may open my
 sion *given to me,*^k *that I may open my mouth* mouth boldly, to
with all confidence and boldness in that import-
 ant cause wherein I am engaged, so as to make

^h *Watching thereunto with all persever-*
ance.] Bishop Wilkins explains this, (in
 his Treatise on Prayer, p. 39,) of improv-
 ing the gift of prayer by continual exercise,
 and gathering up fit materials for ad-
 dresses to God by reading, conversation,
 meditation, &c. Compare note ^d on Phil.
 iv. 6.

ⁱ *And particularly for me.*] Mr. Blackwall
 observes, that the particle *pro* sometimes
 signifies *particularly*, or *especially*; and he

produces passages to this purpose from
 proper authorities. *Sacred Classics*, Vol. I.
 p. 145.

^k *That utterance may be given to me.*] This
 may perhaps refer to some impediment in
 his speech, or other imperfection in the
 manner of his address, which might be a
 discouragement to Paul in his preaching,
 and seem to have an ill aspect on the suc-
 cess of it. Compare note ^f on 2 Cor. xii. 7,
 Vol. IV. p. 472, and note ^h on Gal. iv. 14, p. 53.

make known the mystery of the gospel: *known in the most effectual manner the mystery of the gospel*, by going on to preach the unsearchable riches of Christ, and steadfastly maintaining what I before have taught, of the Gentiles being called to all the privileges of the

SECT. xiii.

Eph. vi. 19

20 For which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak. *gospel covenant; For which, through the resentment of the Jewish zealots, I am now a prisoner at Rome, where I discharge my embassy in a chain;¹ that, howsoever I may seem to be entirely in the power of my enemies, and have already suffered so much for my zeal for the truth, I may have further opportunity to speak boldly therein, as I ought to speak, in order to approve my fidelity to God, and my sincere affection to the souls of men. (Compare Col. iv. 3, 4.)*

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known to you all things: *But I will not insist largely on my own personal concerns; for that ye also may know the things that relate to me, [and] what I am doing here at Rome, Tychicus, a beloved brother, and faithful minister and fellow servant in the work of the Lord,^m shall by my direction fully inform you: Whom indeed I have sent with this epistle*

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. *to you for this very purpose, that ye might more particularly know from him what relates to us, and that, by the report which through the Divine goodness he will be able to make, he may comfort your hearts as to the grief and trouble you are under for me, and may encourage you to steadfastness in the gospel.*

23 Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ. *I conclude with my most affectionate and ardent prayers, that peace and all prosperity in soul and body may [be] with all the brethren that are with you; and that the love of God in Christ, attended with a fervent love to one another, may be shed abroad in your hearts, together with a plentiful increase and confirmation of faith and every other grace from God*

¹ *I discharge my embassy in a chain.*] Some would render *περὶ δεσμῶν ἐν αλυσσι, I grow old in a chain*; (compare Philem. ver. 9, where *Παυλος περὶ δεσμῶν* signifies *Paul the aged*;) but it is certain that the common version of this passage may be justified. Few need to be told, that it was usual among the Romans to chain the prisoner's right arm to the left arm of the soldier that guarded him; but as the persons of ambassadors were always sacred,

the apostle seems to refer to the outrage that was done to his Divine Master in this violation of his liberty.

^m *Tychicus, a beloved brother, &c.*] He was one of Paul's friends and fellow labourers, and had been his companion in the last interview he had with the elders of Ephesus, when he sent for them to come to him at Miletus. See Acts xx. 4, 17, and note ^d on ver. 4, Vol. III. p. 296.

SECT. *the Father, and from the Lord Jesus Christ.*

xiii. And may this *grace*, with all the blessed fruits of it, not only [*be*] with you, but may it richly abound to *all* in every place that love our Lord Jesus Christ in sincerity and incorruption of heart,^o that are inspired with a true affection to him, and from that love desire faithfully to serve him. *Amen.*

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

IMPROVEMENT.

verse LET the heart of every *Christian soldier* be at once awakened, and animated, by the important *charge* which the *apostle* here is (as it were) still sounding in our ears. He knew the weakness of the *Christian*, and the dangers of his way; how insufficient for the *spiritual warfare* we are in ourselves, and that our only strength is in the Lord, and in the power of his might, by whom alone we can be kept in safety, and may be made even *more than conquerors in all things*: and therefore pointing us to this, at the same time that he sets forth the difficulty of the combat and sounds a charge to the battle, he shews us the provision made for our defence, and calls us to *put on the complete armour of God*; an armour that will serve for every part, that will supply us both with offensive and defensive weapons, and help us to *withstand*, and even to surmount, the greatest opposition. Let us see to it then that we *put on*, and that we use it all.

And have we not enough to engage us to it, when we consider that our enemies are great and many, that they are restless and unwearied in their malice, and that their subtlety is inconceivable? *Flesh and blood* have too frequently worsted us: how then shall we stand against *principalities and powers*, against the rulers of the darkness of this world, and against spirits of wickedness, who make it still their business to draw others into that *spiritual wickedness* which they were first so daring as to shew in heavenly places? It will be impossible we should at any time be safe from danger, if every direction here given be not diligently attended to; and having such a numerous and mighty host of enemies combined against us, we never shall be able to withstand and overcome them, if the girdle of truth be loosened, if the breast plate of right-

^o That love our Lord Jesus Christ in sincerity.] Mr. Locke explains the word *αφσαρτια* of such a love as would prevent men's mixing any thing with the gospel which was not genuine, and might render it ineffectual. (Compare Gal. v. 2, 4.) But it seems rather to express that *uprightness of heart* which is opposed to putting

on false pretences; and may with great propriety be understood as a general description of a true Christian. And it is manifest indeed, that wheresoever this *unfeigned love to Christ* prevails, there will of course be all the other essential parts of the Christian character.

eousness be not put on, if the preparation of the gospel of peace do not secure our steps, if the helmet of salvation do not guard our head, if the shield of faith be not our shelter, and the sword of the Spirit our weapon. And vainly shall we labour to obtain this armour by any other method, if fervent prayer and supplication in the Spirit, under the aids and influences of his grace, be not addressed to the God of heaven, whose work and whose gift this celestial armour is: so that if ever we would have it, and would use it right, let us persist in seeking it with holy importunity and perseverance, and the desired answer shall not always be denied.

To conclude, Let us often think of the apostle Paul, as discharging his embassy in a chain, that we may learn to submit to whatever affronts and injuries, whatever hardships and sufferings, we may be called to endure on the account of religion; concerned about nothing so much as that we may approve our fidelity in the sight of God, and loving the Lord Jesus Christ in sincerity, may be partakers of the blessings of his grace, with all that have a true affection to him. All that appear to be of such a character, let us ever most affectionately love, whatever their particular sentiments or forms of worship may be; and a share of this mercy and favour, with all the blessed fruits of peace and prosperity, of love and faith, shall be infallibly our own, and be communicated in a rich abundance to us from God the Father, and from the Lord Jesus Christ. Amen.

The END of the FAMILY EXPOSITOR on the EPISTLE to the
EPHESIANS,

WORLD'S GREATEST

WORLD'S GREATEST

WORLD'S GREATEST

WORLD'S GREATEST

WORLD'S GREATEST

THE
FAMILY EXPOSITOR;
OR,
A PARAPHRASE
ON
THE EPISTLE OF PAUL THE APOSTLE TO
THE
PHILIPPIANS;
WITH
CRITICAL NOTES, AND A PRACTICAL IMPROVEMENT
OF EACH SECTION.

A
GENERAL INTRODUCTION

TO THE
PARAPHRASE AND NOTES

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THE
PHILIPPIANS.

THE Christian religion was first planted at Philippi by the apostle Paul, about the *year of our Lord* 51: who, having (as the history of the Acts informs us, chap. xvi.) made a progress through Galatia and Phrygia, and intending to pursue his tour through Bithynia, was admonished in a vision to go over to Macedonia. And being arrived at Philippi, which was a city in the *first* part of that province, and a Roman colony, (see vol. III. § 36, *note* ^g and ^h, p. 235,) he, with his companions, Timothy, Luke, and Silas, spent some days there in preaching the gospel. During his stay here, he converted Lydia, and cast out a spirit of *divination* from a damsel; which so enraged her masters, who made a considerable advantage of it, that they stirred up the inhabitants, and threw Paul and Silas into prison; from whence however they were miraculously delivered, and the jailer with all his house converted to the Christian faith. Though the apostle soon after left the city, Luke and Timothy continued there some time longer, to carry on the work he had so successfully begun: and this no doubt was one reason that induced him to fix upon the *latter*, as the most proper person to visit the Philippians in his absence, of whose affection for them, and concern for their interests, he takes particular notice; (chap. ii. 19—22.)

That the *apostle* himself made these Christians a *second* visit, is plain from Acts xx. 6, though we are not informed of any particulars relating to it ; and it is at least highly probable, (for reasons to be given below,) that he saw them again after this epistle was sent : indeed the peculiar affection and respect they seem to have discovered for the *apostle*, as well as the sufferings to which they had been exposed, by their faithful adherence to the gospel, (chap. i. 28, 29, 30,) entitled them to some distinguished regard ; for, besides the present he acknowledges to have received from them by the hands of Epaphroditus, (chap. iv. 18,) they had more than once before generously contributed to his support, even during his residence amongst larger and richer societies, (*ib.* v. 15, 16.) And from some hints that are dropt in this epistle we may gather, that they had taken an opportunity of expressing, in the strongest and most affectionate terms, their sympathy with the apostle under his confinement, and their concern lest it should affect the interest of religion, and prevent the spread of the gospel. It is no wonder if such proofs of the sincerest friendship, and the discovery of so excellent a temper, should deeply affect so pious and benevolent a heart as St. Paul's ; and accordingly his epistle breathes throughout the warmest gratitude and most disinterested affection.

As to the *date* of this epistle, it appears from the *apostle's* own words, (chap. i. 7, 13 ; iv. 22,) that it was wrote while he was a prisoner at Rome ; and, from the expectation he discovers (chap. ii. 24) of being shortly released and restored to them again, compared with Philem. ver. 22, and Heb. xiii. 23, where he expresses a like expectation in yet stronger terms, it is extremely probable that this epistle was wrote towards the close of his *first* imprisonment, and sent about the same time with the epistles to the Colossians, the Ephesians, and Philemon, which (as has been already shewn in the introduction to the Ephesians, p. 89) was in the *year of our Lord* 63, and the 9th of the Emperor Nero. (See also Vol. III. § 60, *note* 2, p. 401.)

The *apostle's* design in this epistle (which is quite of the practical kind) seems to be, "to comfort the Philippians, under the concern they had expressed at the news of his imprisonment; to check a party spirit that appears to have broke out among them, and to promote, on the contrary, an entire union and harmony of affection; to guard them against being seduced from the purity of the Christian faith, by *Judaizing teachers*; to support them under the trials with which they struggled; and, above all, to inspire them with a concern to adorn their profession, by the most eminent attainments in the divine life."

The *apostle*, after his usual salutation, (in which he joins Timothy's name with his own,) begins with assuring the Philippians, in the most expressive language, of his affectionate regard for them, and solicitous concern for their religious interests; acknowledging, with the utmost gratitude, the goodness of God in calling them to partake with him in the blessings of the gospel, and praying for their farther improvement in knowledge and holiness; chap. i. 1—11. And, to remove the apprehensions they were under from the news of his imprisonment at Rome, which seemed to wear so fatal an aspect on the interest of religion, he informs them, that even this event had, under the direction of Providence, been overruled for the service of the gospel; while the honest zeal of some, and the envious, contentious spirit of others, both concurred in advancing the same cause: and, notwithstanding all the opposition that was made to him, he declares his cheerful hope and confidence, that in every situation of life, and even in *death* itself, he should still be honoured as the instrument of promoting this great object of his wishes; ver. 12—20. In this connection it was natural for him to express the strong desire he felt of being with Christ in that better world, where he should receive the blessed fruits of his labours: and, after describing the struggle he found within himself, between his earnest longing after that felicity, and his solicitude for their farther establishment in religion, he declares his readiness to

continue here for the service of his Master, and their spiritual advantage ; and entreats them, that, while he did so, he might have the joy to hear that, though he was absent, they maintained the honour of their Christian character, both for piety and courage ; ver. 21—30.

The *apostle*, having given the Philippians these general admonitions to maintain a conduct worthy of the gospel, proceeds to exhort them, in the most solemn and pathetic manner, to the particular exercises of unanimity and candour, and a tender care for the interests of each other ; which he enforces by the generous and condescending love of our blessed Redeemer ; on whose humiliation and exalted state he expatiates with great warmth and energy, urging them to a due improvement of these sublime discoveries by a holy caution and circumspection in their whole deportment, and a life of the most exemplary virtue ; which, as it would most evidently conduce to their own happiness, and the honour of their religion, would also make a glorious addition to his joy and triumph at the great day, by affording so convincing a proof of the success of his labours ; chap. ii. 1—16. And, as a farther instance of the strength of his affection and concern for their happiness, he assures them, that he should even *rejoice* in the view of sacrificing his *life* for their advantage : and since, for the present, his circumstances would not allow him to gratify the earnest desire he felt of administering *personal* consolation and instruction to them, he promises to send Timothy very soon to supply his place ; who, on account of the particular affection he had discovered for that church, and the assiduity with which he assisted the *apostle* in his first preaching the gospel there, was of all others the most proper to be employed in such an office. Yet he intimates a strong persuasion, that he should *himself* be soon released from his imprisonment, and have the pleasure of seeing them once again : however, as they stood in need of *present* support, and Timothy could not immediately undertake the journey, he tells them he had commissioned Epaphroditus, by whom he sent

this letter, to assure them of his kind remembrance ; and to induce them to pay the greater regard to his messenger, he gives an affecting account of his late sickness, and ardent love to the brethren ; ver. 17, *to the end*.

Having thus sufficiently testified the sincerity of his regards for them, the *apostle* goes on to guard them against the influence of some factious, turbulent persons, who had disturbed the peace of the church by their furious zeal for the observance of the Jewish ritual ; and exhorts them, in opposition to all such pretences, to fix their whole dependence on Christ and his gospel ; which he assures them he himself had done, though he had more to glory in with respect to Jewish privileges and advantages than most of those who valued themselves so highly upon them ; animating them, from his own example, continually to aspire after higher attainments in piety and virtue, as the only means of securing that complete felicity which the gospel promises to all its sincere votaries ; chap. iii. 1—14. And, as they had not yet attained to the perfection of the Christian character, he urges upon them, from the glorious hope of the resurrection, a holy and blameless temper, and heavenly conversation ; cautioning them against the bad example even of some *professing Christians*, who brought destruction on themselves and reproach on religion, by the unsuitable manner in which they acted ; ver. 15, *to the end* ; iv. 1.

The *apostle*, having in the former part of the epistle recommended mutual forbearance, peace, and concord, now descends to some *particular* charges relating to the same subject ; and then proceeds to give more *general* exhortations to Christian cheerfulness, moderation, prayer, a behaviour universally amiable and praiseworthy, and an imitation of the good example he had endeavoured to set before them ; ver. 2—9.

Towards the close of the epistle, he makes his acknowledgments to the Philippians for the seasonable and liberal supply they had sent him ; which he declares he rejoiced in principally on *their* account, as it was so convincing a proof

of their affection for him, and their concern for the support of the gospel, which he preferred far above any private secular interest of his own ; expressly disclaiming all selfish, mercenary views, and assuring them, with a noble simplicity, that he was able upon all occasions to accommodate his temper to his circumstances, and had learnt, under the teachings of Divine grace, in whatever station Providence might see fit to place him, *therewith to be content*. After which, the *apostle*, having encouraged them to expect a rich supply of all their wants from their God and Father, to whom he devoutly ascribes the honour of all, concludes with salutations from himself and his friends at Rome to the whole church, and a solemn benediction ; ver. 10, *to the end*.

PARAPHRASE AND NOTES

ON

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.



S E C T. I.

The introduction, with the general salutation, suited to the views with which the apostle wrote. Phil. I. 1—11.

PHIL. I. 1.

PAUL and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with

PHILIPPIANS I. 1.

PAUL and Timothy,^a being now providentially together at Rome, both through Divine grace the faithful servants of Jesus Christ,^b and desirous to promote his interest by their writings, where their other labours cannot reach, do hereby send their most affectionate Christian salutations to all the saints, their holy brethren, in Christ Jesus, which are at Philippi,

SECT.
i.
Phil.
i. 1

^a *Paul and Timothy.*] Paul might here choose to join Timothy with him, as he not only had attended the apostle in his general travels into these parts, but had assisted in preaching the gospel at Philippi. Compare Acts xvi. 1, 3, 12.

^b *The servants of Jesus Christ.*] Some have inquired why Paul does not style himself an apostle here, and in his two epistles to the Thessalonians, and that to Philimon, as he does in all the other epistles

that bear his name; and have accounted for it, by observing that no objection had been made to his character at Thessalonica or Philippi; and that having received a present from them, he might not seem to be burdensome as an apostle of Christ. Perhaps it rather was because Timothy or Silas, who were neither of them apostles, are joined with him here and in the epistles to the Thessalonians. But I think the question seems to have its foundation in curiosity rather than use. See Pierce in loc.

- SECT. i. whom God hath united to them in the bonds of one common faith. And they greet with particular respect *the bishops and deacons* of the society,^c to whom the oversight of it in the Lord is so peculiarly committed; wishing abundant success to their labours in their respective and important offices; And wishing to every private Christian under their care, whether personally known or unknown, *grace even to you all, and perpetual peace*, with every attendant blessing *from God*, who is now become *our covenant God* and reconciled *Father*, and from *the Lord Jesus Christ*, through whose blood, righteousness, and intercession, we are brought into so happy a relation to him.
- 2
- 3 When I Paul am addressing a church dear to me by so many bonds, and to whom I am under so many distinguished obligations, it is fit I should assure you, that *I give thanks unto my God*, for such he is, and I recollect it with unspeakable delight, *in every mention of you*; whether before the throne of grace, or when conversing with my fellow Christians. And the former occasion of mentioning you often occurs: for I am *always in every prayer of mine, making humble supplication for you all*, and mingling those intercessions *with joy* and praise, when I reflect on that honourable profession which you make, and that steady and exemplary conduct by which you support and adorn it.
- 4
- 5 Yes, my brethren, though several years are since passed, I think myself obliged to bless God, with all the united powers of my soul, *for your participation in the blessings of the gospel*,^d
- the bishops and deacons:
- 2 Grace be unto you, and peace from God our Father and from the Lord Jesus Christ.
- 3 I thank my God upon every remembrance of you,
- 4 (Always in every prayer of mine for you all, making request with joy,)
- 5 For your fellowship in the gospel

^c *The bishops and deacons.*] As this proves there must have been more than *one bishop* at Philippi, it has been apprehended, by many pious and learned men, to be an intimation that there was then *no difference* between *bishops* and *presbyters*; all the *presbyters* of this church having (as they suppose) the title given them here of *bishops*, overseers, or superintendants; for this is what the word *ἐπισκοποι*, beyond all controversy imports. Dr *Whitby* (in his *note* on this place) solidly asserts *this interpretation*, and confutes that which would give the words a contrary, and, I think, a very unnatural turn. Some think the *deacons* are mentioned as having been particu-

larly concerned in the *liberal supply* that was sent from this church to the *apostle*, which had been probably collected by them.

^d *Participation in the gospel.*] Some by *κοινωνία εἰς τὸ εὐαγγέλιον* understand their *communicating something for the support of the gospel*, and particularly to the supply of the *apostle's* necessities, referred to chap. iv. 16, and 2 Cor. xi. 9, but to *partake*, and to *communicate*, are words of different signification, and it is evident that the *original* word generally signifies the former rather than the latter. Compare 1 Cor. i. 9; 2 Cor. viii. 4; xiii. 13; Phil. iii. 10; Philem. ver. 6; 1 John i. 3, 6, 7.

from the first day until now. *from the first day* of my preaching it among you, though soon attended with menaces and

SECT.
i.
Phil.
i. 5

6 Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ :

insults, scourging and imprisonment ; and to praise him for that establishment and increase which he hath been pleased to give to the seed that was sown, and which his grace maintains even *until now*. And he will still maintain it, *6* for [I am] confident of this very thing, that he who hath begun a good work in and upon you, and which I have now the pleasure of seeing so far advanced, will not finally forsake the production of his own grace, but *will finish [it]* in your souls, *until* he raise it to full perfection, in the day of Jesus Christ, when he shall appear in all his glory.

7 Even as it is meet for me to think this of you all, because I have you in my heart ; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

Such are the sentiments of my heart with respect to you, and such the concern I have upon your account ; *as it is indeed just in me to be thus affected towards you all, because I know you have me in your hearts both in these my bonds for the sake of Christ, and in my defence and confirmation of the gospel,* while I am pleading its cause in the midst of so much opposition and danger : *as you are all partakers with me in the grace* of that gospel ^e which establishes a community of interests between us ; and, as you so tenderly and faithfully shew your sense of it, I cannot but return it. Thus I *8*

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

say it ought to be, and thus it is, *for God, who discerns all the secret recesses of my heart, is my witness how earnestly I long for you all in the bowels of Jesus Christ.* He knows that I long to see you, with that peculiar tenderness of affection which nothing but these bonds of mutual faith and love, centring in him, can be capable of producing, and which greatly resembles the compassion which Christ himself feels for those whom his grace has made the members of his body. *And, in the mean time, 9* *this I continue to pray* for in your behalf, as the

^e *As you are all partakers with me.]* Perhaps the grammar of this sentence would have been better expressed, if I had rendered it pretty agreeably to what Dr. Whitby would propose, "You who are all partakers of grace with me in my bonds, for the defence and confirmation of the gospel." But the sense is nearly the same, and the order in which the words lie in the original is much more convenient for paraphrasing than that to which they would be reduced by such a transposition.

- SECT. best blessing I can ask of God for you, *that* that your love may
 i. *your love* to one another, and to all the saints, *abound yet more and*
 may *abound yet more and more*; and that it may *more in knowledge,*
 Phil. be a rational and truly Christian affection, *and in all judgment;*
 i. 9 founded in a thorough *knowledge* of the princi-
 10 *ples* which tend so much to endear us to each
 other, *and in all* that inward feeling and *percep-*
tion of these sacred ties which nothing but true
 experimental religion can give.^f *So as to prove* 10 That ye may
 by experience *things which differ,*^g and know by approve things that
 trial, how incomparably excellent the Christian are excellent; that
 character is beyond any other; *that ye may* ye may be sincere,
 be found not only *sincere and cordial*, but alto- and without offence
 together *inoffensive* through the whole of your till the day of Christ;
 Christian course, even *until the great day of*
 11 *Christ: Being filled with all the genuine fruits* 11 Being filled with
 and effects of *righteousness,*^h which are produc- the fruits of right-
 ed by virtue of a vital faith in *Jesus Christ*, and eousness, which are
 by strength and influence derived from him, *to* by Jesus Christ, un-
the glory and praise of God; for that great end dered to the glory and
 of the gospel revelation is never more effect- praise of God.
 ually answered than when the temper and con-
 duct of those who profess it, is agreeable to its
 sacred dictates.

IMPROVEMENT.

verse AMIDST the numberless mercies with which, through the
 1 indulgence of our heavenly Father, we are daily surrounded,
 what can demand our humble and grateful acknowledgments
 5 more than our *participation of the gospel*? To whatever afflictions
 it may expose us, or whatever we may be called to sacrifice to
 its interests, every day, in which we share its comforts and sup-
 3 ports, calls aloud for our *praises*, both in the enjoyment and in the
 recollection. And whilst we look *back* with these sentiments

^f *All knowledge and perception.*] We render it *knowledge and judgment*, and the former is explained of *speculative*, and the latter of *practical knowledge*; but I think the distinction between the idea suggested by the *original* is much better preserved by rendering the word *αἰσθησις*, *perception*, or inward sensation. He wishes they might not only *know* the *principles* which recommend candour and benevolence, but *feel* their *influence* on their hearts; which a daily experience and observation shew us, in some great pretenders to this kind of knowledge, is a very different thing

^g *Things which differ.*] Mr. *Howe* justly asserts this *translation*, as well as that

preferred in the preceding *note*, and introduces this text, to shew that we need the *light of the Spirit* to help us to apprehend, to consider, to judge, and determine our actions agreeably to that judgment. *Howe on the Spirit*, Vol. I p. 271.

^h *Fruits of righteousness.*] If this have, as some imagine, a more peculiar reference to *liberality*, yet I see no reason for confining it to that interpretation; nor do I think it can properly be said, that every liberal and generous man is *filled with all the fruits of righteousness*, unless there be a prevailing uniformity of character, which is not always to be found.

of gratitude, let us look *forwards* with cheerful confidence. It is to God's having *begun a good work in us*, that we are to ascribe it, that the *glorious gospel* of his Son is our *joy* and our *wonder*, rather than our *aversion* and our *scorn*. We may therefore be humbly confident, that he *will not forsake the work of his own hands*, but will *finish it*, so that it shall appear worthy of himself in the *great day of the Lord*.

No wonder that, where this blessed work is begun, there is a great *affection* between those who were the instruments of producing it, and those in whom it is produced. No wonder if *Paul* made mention of these his *Christian converts at Philippi*, in every *prayer of his, offering up requests for them*, and praying for the increase of their *hope and love*. No wonder, on the other side, if their hearts were tenderly set upon him, and that, distant as he was, he seemed to lodge there, and their *tender care* followed him through every circumstance of his *bonds and apology*; so that his sufferings and dangers were even more painful to them than their *own*: while he on his part *longed for them all in the bowels of the Lord*, and could conceive of no greater charm in *liberty* itself than that it might give him an opportunity of cultivating so endearing a friendship by personal converse.

The increase of *love* founded on *knowledge*, and attended with other sentiments of *experimental* religion, is to be numbered among the best of *apostolic* blessings. Every experience of these things will confirm our resolution of maintaining that godly *sincerity*, which will render our conversation *unblameable*, and our account in the *day of the Lord* comfortable. To glorify God by the *fruits of righteousness*, is the great end for which these rational natures were given us; and it is by the exercise of lively *faith in Christ* that these dispositions are cultivated, and these fruits rendered most abundant.

S E C T. II.

The apostle informs the Philippians how his imprisonment at Rome had been providentially overruled for the service of the gospel; and strongly declares his cheerful hope and confidence, that this great object of his wishes should still be promoted, whatever events might be allotted to him. Phil. I. 12—20.

PHIL. I. 12.

BUT I would ye should under-

PHILIPPIANS I. 12.

MY dear friends, I am fully convinced of the tenderness of your affection for me; and, as I have declared above, I do you the justice to believe, that you have me in your heart, while I continue under this confinement for the testimony of Jesus. *But I would have*

SECT. ii.

Phil. i. 12

- SECT. you to know, my much beloved brethren, that stand, brethren, that
 ii. the things relating to me, some of which have the things which hap-
 Phil. given you so much concern, on the most friendly pened unto me, have
 i. 12 and generous principles, have been so overruled fallen out rather un-
 by the Divine wisdom and goodness, that in- to the furtherance of
 deed they have fallen out rather to the advance- the gospel :
- 13 were ready to fear. So that my bonds in Christ stand, brethren, that
 are manifested,^a and taken notice of in all the bonds in Christ are
 13 manifest in all the
 palace of Cæsar, and all other [places] in and palace, and in all
 about the city, and have seemed so remarkable, other places ;
- 14 to this as their only cause. And this had so 14 And many of
 happy an effect, that many of the brethren in the the brethren in the
 Lord, instead of being discouraged, were emboldened by my bonds, when they saw my firm- Lord waxing confi-
 ness and constancy under them, so as to venture dent by my bonds,
 with much more undaunted courage to preach the are much more bold
 word of the gospel, which our enemies thought, to speak the word
 by their persecution of me, to have discounte- without fear.
- 15 Indeed I cannot say, that all who have en- 15 Some indeed
 gaged in this work have acted upon the noblest preach Christ even
 principles ; for some preach Christ even from of envy and strife ;
 envy and contention, desirous to maintain in the and some also of
 church a party that shall oppose me, and will- good will.
- 16 Christianity in the world. The first indeed 16 The one preach
 preach Christ out of strife, and not with purity Christ of contention,
 and simplicity of intention, but, on the contrary, not sincerely, sup-
 from the unkindest and unworthiest motive,

^a So that my bonds in Christ are manifest.] $\chi\sigma\iota\sigma\omega\ \gamma\iota\upsilon\epsilon\sigma\theta\alpha\iota$; but I think this interpre-
 Mr. Pierce would render it, so that it is tation would require $\gamma\iota\upsilon\epsilon\sigma\theta\alpha\iota$ to be read
 manifest, both in the prætorium and elsewhere, twice, which would be a much greater
 that my bonds are for Christ, i. e. that I suffer difficulty in the construction than the lat-
 only for the sake of Christianity, and ter translation he would avoid. Never-
 not for any real crime ; and he argues theless, in the close of the paraphrase, I
 from the order of the words, $\varphi\alpha\lambda\epsilon\pi\epsilon\sigma\ \epsilon\upsilon$ have included this thought.

posing to add affliction to my bonds :

as *desirous to add yet more affliction to my bonds*, by strengthening the cause of those, who while they call themselves Christians, seem to place a point of honour and conscience in hurting my reputation, and abetting unreasonable prejudices, which have been so eagerly raised and propagated, to the disadvantage of my character. *Whereas others [preach] him out of cordial love*, and, amidst the many other noble and benevolent views on which they act, have some regard to that comfort which they are sure it will administer to me, *as they know that I am raised up, and set^b in the place in which I appear for the defence of the gospel*; and that nothing can make my sorrows and distresses sit so light upon me as to see that this blessed cause

SECT.
ii.
Phil.
i. 16

17 But the other of love, knowing that I am set for the defence of the gospel.

17

18 What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

is in some measure promoted by them. *What then* is the result of these attempts, proceeding from such different principles? It is, that I am, in one view or another, pleased with them both: for though I could indeed wish that all, engaged in so honourable a work, were pursuing it from the most worthy and generous motives, *yet every way, whether it be only in pretence of pious zeal, or in the truth of it, Christ is however preached*, and the great doctrine of salvation by him has something of a wider spread. *And in this I heartily rejoice, yea, and I will continue to rejoice*: for I had much rather that some, who are converted to Christianity by my enemies, should think as ill of me as they themselves do, than that they should remain ignorant of those fundamental truths, on the knowledge of which their eternal happiness depends. Nor

18

19 For I know that this shall turn to my salvation through your prayer, and the

do I much regard the opposition which may arise against me from the ill designing teachers, or their misguided followers: *for I well know, that, disagreeable as its present effects are, even this shall issue in promoting my salvation,^c by your continued prayer to God for me, and the*

19

^b *I am set.*] Some would render *κειμαι*, *I lie*, i. e. in bonds for the gospel, in order to make an apology for it.

^c *My salvation.*] Mr. Pierce explains *σωτηρια* as signifying *deliverance from prison*, and thinks, that as they that preached Christ out of love made more friends for

the apostle, so they that preached him out of envy gave his friends an opportunity of representing his persecutors as proceeding upon principles of malice. But, to wave other remarks, I cannot think that *such* an event could be said to proceed from the *supply of the Spirit of Christ*.

sect. supply of the Spirit of Jesus Christ, which shall supply of the Spirit
ii. be liberally dealt out in answer to it : *Accord-* of Jesus Christ.

Phil. *ing to my earnest expectation, and cheerful* 20 According to
i. 19 *hope, that I shall in nothing be ashamed, what-* my earnest expecta-
20 *ever injurious reflections may be made upon my* tion, and *my* hope,
conduct ; but [that,] by all the freedom of speech that in nothing I
which I am still determined to use, as it hath shall be ashamed,
always been hitherto, [so] now also Christ shall but *that* with all
be magnified in my body, whether by its liberty boldness, as always,
or confinement, whether in life or in death. so now also Christ
When I consider all possible contingencies that shall be magnified
can arise in this view, I find my heart most in my body, whether
cheerfully reconciled to them all, and, instead *it be* by life or by
of trembling at the thought of martyrdom it- death.
self, I rather rejoice in it.

IMPROVEMENT.

verse How admirable is the conduct of *Divine Providence* ! and in
how beautiful a manner does it often work the *purposes* it wisely
and graciously determines, by events which seem to have the
most *contrary* tendency ! Who could have imagined that the
imprisonment of *St. Paul* should have been effectual to the ad-
12 *vancement of Christianity* ? Thus can God animate and encour-
age his servants, by the extremity which their *brethren* suffer in
14 his cause ; so that they shall *wax confident* by their bonds and
their martyrdom. Let this then reconcile us to all the allot-
ments of Providence, and establish us in an *earnest expectation*
20 *and hope that Christ will be glorified in all things by us, whether*
by our life or death : and who, that knows the grace of God in
truth, would not rejoice even in *death* itself, if the gracious *Re-*
deemer, who gave his own life for us, may thereby be *magnified* ?
15 How execrable the temper of those who *preached Christ out of*
envy and contention, and managed a ministry which should have
breathed nothing but love, in a view of adding *affliction* to those
bonds that oppressed this best of men ! But how generous and
amiable the disposition which the *apostle* expresses when he re-
joices in this, *that Christ was preached*, though the purposes with
18 regard to him were so unkind ! *These* are the wonders which the
love of *Jesus* produces in the soul ; thus doth it empty us of
every malignant passion, and reconcile us to the most *disagreeable*
events, that may advance *his* interests. Where such principles
inspire the breast, the faithful servants of *Jesus* will find their
own account, while they are wholly intent on *his* honour. All
19 these events shall *turn to their salvation* ; but let it be remem-
bered, that it is through *the supply of the Spirit of Jesus Christ*
which sanctifies to us every circumstance through which we pass.

That these *supplies* may be imparted, let us unite our prayers in favour of *all who love our common Lord in sincerity.* (Eph. vi. 24.)

SECT:
ii.

S E C T. III.

Paul freely lays open to the Philippians the sentiments of his heart as to life and death, declaring his desire to be with Christ in a better world, but his readiness to continue here for his Lord's service ; and entreats them, that, while he did so, he might have the joy to hear that, though he were absent, they maintained the honour of their Christian character, both for piety and courage.
Phil. I. 21—30.

PHIL. I. 21.

FOR to me to live *is* Christ, and to die *is* gain.

PHILIPPIANS I. 21.

I HAVE expressed my expectation and my hope that Christ will be glorified in me, whether by life or by death, and it is a hope which I am encouraged to form by a consciousness of the temper I feel in my heart. *For to me to live [is] Christ ;^a he is the supreme end of my life, and I value it only, as it is capable of being referred to the purposes of his honour. And, in consequence of this, to die [is] gain ; for as this temper argues my interest in the friendship of that Redeemer, who is the Lord of the invisible as well as the visible world, I am well satisfied that he will make ample provision for my happiness when I quit this transitory life, and surround me with far more important blessings than any which I must then resign. And if he determines that I live longer in the infirmities and sorrows of mortal flesh, I desire to acquiesce ; for this [is] what I esteem the great fruit of my life and labour, and an ample equivalent for all its fatigues, that I may be capable in some measure of promoting the great end which engaged him for a while to make his abode here in this humble form of human nature. And thus, on the whole, which I should choose, if it were entirely*

SECT.
iii.

Phil,
i. 21

22 But if I live in the flesh, this *is* the fruit of my labour : yet what I shall choose, I wot not.

22

^a *To me to live is Christ, &c.*] Mr. Pierce would translate this clause, *Christ is gain to me living or dying.* But the paraphrase shews how it stands connected on admit-

ting our version. Nor can I think the other version natural, as it quite destroys the *antithesis* in those members of the sentence which are opposed to each other.

- SECT. referred to myself, *I know not* : For I am, as
 iii. it were, borne two different ways :^b having, on
 the one hand, a more earnest desire, out of
 Phil. regard to my own immediate happiness, to be
 i. 23 unbound ; to weigh anchor, as it were, and,
 quitting these mortal shores, set sail for that
 happy world, where I shall be immediately with
 Christ,^c which is better beyond all comparison
 and expression, than a longer abode here would
 be, were I to regard only my own immediate
 24 comfort and happiness : But to abide in the
 flesh [is] I know more expedient and necessary
 for you and my fellow Christians, who need my
 25 farther assistance. And having this confidence,
 I know that I shall abide,^d and I am heartily
 willing, though my own personal glory be de-
 layed, to continue with you all, in order to the
 advancement of your faith, and of that joy which
 26 is supported by it :^e That your boasting and
 rejoicing in me may in and through Christ Jesus
 be more abundant, and your Christian consolati-
 on greatly increased, by my coming among you
 again to make you another visit, when I am
 enlarged from my present confinement ; as,
 when it has answered the schemes of Provi-
 dence with respect to it, I hope I shall be.

23 For I am in a
 strait betwixt two,
 having a desire to
 depart, and to be
 with Christ ; which
 is far better :

24 Nevertheless,
 to abide in the flesh
 is more needful for
 you.

25 And having this
 confidence, I know
 that I shall abide and
 continue with you
 all, for your further-
 ance and joy of faith :

26 That your re-
 joicing may be more
 abundant in Jesus
 Christ for me, by
 my coming to you
 again.

^b Borne two different ways : *συνεχεται εκ των δυο.*] The original is very emphatical ; and it seems (according to the turn I have given it in the *paraphrase*) to be an allusion to a ship stationed at a particular place, and riding at anchor, and at the same time likely to be forced to sea by the violence of the winds ; which presents us with a lively representation of the apostle's attachment to his situation in the Christian church, and the vehemence of his desire to be unbound, as I have rendered *αγαλλουσαι*, that is, to weigh anchor and set sail for the heavenly country.

^c Be immediately with Christ.] This plainly proves that the separate spirits of good men are with Christ in such a manner, as that their state is far better than while they continue in this present world ; which a state of insensibility cannot possibly be. But Mr. Fleming very justly observes, that it will not at all disprove that large accession of happiness after the resurrection, which other scriptures plainly declare. *Flem Christ.* Vol. III. p. 530. Compare 2 Cor. v. 5—10. The original

phrase, *πολλω μωλλον κραισσον*, which we render *far better*, is so very emphatical, that I cannot translate it literally, and I know not how better to imitate the sense, than by rendering it *better beyond all expression* ; for indeed the apostle seems to labour for expression here as much as in any part of his writings.

^d I know I shall abide.] Probably, as Mr. Howe conjectures, (Vol. II. p. 89,) he had some particular revelation to ground this confidence upon. I can by no means think he refers to any intimation from the palace how it was likely to go with him. He must have known little of princes and courtiers, (especially in Nero's reign,) to build so confidently on such a foundation.

^e The advancement of your faith and joy.] Your furtherance and joy of faith is a more literal translation ; but as it expresses nothing more than that here given, which is rather plainer and easier to be understood, I hope I need make no apology for such a liberty here and in several other places.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Only, let me always urge this upon you, that *your conversation*^f may be such as becomes the *gospel of Christ*, and may do an honour to your profession of his religion; that so whether I come to visit you, or be long absent from you, I may see and hear concerning you, that ye stand fast in one Spirit, striving together as with one soul, and in the most vigorous united efforts, for the faith of the gospel; which it will be your interest to contend for, how violently soever your mightiest adversaries may attempt to wrest it out of your hands. And indeed I hope it will appear that you are *not in any degree terrified*^g by all the rage and fury of your enemies, which, when duly considered, is to them an evident token of surely and quickly approaching destruction;^h as nothing can be a more certain sign that they are ripe for it, than the prevalency of such a persecuting spirit among them: but to you it is a sure evidence of complete salvation, quickly to be revealed, and that from God himself, who will reward your pious fortitude with blessings proportionably distinguished. And in this view I would have you to look upon these trials, and, instead of dreading them, to be thankful for them. For it is granted to you as a favour on the part of Christ, our great Lord, not only to believe in him, but also that you should have the distinguished honour to suffer for his sake;ⁱ in

SECT.
iii.
Phil.
i. 27

^f *Let your conversation.*] The learned Professor Franckius thinks a parenthesis begins with these words, which is continued to the end of the 16th verse of the next chapter; but it appears to me neither necessary nor natural to allow it. The word *πολιτευεθε* signifies, most literally, to behave as denizens of some city or corporation; but to render it, as Dr. Scott proposes, (*Christian Life*, Vol. I. p. 42,) *citizen* it as becomes, &c. is making a great deal too free with the English language.

^g *Not in any degree terrified, &c.*] It evidently appears from hence, and from several other passages in this *epistle*, that the Philippians were now in a suffering state, which is a circumstance to be borne in mind as we go on, as it illustrates several masterly strokes in the *apostle's* address to them.

^h *Evident token of destruction.*] Mr. Pierce, by interpreting it, "they think it

a proof of your being obstinately bent on your own ruin," loses the true sense and spirit of the passage.

ⁱ *Suffer for his sake.*] From this text and some parallel passages, such as 1 Thess. xi. 14; 2 Tim. iii. 2; Heb. x. 32; 1 Pet. i. 6, some may object to what Dr. Lardner has asserted, when he says, that most of the first persecutions which the Christians suffered came from the Jews. It is no wonder if that obstinate and cruel people were peculiarly enraged against the disciples of Jesus, who so expressly contradicted many of their favourite maxims and tenets. And though, to be sure, their greatest influence was in Judea, yet it is well known that in other places they had a power of imprisoning and scourging in the *synagogues*, and it is highly probable that many of the severities inflicted by Gentile magistrates on the first preachers of the gospel were at the instigation of the

SECT. consequence of which you will be entitled to
 iii. the peculiar rewards of those who have been
 martyrs and confessors in the cause of his truth.
 Phil. (Compare Acts v. 41.) *Having* in a great
 i. 30 *measure the same struggle* with the adversaries
 of the gospel, who labour to overbear it by brutal
 violence, *as ye saw to be in me^k* when I was
 among you at Philippi, and was stripped and
 scourged, and laid in the dungeon and in the
 stocks, *and which you now hear [to be] in me* at
 Rome; whither you know I was sent in bonds
 as an evil doer, having been obliged to appeal
 to Cæsar for the preservation of my life, when
 attempted by enemies who would be contented
 with nothing less than my blood, which they
 had solemnly bound themselves to shed.

30 *Having the same
 conflict which ye saw
 in me, and now hear
 to be in me.*

IMPROVEMENT.

verse How happy must that man be, who can truly say that *to him*
 21 *to live is Christ, and to die gain!* What a blessed alternative is
 before him, and how cheerfully may he leave it to Providence to
 decide which of the two shall be appointed for him! And yet
 how vain must life be, and how miserable death, to that man
 who cannot say it! *He that gathereth not with Christ, scattereth*
abroad; (Mat xii. 30;) and when death comes to such an one,
 it is the loss of all, attended with the final, and alas! the eternal
 23 loss of himself. While the good man pronounces it *better, be-*
eyond all comparison, to depart, that he may *be with Christ,* and
 24, 25 submits only to continue in life, as the part in which self deny-
 ing duty requires him to acquiesce. But, O! how unworthy the
 Christian character, to be averse to so advantageous a remove!
 22 To be unwilling, and that even on such terms, *to depart and to*
be with Christ! As if any converse, any friendship, any enjoy-
 ment, any hope here, were comparable; yea, as if it were prefer-
 able to serving him in his immediate presence, under the ever-
 lasting tokens of his acceptance and delight.

But if that Master, whom we have the honour to serve, deter-
 mine to us an abode here for months and years to come, and his
 25 church may receive advantage by it, ill shall we requite *his love,*

Jews who dwelt in the cities over which these magistrates presided. Compare Acts
 xii. 3; xiii. 50; xiv. 19; xvii. 5, 13; xviii.
 12; xix. 9. See Dr. Lardner's *Cred.* Vol.
 I. p. 417, &c.

^k *Saw to be in me.*] I see not why this
 should be explained as referring only, or

chiefly, to his conflicts with judaizing
 teachers, concerning which at Philippi
 we read nothing. This seems one of the
 many *texts* which may be expounded in a
 greater latitude than that in which some
 late learned commentators and critics have
 taken it. It would be tedious to mark all
 instances of a like kind.

who quitted heaven for this sinful and wretched earth of ours, if we are unwilling for a while to *wait* till he shall call us up to himself. Very deficient shall we be in that gratitude and zeal which we owe him, if we find not something of a heaven begun even below, in doing what may be pleasing to him, in managing his interest, with such degrees of ability as he shall be pleased to honour us with, and so training up others to a meetness for those enjoyments which he hath taught us by his grace to expect and pursue.

SECT.
iii.
—
verse

Whatever our stations may be, whether in public or private life, let it be our care, in every circumstance and relation, that our *conversation may be as becometh the gospel*; that we may adorn so holy a profession, and answer so glorious a hope. If opposition arise, let it not *terrify* us. It will, if well supported, be a token of *salvation, and that of God*. Let us account it an honour, and the gift of the Divine favour to us, to be called and strengthened to *suffer for his sake*. So were the *prophets*, so were the *apostles*, dignified. We have heard of their noble contentions, that we might emulate them; and well may we do it, since we have the same *Author, Finisher, and Support of our faith*, and hope to partake of the same *exceeding and eternal weight of glory*. (2 Cor. iv. 17.)

27
28
29
30

S E C T. IV.

The apostle exhorts the Philippians to unanimity and candour, and a tender care for the interest of each other; which he enforces by the generous and condescending love of our blessed Redeemer: of whose humiliation and exalted estate he discourses in a very affectionate manner; pressing them to a due improvement of it, as what would most highly conduce to their own happiness and his comfort. Phil. II. 1—16.

PHIL. II. 1.

PHILIPPIANS II. 1.

IF there be therefore any consolation in Christ, if any

IHAVE been expressing my concern, that your conversation might be worthy of the gospel; and, as nothing can conduce more to it than the exercise of mutual love, permit me, my dear brethren, to enforce it farther upon you, by every pathetic consideration which our common faith and most holy religion can suggest: and particularly by the affectionate remembrance of my sufferings and your own. (Compare i. 30.) *If therefore [there be] any consolation in Christ* himself, the great Source of all our enjoyments and hopes, for whose sake we have endured so many extremities;

SECT.
iv.
—
Phil.
ii.1

SECT. *if there be any comfort and delight in the exer-* comfort of love, if
 iv. *cise of the most tender and endeared love ; if* any fellowship of the
 Phil. Spirit, if any bowels
 ii. 1 *there be any communion of hearts, founded* and mercies ;

upon the communication of one and the same Spirit, working in all our souls ; if there be on the whole any bowels in human nature, and any compassions, either manifested by God to us, or wrought into the constitution of our being
 2 *by the great Author of it : In a word, if there be any affectionate bond, by which you are united to me, who have been by Divine grace made your spiritual father, and by whose ministry you have been made acquainted with these engaging views ; complete ye my joy, and endeavour to fill my heart with the most exalted pleasure, while I lie in these bonds, for my fidelity to God and to you. Now in this view I am desirous, beyond expression, that ye may all be unanimous,^a maintaining the same love, however your sentiments, and, in some instances, your practice may be divided ; still having your souls joined together, and all their ardour combined in attending to the one great thing, which ought to be the leading concern of every Christian, the advancement of vital, practical holiness : by attending diligently to which, you will be diverted from those undue attachments to smaller matters, which so often divide the affection of Christians, and take them off from the pursuit of the noblest objects.*

3 *And in this view especially guard against pride, and [let] nothing [be done] or said, out of a spirit of contradiction and contention, or from vain glory, to draw the eyes of others upon you, and make yourselves the subjects of discourse and admiration ; but in unaffected simplicity and lowliness of mind, esteeming others as more excellent than yourselves ; which, on one*

2 Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife, or vain glory, but in lowliness of mind let each esteem other better than themselves.

^a Unanimous, &c.] It is difficult to translate or paraphrase these words so as to avoid some appearance of tautology. In my third letter to the author of *Christianity not founded on Argument*, p. 43, I had given a translation in the main the same with this ; but on further examination, whereas I had there united the second and third clause, as an explication of the first, let your souls be joined together in the same love,

I here (as in my *Sermon on Christian Candour*, p. 8) join the two former and two latter clauses, το αὐτο φρονις, την αὐτην αγαπην εχοντες, be unanimous, maintaining the same love ; συμψυχοι, το εν φρονις, having your souls joined together, in attending to the one thing. An improvement, for which I am obliged to my learned, accurate, and worthy friend Dr. Daniel Scott.

4 Look not every man on his own things, but every man also on the things of others. account or another, you may know almost every one to be. *Do not every one aim at his own separate interests, profits and conveniences, but aim each of you also at promoting the interests of others:* be always ready to deny yourselves for the general good, and to condescend to one another, as the happiness of every particular brother and friend may require.

5 Let this mind be in you, which was also in Christ Jesus: In this respect, and in every other, let the same mind be in every one of you, which was also in so eminent and amiable a degree in Christ Jesus, whom we call our Master and our Lord;

6 Who being in the form of God, thought it not robbery to be equal with God: Even in that illustrious and adorable Person, who, being long before his appearance in human flesh, in the form of God,^b and having been from eternal ages possessed of Divine perfections and glories, when manifesting himself to the patriarchs and prophets of old, thought it not robbery and usurpation to be and appear as God,^c assuming the highest Divine names, titles, and attributes, by which the supreme Being has

^b *Who being in the form of God.*] Few of my readers can be ignorant of the pains learned men have taken to establish two very different translations and senses of this important text, and of the contrary uses which have been made of it in the controversy relating to the Deity of our ever blessed Redeemer. The critics, who would render *ἐκ ἀρεταῶν ἰσοῦ θεοῦ*, &c. did not eagerly catch at a likeness to, or equality with God, build a great deal of their argument on the opposition of the two clauses and the force of the particle *ἀλλὰ*. He did not affect this equality, but humbled himself. I have often wondered at the stress laid on this, since every one must know that *ἀλλὰ* often signifies nevertheless, and accordingly it is frequently rendered so in our version, particularly Mark xiv. 36; John xi. 15; 1 Cor. ix. 12; Gal. iv. 30; 2 Tim. i. 12. And, which is especially to the present purpose, it is sometimes thus rendered, when preceded by the particle *οὐκ*; see Rom. v. 13, 14; 2 Cor. xii. 16. I have given such an interpretation of the passage as appeared to me, on mature deliberation, most agreeable to the text itself, in comparison with other scriptures; and the learned reader cannot be at a loss to find the opinion of the most celebrated writers on each side of the question relating to it. I hardly recollect

any that have discussed it with more accuracy than *Bos*, in his *Exercit.* 2^d ed. p. 196—203; and *Sir Richard Ellys*, in his *Fortuita Sacra*, p. 178—228. Bishop *Burnet* well observes, that the Socinian interpretation is extremely cold and insipid, as if it were a mighty argument of humility that, though Christ wrought miracles, which they strangely think signified by the phrase of being in the form of God, yet he did not set up for supreme deity. See *Burnet on the Art.* p. 46.

^c *To be and appear as God.*] So *ἰσα θεῷ* is most exactly rendered, agreeable to the force of *ἰσα* in many places in the Septuagint, which Dr. *Whitby* has collected in his note on this place. The proper Greek phrase for equal to God is *ἰσὺ τῷ θεῷ*, which is used, John v. 18. Mr. *Pierce* thus paraphrases the clause before us, "He was not eager in retaining that likeness to God," of which he was before possessed; and he observes, that, had it referred to what was considered as future, the expression would have been *ἰσοῦσθαι*, not *εἶναι*, and farther pleads, that the apostle's design here is not to caution the Philippians against coveting what they had no claim to, but to engage them, after the example of Christ, to give up their own right for the advantage of others.

SECT. iv. made himself known, and receiving from his servants divine honours and adorations : *Nevertheless*, in his infinite condescension and compassion to us miserable sinners, *emptied himself* of all this glory, *taking* [upon him,] instead of the splendors which he had been used to wear as the Sovereign of angels, *the humble form* not only of a common man, but even of a servant, *when made in the likeness of men*, which itself had been a most astonishing stoop, even though he had appeared in the pomp of the greatest monarch. And yet even this condescension to the rank of low life among sinful mortals, wonderful as it was, did not content him : for, *being found in fashion* and appearance *as a man*, and having put on all the innocent infirmities of our nature, *he humbled himself* still farther, *becoming obedient even unto death* ; and indeed to no common and gentle form of dissolution, but to *the ignominious*, as well as painful *death of the cross*, on which he expired, as you well know, like one of the vilest and most accursed of mankind.

- 9 Therefore God his Father, to whom such a course of filial obedience, proceeding from such noble principles of piety and charity, could not but be most acceptable, *hath exalted him to the most eminent dignity*,^d and granted him a name, the honours of which are *superior to those of every other name* that can come in comparison with it ; So that in the name of *Jesus*, in humble subjection to his authority and command, *every knee should bow*, and every spirit submit, *of celestial* [beings,] in their various orders of *dignity and glory*, as well as of *those upon and under the earth* :^e angels and men, the living

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men :

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name ;

10 That at the name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth ;

^d God hath exalted him to the most eminent dignity.] This seems a more natural translation of the word *υπερψωσε*, than what Mr. Pierce proposes, who would render it, *exalted him higher than before*. I think nothing can be more evident, than that he who was exalted, was humbled, and consequently, that there was a proper change made in the state and condition of Christ, by that emptying himself spoken of ver 7.

^e Those upon, and under the earth.] There can be no doubt but the former clause

relates to Christ's being made Sovereign over the *angelic* spirits, Eph. i 10. But whether this latter phrase, *Things upon, and under the earth*, may not relate to the *living* and the *dead*, rather than *men and devils*, some have queried ; compare Rev. i 18 ; Rom. xiv. 9 ; and it is certain that the word *κτλ* *υχθοντων* sometimes in the *Greek classics* signifies the *dead*. But on the whole, as the expression is ambiguous, I have, as I usually do in such cases, included both in the *paraphrase*.

and the dead, yea, devils themselves shall do him homage ; and he be ever adored, as the Saviour of his redeemed people, as the Head of all holy and happy spirits, and the Sovereign and uncontrollable Lord of all those whose rebellion against him and his heavenly Father hath made them the worthy objects of perpetual displeasure and punishment. *And* thus hath God taken effectual measures, that *every tongue may confess that Jesus Christ, his anointed Son, [is] indeed Lord of all, to the glory of God the Father,* in whose name he administers his mediatorial kingdom, and to whose honour he professedly refers it.

SECT.
iv.
Phil.
ii. 10

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence ; work out your own salvation with fear and trembling ; *Therefore, my beloved Christian brethren, as God hath, in the person of his Son, so gloriously rewarded that bright assemblage of virtue, for which he was so incomparably illustrious, and particularly, that condescension, humility, and benevolence, which I have so earnestly been recommending to you ; let it be considered by you, as an engagement to tread in his steps, with diligence and resolution, so far as the feeble powers of human nature may admit. And, as justice requires me to acknowledge that ye have always been obedient to my instructions and exhortations, while I have had the pleasure of being with you, be solicitous, that not only in my presence, but now much more in my absence,*^f (which though it deprives you of some advantages, yet, as it is owing to my bonds in your cause, ought to increase the tenderness of your concern for my comfort,) you may *work out your own salvation,*^g with

^f *Much more in my absence.*] Though there be an ambiguity in the connection of this clause, if the *grammar* only be considered, I think the sense obliges us to join it with the *following*, rather than with the *preceding* words. The *paraphrase* suggests the reasons why his *absence* should make them more eagerly solicitous in *working out their salvation* : but I know no reason to apprehend that they were less obedient to Paul when he was with them, than to any messages they might have received in his absence, and the word *now* in this view seems decisive.

^g *Work out, your own salvation.*] Mr. Pierce has advanced a very peculiar inter-

pretation of this text : for he would render it, “ *promote the welfare of each other,*” urging that *εουσαν* sometimes signifies the same with *αλληλων* ; compare Eph. iv. 32. But not to insist on the expression, *with fear and trembling*, as greatly favouring the common interpretation, it is obvious, that *εουσαν* is three times in this chapter put for *our own* things, ver. 3, 4, 21. And whereas it is pleaded on the other side, that the sense given above is most agreeable to the connection, it seems to me that this turn in the expression farther suggests, that, by following those generous maxims the *apostle* had been recommending, they would also most effectually secure their own sal.

SECT. iv. great earnestness and assiduity ; yea, considering its infinite importance, *with holy fear and trembling*. I say your own salvation, for that will be most effectually secured and promoted by the temper I have now been recommending.

13 Seize that happy opportunity of doing it which Divine grace affords ; *For God is he who worketh in you,^h both to will and to perform of [his own] good pleasure*. You ought therefore to consider every good affection and purpose which arises in your heart, as suggested by his grace, which waits upon you, to enable you to bring it into perfection. And remember, that he operates with such sovereign freedom, that if these condescending favours be slighted, they may in righteous displeasure be withdrawn ; and I leave you, my dear brethren, to reflect how fatal the consequence would then be.

13 For it is God which worketh in you, both to will and to do of his good pleasure.

14 Go on therefore resolutely in your whole Christian course, and *let all things be done without those murmurings and disputings* which so ill become the relation in which you stand to each other, and that community of interest in which, as the servants of this compassionate Saviour, you are united.

14 Do all things without murmurings and disputings :

15 On the whole, let me, by every most affecting consideration, urge it upon you again and again, *that ye may be blameless and inoffensive*, and act up to the dignity of your relation as *the children of God*, maintaining an *unexceptionable* character, *in the midst of all the malignity* which you must expect to encounter from a *perverse and crooked generation*, with which you are surrounded : *amongst whom*, be concerned that ye may

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world :

variation ; which, instead of detracting any thing from the force of the argument, as the words are usually understood, greatly increases it.

^h *He who worketh in you*] The original is very emphatical, as Mr. Howe beautifully observes, (*Howe's Works*, Vol. II. p. 21.) for it asserts, on the one hand, that God is actually or continually operating, and on the other, that thus to work in the heart for such noble purposes, is the prerogative of God, and an effect worthy his Divine attributes and perfections.

I can by no means think with Dr. Clarke, that this merely signifies, that God hath given us a power to choose and to act, (*Post. Serm.* Vol. VI. p. 69,) but that it refers to the operation of *Divine grace*, as is strongly intimated by the concluding clause, *of his own good pleasure* ; which Mr. Howe finely explains, not so much of his goodness in general, as of his *sovereign freedom* in these operations ; he works *υπερ της εδοουσιας*, *freely*. Compare Mat. xi. 26, which suggests the caution expressed in the *paraphrase*.

shine as elevated lights¹ in the dark world about you ; that you may direct those that sail on this dangerous sea, and secure them from suffering shipwreck on those fatal rocks which every where lie in their way. Thus must you, as you tender the lives and the souls of your fellow creatures, be continually *holding out* to them, for their guidance and instruction, *the word of life*, by which you have been directed to steer safely for the blessed haven of glory and immortality, and whereby they may receive the same benefit. A variety of important considerations concur to inspire you with so happy a resolution, and I doubt not but you will allow some weight to this among the rest, that it will greatly tend to promote *my rejoicing in the day of Christ*, that it may appear *I have not run* through the course of my apostolic office *in vain, nor laboured* in the duties of it *in vain* ; but that the great end of it has been at least in part answered, in the glory of God, by your salvation and usefulness.

SECT.
iv.Phil.
ii 15
16

16 Holding forth the word of life, that I may rejoice in the day of Christ ; that I have not run in vain, neither laboured in vain.

IMPROVEMENT.

WE know the *grace of the Lord Jesus Christ*. Few Christians are unacquainted with the remarkable *phrases* in which it is here expressed. But how few seriously pause upon it, and labour to affect their hearts with its important meaning ! Who can conceive the dignity and glory of Christ, when *in the form of God*, 6 *and accounting it no robbery or usurpation to be as God* ? Who can conceive of that mysterious act ; of that, (if we may be allowed to say it,) more than mysterious *love*, by which he *emptied himself* of this glory, that he might assume the humble *form of a servant*, being found in fashion like a man, and then might stoop yet lower, so as to become *obedient to death, even the death of the cross* ? Often let us contemplate this amazing object : often let us represent to our admiring, to our dissolving hearts, the man *Christ Jesus* extended there, and pouring forth his soul in agony and blood. As often let us remember his high original, his

verse

¹ Shine as elevated lights, &c.] I am indebted to the learned and eloquent Mons. Saurin for this version and paraphrase. He has justly and beautifully observed, that the word *φωσφη* has this energy, and alludes to the buildings which we call *light houses* ; the most illustrious of which was raised in the island of Pharos, when Ptolemy Phi-

ladelphus built that celebrated tower, on which a bright flame was always kept burning in the night, that mariners might perfectly see their way, and be in no danger of suffering shipwreck upon the rocks which they were to pass in their entrance into the haven at Alexandria. *Saur. Sermon.* Vol. IX. p. 460.

SECT. Divine glories, the bosom of the Father, the throne of God. With
 iv. pleasure let us reflect, that he is returned to it, and that, having
 ennobled this low nature of ours by so intimate an union with
 the Divine, *God his Father*, hath in that nature *exalted him*, and
 vcrsc given him a name above every name, human or angelic, in the vis-
 9 ible, or in all the distant and different regions of the invisible
 10 world. Let our knees gladly bow to so amiable a Sovereign, and
 let us with pleasure view the approaching day, when every knee
 11 shall submissively own his authority, and every tongue confess
 him Lord, to the glory of God the Father.

In the mean time, let us never forget the purposes for which
 the *apostle* hath here called our meditations to these wonderful
 and instructive truths. It is to inculcate upon us, O may we
 5 ever inculcate it upon ourselves! that *the same mind may always*
be in us that was also in him. That, if there be any consolation
 1, 2 in such a Saviour, any comfort in such love, as he teaches, any
bowels of tenderness in human nature, any endearing fellowship
in the one Spirit which we derive from him, we may with united
 hearts and hands be carrying on the one great business of his
 12 servants, *working out our salvation with fear and trembling* ;
 avoiding every thing that may grieve and injure others, every
 thing that may discredit our holy profession. And being now
 15 made by him *the children of God*, may we shine with a bright,
 steady flame, as *lights in the world*, and hold out, for the benefit
 6 of all around us, *the word of life*, as the gospel which redeems us
 from the second death, and raises us to eternal life, may prop-
 erly be called. May we spread its lustre through as wide a cir-
 cle as possible, and with it *that happiness*, which nothing but a
 cordial belief of it and subjection to it can bring to the human
 heart.

To conclude, let us learn, from these wise and pious exhorta-
 tions of the *apostle*, at once our *duty* and our *dependence* ; our
 duty, to *work out our own salvation* ; our dependence on the
 13 grace of him, *who worketh in us, both to will and to do, of his own*
good pleasure. And therefore let us so seek Divine grace, and
 rest upon it, as to exert with vigour and resolution the faculties
 12 which are to cooperate with it ; and let us so endeavour to exert
 the faculties which God hath given us, as to confide in Divine
 grace, and rest continually upon it ; without which we shall nei-
 ther will nor do any thing pleasing to God, or available to our
 own salvation : for in this sense, *salvation is of the Lord*, and
 through his blessing, which is upon his people. (Psal. iii. 8.)

S E C T. V.

The apostle assures the Philippians of his readiness even to die for their advantage, but expresses his hope of being set at liberty, and restored to them in person: in the mean time, he promises them very soon a visit from Timothy, and sends Epaphroditus for their immediate satisfaction; of whose late sickness, and ardent love for them, he speaks in very affectionate terms. Phil. II. 17, to the end.

PHIL. II. 17.

PHILIPPIANS II. 17.

YEA, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

I HAVE been expressing my hope, that your temper and behaviour will be such as would prove my labours among you not to have been in vain, and afford me matter of rejoicing in the day of the Lord. But it is impossible for me fully to express the earnestness with which I desire that it may be so. For if I should even be, if I may use such language, poured forth, and my blood be shed as a kind of libation, or drink offering,^a on the sacrifice and ministration of your faith, while you are presented by my means as an acceptable offering to God, far from lamenting that I should meet with death in such a cause, I rather rejoice, and congratulate you all on that happy circumstance into which you are brought by that gospel which I have at so great an expense delivered to you.

SECT.
v.Phil.
ii. 17

18 For the same cause also do ye joy, and rejoice with me.

And on this account, do you also rejoice and congratulate with me,^b for while suffering the last extremities in a cause like this, I am happy, and ought to be regarded as an object of congratulation rather than of condolence.

19 But I trust in

It will indeed be no surprise to me, if my work and testimony as an apostle should end

^a If I should be poured forth, &c.] This is the proper import of the word σπενδομαι. Almost every reader must know, that as oil and wine made a part of the provisions of the table God had ordained in the Jewish ritual, that a proportionable quantity of each should attend every bullock, goat, ram, lamb, or kid, which was presented at his altar. The heathens also used such libations, and sometimes they used blood, mingled with wine, in honour of their idol deities. Compare Psal. xvi. 4. The apostle considers the faith of the Philippians as an acceptable sacrifice presented to God; and if he incurred martyrdom for his zeal to promote it, he might speak of his blood as a libation poured out upon oc-

casion of it, with greater beauty and propriety than most commentators have observed.

^b Congratulate with me.] I cannot read this heroic discourse of the apostle without reflecting on the behaviour of the brave Athenian, mentioned by Plutarch, (*Glor. Athen. ap. Op.* p. 347,) who returned to Athens, from the victorious battle of Marathon, bleeding to death with the wounds he had received in the action, and coming directly to the house where the magistrates were assembled, uttered only these two words, χαίρετε χαίρομεν, take your share of our joy, and immediately dropped down dead at their feet.

- SECT. in martyrdom, *but*, as I intimated above, (chap. the Lord Jesus, to
 v. i. 25,) I do not immediately expect it; and, in send Timotheus
 Phil. the mean time, would omit nothing which may shortly unto you,
 ii. 19 shew my endeared affection to my Christian that I also may be of
 brethren, and particularly to you. In pursu- good comfort when I
 ance of which, *I hope in the Lord Jesus*, to know your state.
 to whose direction and controul I desire to submit all my schemes, and in whose hand the life
 and the ways of his servants are, that I shall
quickly be able to send Timothy to you; that by
 him, not only you, but *I also may be refreshed*,
knowing from him [*the state of*] *your affairs*
 more particularly than I can otherwise hope to
 20 do. My respect for you inclines me to make 20 For I have no
 choice of him on this occasion, though I can ill man like minded,
 spare him; *for I have none* here with me in all who will naturally
 respects *of a like disposition, who will* so nat- care for your state.
 21 21 Indeed a temper like this is too uncommon; 21 For all seek
for, great as our engagements and obligations their own, not the
 to a contrary disposition are, I may say it, with things which are Je-
 very few exceptions, that almost *all seek their sus Christ's.*
own things,^c *none the things of Christ Jesus.*
 It is hard to find, even among those that call
 themselves his disciples, any who have their
 Master's interest so affectionately at heart as
 not to neglect it, in some degree at least, out
 of regard to their own secular interest and
 22 pleasure, ease and safety. *But you know the 22 But ye know the*
experience of him, who was with me as well as proof of him, that as
 Silas, in that memorable visit which I first a son with the father,
 made you; (Acts xvi. 1, 12;) and you had he hath served with
 an opportunity of seeing, *that as a son with a me in the gospel.*
father, he served with me in the work of the 23 Him therefore I
gospel, and neglected no occasion of doing, in hope to send present-
 the most affectionate manner, whatever might ly, so soon as I shall
 23 lighten either my labours or my sufferings. *I see how it will go*
hope therefore to send him very quickly to you, with me.
as soon as I see how my affairs will be deter- shall be willing to spare him upon your account.
mined. And though he be so useful to me, I

^c *All seek their own things.*] Perhaps the apostle may speak this in reference to the part which some Christians, and possibly some ministers at Rome had acted, to whom he might have proposed this jour-

ney; which they might decline through too great a regard to their own ease and conveniency, which laid him under the necessity of parting with Timothy.

24 But I trust in the Lord, that I also myself shall come shortly.

Till they come to a more certain crisis, I conclude it will be most agreeable to you that he should defer his journey. *But I trust in the providence and care of the Lord Jesus Christ, to whose guardianship I commit the life I have devoted to his service, that I shall soon*

SECT.
v.
Phil.
ii. 24

25 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants.

be set at liberty, and *come to you myself.* Yet in the mean time, or at least till Timothy can be more conveniently spared, *I thought it necessary and expedient to send to you Epaphroditus, my dear brother, and diligent fellow labourer in the work, and fellow soldier in the arduous combat and painful sufferings of Christ: but who was your most welcome messenger to me,^d and the ready minister to the relief of my necessities,^e by whose faithful hand I received that liberal supply which your pious friendship*

25

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

so cheerfully advanced. Had I only consulted my own convenience and pleasure, I should have been glad to have detained him longer ; but I now give him his dispatches, *because he was exceedingly desirous of returning to you all, for whom he has a most endeared affection, and was much dejected and troubled because he knew you had heard that he was sick, and he feared lest the tidings should grieve you too much, as he could not but know how affectionately you love him. And indeed it is very true, that he was sick, and in all human appearance near to death :^f but God had mercy upon him, and recovered him ; and I must say, in this instance, he had not compassion upon him alone, but also on me, that I might not have sorrow upon sorrow ; as I certainly should have had, if the*

26

27 For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow.

And indeed it is very true, 27 that he was sick, and in all human appearance near to death :^f but God had mercy upon him, and recovered him ; and I must say, in this instance, he had not compassion upon him alone, but also on me, that I might not have sorrow upon sorrow ; as I certainly should have had, if the

^d Your messenger.] As the word is ἀποστολον, some would render it, *your apostle*, and they have stooped so low as to draw an argument from hence, to prove that he was their *bishop* in the modern sense of the word, and that such *bishops* are the immediate successors of the *apostles* in their extraordinary rank and power. But the ablest patrons of *diocesan episcopacy* have had the modesty and prudence to spare this argument, as it is so incongruous to suppose that he should be employed as a *messenger* to carry the churches' alms to Paul, when he must have had such important business at home ; nor does what follows by any means agree with such a supposition. See Mr. Pierce's *Vind.* p. 338, &c.

^e He that ministered to my necessities : Διησργον της χρειας μου.] Mr. Pierce follows Castellio in rendering it, "*he who is now to act for me with you,*" supposing the *apostle's* intention was to appoint Epaphroditus as his representative in the church, who was to supply his place during his absence, and whom therefore he styles ἀποστολῆς. But the word χρεια is in other parts of this epistle, as well as elsewhere, used in such a manner as to favour the interpretation given in our version. Compare chap. iv. 16, 19.

^f Nigh unto death.] The journey and change of air might contribute to his disorder, as well as the assiduity of his attendance on Paul, and dispatching his affairs in all weathers, and perhaps at all hours.

- SECT. loss of such a beloved friend, and of so useful
 v. a person, had been added to all the other
 afflictions I sustain in this imprisonment, and
 amidst so much perverse and ungrateful oppo-
 sition. *I have therefore sent him away to you,* 28 I sent him there-
 with the greater diligence, that seeing him again fore the more care-
 in that comfortable state of health and spirit, to fully, that when ye
 which By the Divine goodness he is now re- see him again, ye may
 stored, ye might rejoice; and that I might be the rejoice, and that I
 less sorrowful, while I in spirit partake with may be the less sor-
 you in the satisfaction which I know this rowful.
 29 interview will give on both sides. *Receive 29 Receive him*
him therefore as in the Lord Jesus Christ, as therefore in the Lord
 mindful of your mutual relation to him, with all gladness, and
 all joy, in the bowels of Christian love, as well hold such in reputa-
 as the demonstrations of natural friendship: tion:
 and hold persons of such a character, whatever their station of life may be, in high estimation.
 30 For it was, in a great measure, on account of 30 Because for the
 that zeal and fervour which he exercised in work of Christ he
 carrying on the work of the Lord Jesus Christ, was nigh unto death,
 both in preaching the gospel, and attending my not regarding his life
 necessities, that he was nigh unto death, having to supply your lack of
 disregarded even [his own] life, that he might service toward me.
 fill up the deficiency of your service to me,^s and might, if it were possible, perform to me in his
 own person all the kind offices which your whole society could have rendered me had you
 been with me as he was.

IMPROVEMENT.

verse 17, 18 To what sublime heights of piety and virtue does the immortal hope of the gospel elevate the mind of mortal man! Behold this holy apostle, not only presenting himself as a resolute *victim* at the altar of God, but speaking of that stroke by which his *blood was to be poured out* as an occasion of joy, and calling for the *congratulation* of his friends upon it! Behold him with pleasure resigning the society of those who were dearest and most useful to him, at a time when he seemed most of all to need their assistance; even of that friend, who would most *naturally*

^s *Deficiency of your service*: Το υμην υπηρεμα της προς με λειψυγίας] Mr. Pierce would render this, *supply the remainder of your beneficence to me*, which in sense is much the same. The apostle considers them as disposed to have rendered him what service they could in person; but not having an opportunity to do it themselves, the good Epaphroditus was in this respect their proxy and *representative*.

care for their estate, when he knew none that were like minded ! SECT. v.
 And O that this might be the character of all the ministers of —
Christ naturally, and with genuine affection, to care for the state VERSE
 of those committed to them, taking thought for them and the
oversight of them, not by constraint, but from a principle of love, 20
 which shall make all necessary labours natural and easy ! But
 alas, how rare a character is it, and how much reason is there to
 lament the prevalency of a contrary disposition among all ranks
 of men, the sacred order itself not excepted ; while *all seek their*
own things, none the things of Jesus Christ !

What ingratitude does this argue ! Yea what stupid insensibil- 21
 ity, that any thing, that every thing, should be dearer to us than
 the interest of that Saviour who *purchased us to himself with his*
blood ! Happy they, who are distinguished by their fidelity and
 their zeal, in a time of prevailing apostasy ! which we are not
 to wonder if we discover in these latter ages, when the *apostles*
 found cause to speak thus in their own. How beautiful a de-
 scription does he here give of the piety and humility of young
Timothy while serving with him as a son with a father in the gos- 22
pel ! Thus let young and aged ministers behave to each other,
 as *fathers and sons* : the young paying the elder such reverend
 regards, the aged affording to the younger such kind and tender
 patronage, and shewing a solicitous concern to prepare them for
 filling up their place in the church with increasing advantage.

Some obvious instruction arises from what is here said of good
Epaphroditus, whose affection to his Christian friends was so ar- 30
 dent, and whose zeal for *the work of Christ* had even endangered
 his life. Great reason is there to *hold such*, wherever they are
 found, in *high esteem*, tenderly to sympathize with them, earn- 29
 estly to entreat God for them, if at any time diseases threaten
 their useful lives ; and to own the *mercy of God, not to them only,* 27
but to us, when he is pleased to raise them up, and restore them
 to a capacity of ministering in his church. Let us go back, in
 our memories, to the days and weeks of dangerous sickness which
 any of us have known, and humble ourselves before God, that we
 have no better improved for his glory, and for the good of his
 church, his *mercy to us in bringing us up from the gates of the*
grave.

S E C T. VI.

Paul exhorts the Philippians to fix their whole dependence on Christ and his gospel, as he assures them he himself did, though he had more to glory in with respect to Jewish privileges and advantages than most who valued themselves so highly upon them. Phil. III. 1—14.

PHILIPPIANS III. 1.

SECT.
vi.
Phil.
iii. 1

*A*S for what remains, my dear brethren, that I may proceed to what I farther design in this epistle, let me exhort you, whatever may become of me, or of yourselves, so far as any worldly interest and prospect is concerned, that ye rejoice in the protection and care of the Lord Jesus Christ,^a our blessed Redeemer, and in the promises and hopes given us by him. I have already insisted upon them with pleasure, (chap. i. 5, 6, 10, 11, 20, &c. chap. ii. 5, 11,) and to write the same things to you,^b on such a topic, [is] not grievous to me, and [it is] not only safe, but necessary for you; as nothing can tend more to fortify you against the many temptations and enemies with which you are surrounded.

2 And, in farther prosecution of my great design for your spiritual security and edification, let me urge you to beware of those invidious, malignant contentious persons, whom I cannot forbear calling dogs,^c so much have they of a brutal and canine disposition, snarling and malicious, greedy and fierce. Beware of evil workers, who, while they cry up the law, act in

PHIL. III. 1.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil work-

^a *Rejoice in the Lord.*] Some have apprehended a contrast with chap. ii. 25, 28, where he tells them, "he had sent Epaphroditus, that he might rejoice at his coming;" as if he had said, And now I add, that while you are rejoicing in him, I would have you Rejoice in the Lord, discerning the interposition of Christ, in his being preserved and restored to you. In this connection it might have been made the conclusion of the second chapter, but it may so naturally, as in the paraphrase, introduce what follows, that I did not choose to alter the usual division.

^b *To write the same things.*] Diodate thinks this is an intimation that he had written a former epistle to them, which is now lost. Compare 1 Cor. v. 9; Col. iv. 16.

Mr. Fleming thinks it refers to what he had said to them formerly, and that he only gives some hints at these larger conversations in the following verses, which he thinks makes them something obscure. *Flem. on the first Resur. p. 4.*

^c *Beware of dogs.*] This may very possibly be an allusion to Isa. lvi. 10—12. Compare ver. 19; Tit. i. 11, 12; Rom. xvi. 18; Gal. vi. 12, 13. The Jews used to call the Gentiles dogs, and perhaps St. Paul may use this language when speaking of their proud bigots, by way of retaliation. Compare Rev. xxii. 15. L'Enfant tells us of a custom at Rome, to chain their dogs at the door of their houses, and to put an inscription over them, *Beware of this dog, to which he seems to think these words may refer.*

ers, beware of the concision.

direct contradiction to its most important precepts and grand design. *Beware of the concision*, for such I must call that body of men which proudly usurps the name of the circumcision, whereas the external rite they so much contend for is but an unprofitable cutting and mangling the flesh, when performed from such principles, and imposed with such a temper : so that the bloody work of it may seem an emblem of the cruel manner in which they cut and mangle the church. Be on your guard against them, I say it again and again, *for* how unwilling soever they may be to allow it, *we* Christians are indeed *the circumcision, who worship God*, not with the ritual observance of the Mosaic law, but *in spirit and in truth* ; who *boast* not in Jewish privileges, but *in Christ Jesus*, through whom we obtain Divine favour and acceptance, *and have no confidence in the flesh*, though we do in fact wear the mark of circumcision in it, or however else we may be distinguished by birth, education, or any external forms.

SECT.
vi.
Phil.
iii. 2

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh ;

3
I say it again and again, *for* how unwilling soever they may be to allow it, *we* Christians are indeed *the circumcision, who worship God*, not with the ritual observance of the Mosaic law, but *in spirit and in truth* ; who *boast* not in Jewish privileges, but *in Christ Jesus*, through whom we obtain Divine favour and acceptance, *and have no confidence in the flesh*, though we do in fact wear the mark of circumcision in it, or however else we may be distinguished by birth, education, or any external forms.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

4
And indeed I say this, not as if I were deficient in any thing, wherein another can boast, for it is evident *I have also what might be [an occasion of] confidence in the flesh*, for *if any other thinks he hath whereof to trust in the flesh*, I fear not to say I [*have*] probably more than he.

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the He-

5
I was not only *circumcised*, but that, according to the exactest institution of Moses, *on the eighth day*^d after I was born ; *of the stock of Israel*, God's chosen people, not as some circumcised families are descended from Ishmael, or Edom ; and *of the tribe of Benjamin*, whose lot lay so near the temple of God, and which joined not with the ten tribes in their general revolt, but still adhered to Judah, and to the true worship of God at Jerusalem. Not only by my father's, but my mother's side, have I been from generation to generation *an Hebrew*, descended from a long line of *Hebrews*,^e so that I reckon no

^d *Circumcised the eighth day.*] It evidently appears, that the Jews did not only lay a great deal of stress on the right of *circumcision*, but on the time of performing it, *i. e.* exactly on the *eighth day*. The *Septuagint* have an addition to Gen. xvii. 14,

which is also found in the *Samaritan Pentateuch*, " *the male child, which is not circumcised on the eighth day, shall be cut off from among his people.*"

^e *Hebrew of Hebrews.*] If, as some have conjectured, the turbulent person to whom

SECT. vi. proselyte of foreign nations in my genealogy ; brews ; as touching
 Phil. iii. 5. *with respect to the law I was a Pharisee*, of a sect which most strictly and vigorously adheres to it, and has adopted that guard which tradition has set around it to secure it from the

6 least degree of violation. *With respect to zeal* for these rituals, which they so eagerly enjoin, I myself was once employed with the greatest fury in *persecuting the church* of Christ, and endeavouring, if possible, to root it up from the face of the earth : *as to that righteousness, which is placed in an exact observation of the law* in its external precepts, I have been quite *blameless* and unexceptionable, so that those who knew me most intimately could not have accused me of any wilful transgression, or of neglecting any expiatory rites and sacrifices appointed in case of involuntary errors.

6 Concerning zeal ; persecuting the church, touching the righteousness which is in the law, blameless.

7 This was my character and state ; and there was a time when I was proud of being able to say all this, and thought myself exceedingly happy. *But now my views of things are altered*, and a very different scene hath opened itself upon me, so that *the things which were once gain to me*, and which I most valued myself upon, *I have now accounted but as loss for Christ.*^d

7 But what things were gain to me, those I counted loss for Christ.

I look upon them as things most despicable when compared with him, yea as things which would be extremely mischievous to me if they should in any degree prevent my application to him, or my sharing the benefits of those that believe in him. *Yea doubtless, and I count all things*, how valuable soever, to be *but loss and damage, with respect to the most excellent knowledge of Christ Jesus my Lord*, which so much exceeds every other knowledge or interest that can come in competition with it ; *for the sake of which I have suffered the loss of all things,*^e having been expelled with infamy

8 Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all

Paul especially refers, were only the son of a proselyte, and not of a native Jew, there was a peculiar propriety in dwelling on these circumstances. But on every interpretation it will appear proper, and I am always cautious of clogging the *paraphrase* with the supposition of any thing of which there is not some considerable proof.

^d *I counted loss for Christ.*] i. e. *I threw them away*, as mariners do their goods on which they before set a value, lest they

should endanger their lives ; in which sense ζῆλον is used, Acts xxvii. 21.

^e *Have suffered the loss of all things.*] It is not by any means improbable, that a sentence of *excommunication* might be pronounced against Paul, or, at least, that his goods might be *confiscated*, as we know other believing Hebrews though probably no one of them so obnoxious to their Jewish brethren as himself, were actually treated. Heb. x. 33, 34.

things, and do count them but dung that I may win Christ,

from among the Jews, and deprived of all the towering hopes to which my ambition might once have aspired: *And*, far from repining at it, *I account them* not worth mentioning, for they seem to be *but* vile refuse and *dung*, that I may gain that inestimable prize and treasure, *Christ Jesus*, in whom alone I shall be safe, and rich, and happy for ever.

SECT.
vi.
Phil.
iii. 8

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Though not only reputation *and* power, ease and plenty, but even life itself should be sacrificed to this view, I am happy enough, if I may but *be found in him*, vitally united to him by a true faith and love, and so taken under his protection and favour; *not having mine own righteousness, which [is] of the law*; such a righteousness as only consists in observing the precepts or expiations of the Jewish religion, which I was once so solicitous to establish; nor any confidence in any legal righteousness whatever, as my plea before God, *but that I may be interested in that which [is] by the faith of Christ, the righteousness which [is] of God through faith*; that which he has appointed we should obtain and secure, by believing in his Son, and making our application to him as creatures condemned and undone, whose only refuge is in his righteousness and grace. (Compare Rom. i. 16; iii. 22; x. 3.)

9

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

This is my great concern, experimentally to *know him*, and feel the efficacious power of his resurrection, continually working upon my mind, *and* bearing me forward with the most cheerful resolution, to share in the fellowship of his sufferings too, being made conformable to his death, in all the tortures of crucifixion itself,

10

11 If by any means I might attain unto the resurrection of the dead:

should his Providence call me to it. *If* having done and suffered any thing which God lays in my way, *I may* but by any possible means at length attain to the resurrection^h from the dead,ⁱ

11

^b *Attain to the resurrection.*] Mr. Pierce would render the words *ei πως αναστησω*, that any way I may arrive at the resurrection, &c. supposing it alludes to the ship's arriving at the port it is bound for. But the word *attained* has an ambiguity, which equally answering the original, seems better to suit the 12th verse, in which the *apostle* certainly means something more than that he had not yet arrived at the resurrection

of the dead. The particle *if*, in this connection, implies no uncertainty of the resurrection, nor any doubt as to Paul's attaining it.

ⁱ *The resurrection from the dead.*] Mr. Fleming understands St. Paul as speaking here of a first resurrection of martyrs and the most eminent saints, which many good men might fall short of, and of which he thinks the *apostle* himself might not have an absolute assurance. And he lays great stress

SECT. and that consummate holiness and blessedness
 vi. which he will then bestow upon all his people,
 when the dead in Christ shall rise first, and be
 distinguished with glories proportionable to the
 Phil. vigour with which they have exerted them-
 iii. 11 selves in his service.

12 This I say, *not as if I had already attained to all that I wish to be, or were already perfect; for I am truly sensible how far I am from that perfection of character, as well as of state, which the gospel teaches me to aspire after; but I pursue it, if by any means I may but reach and apprehend that height of excellence for which also I am apprehended by Christ Jesus, whose condescending hand graciously laid hold on me in my mad career, in so extraordinary a manner as you have often heard, and has introduced me into that blessed race in which I am now engaged.*^k

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 *Brethren, I repeat it again, with all unfeigned humility of heart, that I count not myself to have attained already, I have much nobler heights of holiness in view, and am sensible how far I fall short of them. But one thing¹ [I can say,] that herein I imitate the conduct of the racers in*

13 Brethren, I count not myself to have apprehended: but *this* one thing I

upon the peculiarity of the phrase, *την ξαναστασιν των εκ των νεκρων*, for so he would read it, according to the *Alexandrian MSS.* and would render it, "that peculiar resurrection which is to be from among the rest of the dead." *Flem. on the first Resur.* p. 22, 82. But I thought that *reading* and *version* too precarious to be adopted here, especially as it appears to me that *ξαναστασις* is sometimes used without any such *emphasis*. Compare Mark xii. 19; Luke xx. 28; and that the more emphatical phrase, *της αναστασεως της εκ νεκρων*, Luke xx. 35, simply signifies that resurrection of which all good men are to partake, and indeed the general declaration, that the *dead in Christ are to rise first*, will fully answer any thing implied in these expressions. The editors of the *Prussian Testament* think the Jewish teachers who opposed Paul with so much eagerness were of the sect of the Sadducees, and that he takes the more frequent notice of the *resurrection*, in opposition to their pernicious tenets in relation to it.

introduced by some person of established reputation, who, at the same time that he spoke as honourably as might be of his friend, urged him to acquit himself with the utmost vigour and resolution; and it is possible that this clause may allude to that circumstance. But I conclude that, even on this *interpretation*, it farther expresses the sense the *apostle* had of his obligations to the condescension and grace of Christ, in *pursuing* and *seizing* him while he fled from him, and so engaging him to aspire to this crown of life. Compare 1 Tim. i. 15, 16.

¹ *But this one thing I do*] Mr. Pierce thinks the most exact grammatical construction of these words is this, "I press after that *one thing* for which I have been apprehended by *Jesus Christ*, that I may apprehend or attain it, neglecting the things behind, and stretching forward to those before, *after this one thing*, I say, I press, according to the aim I have fixed to myself, that I may obtain the *prize* of the high calling, &c." But I think the construction may be clear enough, by supplying the words, "*I can say*," without the transposition he would attempt here.

^k Hath introduced, &c.] Candidates in the *Grecian games*, especially when they first presented themselves, were often in-

to, forgetting those things which are behind, and reaching forth unto those things which are before,

your celebrated Grecian games; my thoughts and cares are all fixed upon this great object, and, *forgetting the things which are behind*, not looking back with immoderate self complacency on the steps already taken, and the way already dispatched, *I am concerned intensely*, with all the vigour and agility I can possibly exert, to *stretch forward toward those things which are before*; And so *I pursue the goal for the glorious prize* which strikes my sight there; even that which is the ultimate end of *the high calling^m of God*, with which he hath honoured me, by the dispensation of his grace *in Christ Jesus*;ⁿ and surely no calling can be more noble, or better deserve the most constant attention and most ardent pursuit.

SECT.
vi.
—
Phil.
iii. 13

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

14

IMPROVEMENT.

As it was *not grievous* to the *apostle* to repeat the same useful verse exhortations, when he judged it conducive to the *safety* and happiness of those to whom he wrote, so neither should it be grievous to us *to hear* or *to speak* truths, with which in the general we may be well acquainted, but which we may be too ready to forget, in pursuit of things, more *amusing* indeed, but less *advantageous*. Such are the truths here inculcated; familiarly known, but not therefore to be disregarded. Let us avoid all approaches to these *detestable characters* here branded with so just an infamy; and consider what it is that will constitute us the *circumcision*, as the people whom God will avow for his own; and charge it upon our souls, that we *worship God in the Spirit*,

^m *I pursue the prize of the high calling.*] Here is all along a beautiful *allusion* to the *Olympic games*, and especially the *foot races*, which made the most celebrated part of them; where the prize was placed in a very conspicuous situation, so that the competitors might be animated by having it still in their sight. Mr. *Dunlope* considers the word *βραβειον* as expressing the *principal prize*, whereas some might come to the *goal*, and receive *lower rewards*: as if he had said, I labour to come in so as to secure the greatest, *i. e.* I aim at being an advanced and exemplary Christian. *Dunl. Sermon*. Vol. II. p. 331. But I cannot recollect any secondary prize bestowed on the Olympic foot race, (though in *funeral games* it was common,) nor can I suppose the apostle to refer to the *pentathletic crown*, *i. e.* the crown given to one who

conquered in all the athletic exercises, though that might certainly by way of eminence be called *το βραβειον*, the *grand prize*. See Mr. *West's Dissert. on the Olympic Games*, p. 63.

ⁿ *Of God in Christ Jesus.*] L'Enfant thinks the apostle compares our Lord to those who stood on an elevated place at the end of the course, calling the racers by their names, and encouraging them, by *holding out the crown*, to exert themselves with vigour. But, not to insist on the uncertainty of this, it would seem at all events more rational to interpret *the high calling*, as alluding to the *proclamation* made, by which men were called before the opening of the course to contend for such and such a prize, which answers to the *general declaration* made in the gospel of the heavenly prize.

SECT. that we rejoice in Christ Jesus, and repose not in any sense confi-
vi. dence in the flesh.

verse We see an example of this excellent temper in the apostle here,
4, 5 who makes his boast in Christ, and for him renounces those advantages on which he was once ready to set the highest value. He accounted those things but *loss and damage* which once he esteemed his *gain* and his treasure, especially that eager but blind *zeal* with which he had once *persecuted the church*. May
7 it be deeply and constantly impressed upon our minds, that the *knowledge of Christ* is of all things the *most excellent*, as the ob-
8 ject of it is most sublime and interesting, and the *fruits* of it most happy and important ! This therefore let us pursue, and
9 be truly solicitous that we may *gain Christ* as our own unalienable property, and that we may be *found in him*, interested in a better *righteousness* than we can claim, by virtue of our own personal obedience to any law ; even that which is *by the faith of Christ*, the *righteousness which is of God*, prepared, exhibited, and appointed by him, and which is received *by faith* in his Son.
10 Who would not wish to know him in the *power of his resurrection*, to feel the views of that great event powerfully operating on his mind, yea in this connection to know the *fellowship of his sufferings* too ? Who would not be willing to be made, in the most painful sense, *conformable to his death*, to feel the scourges, the insults, the nails, the cross, and, what was more dreadful than all, even the desertion of the Father himself, might he thereby *attain to a resemblance to Christ* in a glorious *resur-*
11 *rection from the dead* ? It shall be the portion of all who *die to sin, and live to God*, and persist in a resolution of sacrificing all to that Redeemer *who for us died and rose again*.

In the mean time, while we are surrounded with the infirmities of mortality, may we ever keep up an humble sense of the
12, 13 *imperfection of our present attainments* in religion. May we with holy *Paul*, so incomparably our superior, *forget* the progress already made, and strain every nerve, in *reaching on* to what yet remains before us. How far are we from *apprehending that for which we were apprehended by Jesus Christ* ! How far from answering the plan our Lord has drawn, and being completely what he intended his servants should be ! “ Enkindle in our breasts, O thou great *Author and Finisher of our Faith* ! a more ardent desire of answering it ; and for that purpose, may it please thee so to display before our believing eyes the glorious *prize of the high calling* with which God has honoured us through thee, that we may feel all the ardour of our souls awakened to obtain it, and never slacken our pace till we win that immortal crown, but daily increase our speed as we approach it.”

S E C T. VII.

The apostle urges upon the Philippians a holy and blameless temper and a heavenly conversation, cautioning them against the bad example even of some professing Christians who brought great detriment on themselves, and reproach upon religion, by the unsuitable manner in which they acted. Phil. III. 15, to the end. IV. 1.

PHIL. III. 15.

LET us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

PHILIPPIANS III. 15.

SUCH is the situation of my own mind, and the ardour of desire with which I am pressing after farther attainments in the Divine life. *Let as many of us therefore as are perfect in any degree, that is, all who are sincere Christians, and initiated, if I may so express it, into the holy mysteries of our religion, attend to this,*^a as our great business and aim ; and if any of you are otherwise affected, if any be unhappily fallen into a remiss and indolent frame, *God shall reveal even this unto you.*^b I hope that he will, and I pray that he may, give you such views of the crown of glory, the prize of our high calling, as may animate your most

SECT.
vii.Phil.
iii. 15

16 Nevertheless, vigorous pursuit of it. *Nevertheless*^c (where- 16

^a *As many of us as are perfect, &c.*] The use of this phrase, in reference to those initiated into the mysteries, is so well known, and the allusion here seems so suitable to the connection, that I presume I need not largely vindicate the interpretation given. I shall only add, that when this expression is used to intimate, that the greatest adepts in Christianity should be labouring after higher improvements, it must strongly imply the obligation on those in a lower class to press forwards.

^b *God shall reveal, &c.*] Mr. Fleming, in pursuance of his peculiar interpretation of ver. 11, paraphrases this verse as if he had said, "If any of you are not persuaded of that doctrine of a first resurrection, which is not indeed of the utmost necessity, God may hereafter reveal it more fully; and in the mean time, let us aim at that common glory which we all profess to expect at the general resurrection." But I think if Paul had declared it as a part of the revelation he had received from Christ, (and he could surely know it no otherwise than by special revelation,) it could not

have been left to them, as a matter of indifference, to judge one way or another of it. Dr. Whitby labours to prove that the apostle here glances on those Christians who might be ready to lay too great a stress on circumcision and Jewish ceremonies, with relation to which he hoped they would be better informed, which at least they would probably be after the destruction of Jerusalem. Compare Gal. v. 10 ; vi. 15, 16.

^c *Nevertheless, &c.*] The construction here has some perplexity, but, on the whole, I think *δε* is to be understood as if he had said, "I could wish to animate you to the greatest ardour in pursuing the prize;" however at least remember to agree in honouring the gospel as your common rule, and bearing a proper affection to each other. And if we suppose the words *εις ο εφθασαμεν*, to come in as a parenthesis, and to be rendered, *to which I hope we have attained*, a proper distinction will be preserved between this and the preceding verse, which have often been confounded. For the sense of the phrase *αγωνισθητε*, see Phil. ii. 2, and Rom. xii. 16.

SECT. unto [I hope] we have at least attained,) let us where to we have al-
 vii. act as those who are habitually persuaded of ready attained, let
 — the Divine authority of the gospel, and accord- us walk by the same
 Phil. ingly all walk agreeably to what we profess rule, let us mind the
 iii. 16 to revere, as the same great authentic rule of same thing.

17 Thus I exhort you, and I hope I may appeal 17 Brethren, be
 to all that know me, that my behaviour speaks followers together of
 the same language. So that I may confidently me, and mark them
 say, *Be ye, my brethren, imitators of me, and which walk so, as ye
 observe,* and endeavour to follow those that have us for an en-
walk, as ye have us for an example ; join this sample.

18 For there are many who call themselves Christ- 18 (For many walk,
 ians, and yet walk [in a very different manner,] of whom I have told
*of whom I have often told you, and now tell you you often, and now
 even weeping ;* for well indeed may I weep on tell you even weep-
 so sad an occasion, as it is certain [that,] what- ing, that they are the
 ever they may profess, [they are] enemies of the enemies of the cross
 cross of Christ ;^d and as they are unwilling of Christ.

19 Master's death. Such a set of men there is, 19 Whose end is
 whose behaviour is scandalous, and their end destruction, whose
 [is] utter destruction. Whatever they may talk god is their belly,
 of knowing and serving the true God, they are and whose glory is
 persons whose chief god [is their] own belly, in their shame,
 (compare Rom. xvi. 18,) which they continually seek to honour with the most luxurious sac-
 rifices ; persons whose taste is so mean and pre-
 posterous, that they glory in those things which are indeed their shame, having outgrown all the
 remainders of common modesty, and all sense

^d *Enemies to the cross of Christ.*] The end and design of that being to attract our hearts from earth to heaven, such an expression may be proper in that sense though some think it refers to their aversion to persecution, understanding by the cross of Christ, the cross to be borne for Christ, I think much less properly. Nor does it seem to refer so much to their contending for Jewish ceremonies, as in general to their immoral temper afterwards described. It is to be feared many converts from the Gentiles, as well as from the Jews, answered this character, and if they did so, it was entirely to the apostle's purpose to reprove them.

who mind earthly things.) of decency. In a word, they are persons *who* SECT. vii.
mind only earthly things, all their thoughts and pursuits are taken up with visible and corporeal objects, the concerns of time and this transitory world. Phil. iii. 19

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: *But we converse as citizens of heaven*, considering ourselves as denizens of the New Jerusalem, and only strangers and pilgrims upon earth. We therefore endeavour to promote the interests of that glorious society, to learn its manners, and to behave worthy of our relation to it: *from whence also we expect the blessed appearance of our Lord Jesus Christ*

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. *as a Saviour; Who shall transform our vile body,^e that it may be made conformable to his glorious body; that all the abasement and dishonour of the grave may be shaken off for ever, and we, having borne his image in holiness on earth, may bear it in beauty, glory and immortality in heaven. It is indeed a vastly surprising, and to sense an incredible change; but we ought to remember, that nothing is too hard for Omnipotence: he will therefore effect it, according to the energy whereby he is able to subject even all things unto himself, and which will render him completely victorious over all his enemies, even over death and the grave, the last*

IV. I Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my dearly beloved.* *Therefore let me entreat and charge you all, my beloved and most amiable brethren, my joy now, and my crown of rejoicing in that expected day of the Lord, that, as ye have so great and important a hope, ye improve it to animate you in a vigorous adherence to that religion which inspires it; and so stand fast in the Lord,^f as becomes those who are so dear to him, as well as so tenderly beloved by me, and who expect by his grace so glorious a change.* iv. 1

^e *Transform our vile body.*] Το σωμα της ταπεινωσεως ημων, might literally be rendered, *the body of our humiliation, &c.* that is, this body in the form of sinful flesh, humbled and degraded as it at present is, and so different from what the body of Adam originally was.

^f *So stand fast, &c.*] There is no more reason for making this the beginning of a new chapter, than there would be for disjoining the last verse of the 1 Cor. xv. in sense exactly parallel to this, from the preceding discourse on the resurrection with which it is so beautifully and properly connected.

IMPROVEMENT.

- SECT. vii. AND do not we also look for *Christ as a Saviour*? Do we not
 verse 21 hope that *this vile body* shall by his all victorious power be *trans-*
 20 *formed into the likeness of his own glorious body*? Is it not with
 this hope that we commit the dust of our friends to the grave?
 And is it not in this confidence that we think of our own death
 19 with hope, and with cheerfulness? Why then is not *our conver-*
sation more in heaven? Why have we not more frequent, sol-
 emn, and affectionate views of that better world to which we pro-
 fess to be tending? Alas! have we not reason too often to *weep*
 for ourselves as well others, that we *mind earthly things* so much
 and heavenly no more? But wretched indeed are we, if we fully
 18 answer the sad character which, in professing *Christians*, wher-
 ever it is *seen*, and much more wherever it is *experienced*, is so
 justly deplorable! May Divine grace ever preserve those on
 whom the name of *Christ* is named, those by whom it is known,
 from making *their belly their God*, how infamous a deity! and
 from that wretched degeneracy of taste, and perverseness of
 mind, which would lead them to *glory in their shame*! Surely
 the *cross of Christ* was intended to teach us lessons so contrary
 17 to this, that there can be no greater *enmity* to it than to indulge
 such a temper, especially while we profess to plead for that *cross*,
 and to glory in it. May we not only abhor such a temper, but
 bewail it! Yea may *rivers of tears run down our eyes* when we
 see *God's law* violated and his *gospel* profaned.
- 17 Blessed be God, for other and better examples in the *apostolic*
 age, and that some are likewise to be traced in our own, corrupt
 as it is; though they are in number less frequent, and in lustre
 less radiant than of old! Let us however *mark those that walk,*
as we have Paul for an example. How different soever our appre-
 16 hensions in some things may be, may we all *unite* in a care of
 practical religion, and *whereunto we have already attained, walk*
by the same rule, and mind the same thing. And O that our rule
 may be more and more attended to in every step of our way!
 and that if in any instance we mistake it, or if we fail in those
 notions we ought to have of any principles of *Christianity* which
 are to add a sanction to it, *God may reveal even this unto us*, and
 teach us to act in a more suitable manner! In every sense, *what*
 chap. iv. 1 *we see not, may he teach us*, and *wherein we have done iniquity,*
may we do no more, (Job xxxiv. 32,) but *stand fast in the Lord*,
 and press forward with greater ardour towards every religious
 improvement, towards every thing which may increase the beauty
 of our character, and reflect a brighter honour upon our profes-
 sion.

S E C T. VIII.

After some particular charges relating to a pacific temper, the apostle gives more general exhortations to Christian cheerfulness, moderation, prayer, a behaviour universally amiable, and an imitation of the good example he had endeavoured to give them.

Phil. IV. 2—9.

PHIL. IV. 2.

I BESEECH Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

PHILIPPIANS IV. 2.

I HAVE been exhorting you all to stand fast in the Lord, being supported by those glorious hopes he has given you. And I must now particularly beseech Euodia, and beseech Syntyche, that, whatever cause of difference may have arisen between them, they would sacrifice all to the common engagements of their Christian profession, and would attain to the same thing in the Lord: that they would turn all their thoughts into that one channel, and only consider how they may most effectually promote the great purposes of their common calling. And I also beseech thee, [my] genuine associate,^a whose intimate friendship supersedes the necessity of naming thee particularly, that thou wouldst assist those pious women who laboured with me in the gospel,^b in such services as suited their sex and station, and assisted with Clemens also, and my other fellow labourers, whose names, as I have reason in charity to hope, [are] in the

SECT.
viii.
—
Phil.
iv. 2

3 And I entreat thee also, true yoke fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.

^a My genuine associate: συζυγῆ γυναικί.] Some understand and render συζυγῆς, as a proper name, the true sisygus; but as I do not remember any instance in which γυναικί is used merely to signify true or honest, it must, even on that interpretation, refer to the signification of the name. As if he had said, Thou art sisygus indeed, the literal import of which is undoubtedly, according to our version, yoke fellow; but as that word in English is generally appropriated to conjugal life, and yet, as it stands in the original, is masculine, and consequently (waving all other arguments) cannot be taken in that sense, I thought it better to render it associate. I think it probable this might be an officer of considerable

authority and dignity in the church at Philippi, perhaps husband to one of the pious women here mentioned.

^b Women — who laboured.] As womens' preaching was so expressly forbidden by Paul, we must conclude it was in some other way that these good women were helpful to him in the gospel; not so much by ministering to his person, though that no doubt they were ready to do as they had opportunity, but by such kind of services as I have intimated in the improvement, and by the intelligence they might give him of the state of religion among their female acquaintance, their children, or other branches of their respective families.

SECT.
viii.

book of life,^c and will there appear to their everlasting honour and joy, though I do not stay to enumerate them here.

Phil.
iv. 4

I am now drawing toward a close, and let this be my farewell. Whatever difficulties and persecutions may attend you, *rejoice always in the Lord*; endeavour to maintain an habitual joy in Christ, and in the hopes and privileges you derive from him. And *again I say, Rejoice*. I renew the exhortation, as the honour of our Divine Master and your own comfort so much depends on attending to it.

4 Rejoice in the Lord always: and again I say, Rejoice.

5 *Let your moderation* and gentleness, both in the pursuits of the various enjoyments of life, and in supporting the injuries and indignities you may meet with, *be known unto all men*, as visible in the whole of your behaviour; for *the Lord [is] at hand*. He will quickly come to close the scene, and to put an end to all your temporal enjoyments, and all you can suffer

5 Let your moderation be known unto all men. The Lord is at hand.

6 from your enemies. In the mean time, whatever necessities, or whatever oppressions, may arise, *be anxious about nothing*, so as to disquiet or distress your minds, *but in every thing that occurs*, in every condition, and on every occasion, *let your petitions be made known*, and breathed out *before God*, in humble prayer, and fervent supplication,^d to be still mingled with thanksgiving, as there is always room for praise, and always occasion for it, even in circumstances of the greatest affliction and distress.

6 Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 *And*, if you exercise such a temper, *the peace* which the blessed Spirit of God diffuses over the souls of his people, that peace, *which far surpasses all understanding*,^e which none can

7 And the peace of God, which passeth all understanding,

^c *Whose names are in the book of life.*] The names of good men are often represented as registered in heaven, compare Mal. iii. 16. Where any thing of such a character appeared, it was reasonable, in the judgment of charity, to hope *this* with respect to the persons in whom it was found; but we have no reason to conclude from this expression, that Paul had any particular revelation with regard to these friends he here mentions as certainly destined to salvation.

^d *Prayer and supplication.*] The particular difference between $\alpha\pi\omicron\sigma\epsilon\upsilon\chi\eta$ and $\delta\epsilon\iota\sigma\iota\varsigma$

cannot I think be ascertained, though some understand by the former, *petition for good*, and by the latter, *deprecation of evil*. Perhaps the latter may be rather more expressive than the former, as implying more earnest importunity; and this sense the word *supplication* seems to carry with it.

^e *The peace of God, &c.*] By this expression some understand, that *pacific disposition* which the gospel requires, interpreting the following phrase, either of its *excelling* all merely *intellectual* endowments, (as if it were parallel to 1 Cor. xiii. 2,) or of its *ruling* the other powers of the soul, as

ing, shall keep your hearts and minds through Christ Jesus.

conceive but he who feels it, and which none can feel but by Divine communication, shall guard and defend your hearts and your minds in Christ Jesus, so that nothing shall be able to break in upon that sweet and sacred tranquility. *As for what remains, my brethren, let*

SECT.
viii.
Phil.
iv. 7

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

me dispatch it in a few words. Be always intent on raising your characters to the greatest height you possibly can: *whatever things are true and sincere, whatever things [are] grave and venerable,^f whatever things [are] righteous and equitable, whatever things [are] chaste and pure, whatever things [are] friendly and kind,^g whatever things [are] reputable and truly ornamental, if [there be] any real virtue in them, and if [there be] any just praise resulting from them, think frequently of these things, consider what they are, how highly you are obliged to regard them, and endeavour more and more to abound in the practice of them.*

8

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

And, for a farther illustration and confirmation of this advice, I will add, whatever things ye have learned, and received, and heard, and seen in me, whatever good lessons I have given you, whatever worthy of imitation you may have observed in my conduct, while I abode among you, or may since have been credibly informed of, these things be ye ever careful to practise; and the God of peace shall always be with you: for I have the testimony of my conscience, that my conduct has always been pleasing in his sight, and that your imitation of it will be the way to engage the Divine presence and blessing, which I most heartily wish you.

9

υπερῆχω is said to signify *having dominion*; Dan. vii. 23; ix. 10; 1 Pet. ii. 13. Compare Rom. xiii. 1. But this is only a branch of that temper which we are to cultivate, if we desire that sense of peace and reconciliation with God, of which it is most natural to interpret this clause, as that excellent preacher, Mr. *Du Mani*, has shewn at large in his valuable discourse on this text. See his *Serm.* p. 307, &c. Thus the *peace of Christ*, John xiv. 27, signifies the peace which he gives, or of which he is the author. For the emphasis of the word *φειροσσει*, see the note on 1 Pet. i. 5.

^f Grave and venerable.] The word *σεμνος* is rendered *grave*, and *σεμνότης* *gravity*, 1 Tim. iii. 4, 8, 11; Tit. ii. 1, 2, 7. Dr. *Lardner* has very well expressed the design

of the exhortation when he says, "That it is to recommend to Christians a concern for their character, a care so to behave as to secure to themselves some degree of respect and esteem: that they should avoid unbecoming levity in word, action, habit, and outward behaviour; which tends to render men despicable; and makes them appear weak, mean, and of no consequence in the eyes of others." *Lardner's Serm.* p. 319. And I hope it will be remembered how particularly this *gravity* is recommended to ministers in the places cited above.

^g Friendly and kind.] This seems the more exact import of *αεδοσφιλν* than *lovely*; though there is certainly a *lovely charm* in such *friendly* things.

IMPROVEMENT.

SECT. How condescending is this great *apostle* in the kind notice he
viii. takes, not only of his *fellow labourers* in the work of the Christian
ministry, but even of the *women*, who, according to the
verse 3 opportunity which God gave them, lent their assistance for the
service of the *gospel*, whatever that assistance were; whether by
their *prayers*, or their familiar *addresses* to their friends, or their
kind *offices* to the bodies of those in distress, or that uniform
example by which the several virtues of *Christianity* were recom-
mended, and the Christian profession adorned! Let none then
object the *privacy* of their stations, as if that must necessarily
cut them off from usefulness, but let them endeavour diligently
and humbly to do their utmost, and pray for increasing wisdom
and grace, to guide them in their deliberations and resolves.

2 It will be very subservient to this happy design*, that *Christians*,
in whatever stations they are, should *be of one mind in the Lord*;
that they should endeavour to lay aside mutual prejudices, and
unite in *love* if they cannot perfectly agree in all their
4 sentiments. Then may they *rejoice in the Lord*; and it is to be
urged upon them *again and again*, that they do so. It is to be
urged, not only as a *privilege*, but a *duty*. And surely, if we con-
sider what a Saviour he is, and how perfectly accommodated to
what our necessities require, and what our hearts could wish, we
shall easily enter into the reasonableness of the exhortation.

5 Let us often represent it to ourselves as a truth equally im-
portant and certain, that *the Lord is at hand*. By his *Spiritual*
presence he is ever near us, and the day of his final and *visible*
appearance is continually approaching. Let our hearts be duly
influenced by it, and particularly be taught that holy *moderation*,
which becomes those who see the season so nearly advancing,
6 when *all these things shall be dissolved*. And let this abate our
anxiety about them. Why should we be solicitous about things
which shall so soon be as if they had never been? Let us seek
the repose of our minds in *prayer*. In every thing, by humble
supplication let us make known our requests unto God. And let
us mingle *thankful acknowledgments* for past favours with our
addresses to the throne of grace for what we farther need. This
will establish the serenity of our souls, so that *the peace of God*,
more sweet and delightful than any who have not experienced it
can conceive, *will keep our hearts and minds in Christ Jesus*, and
make our state secure as well as pleasant.

Let us study the *beautiful* and the venerable, as well as what
is *true* and *just* in actions, and pursue every thing which shall, as

such, approve itself to our consciences, every thing in which there shall be *virtue and praise*. Let us always in this view endeavour to keep the *moral sense* uncorrupted, and pray that God would, if I may be allowed the expression, preserve the *delicacy of our mind* in this respect, that a holy sensibility of soul may warn and alarm us, to guard against every distant appearance of evil. That so cautious of venturing to the *utmost boundaries* of what may be *innocent*, we may be more secure than we could otherwise be from the danger of passing over to the *confines* of *guilt*, and of wandering from one degree of it to another. And, while we exhort others to such a care, let us ourselves endeavour to be like this holy *apostle*, among the brighter *examples* of it.

SECT.
viii.
—
verse

S E C T. IX.

The apostle concludes with his acknowledgments to the Philippians for the liberal supply they had sent him ; at the same time speaking of the independency of temper to which Divine grace had brought him ; and transmits Christian salutations from himself and his friends at Rome. Phil. IV. 10, to the end.

PHIL. IV. 10.

PHILIPPIANS IV. 10.

BUT I rejoiced in the Lord greatly that now at the last your care of me hath flourished again ; wherein ye were also careful, but ye lacked opportunity.

BUT to return to my own affairs, and your conduct to me. *I have rejoiced greatly in the Lord Jesus Christ,*^a to whose providence and grace I ultimately ascribe it, *that your affectionate care of me has now sprung up again and flourished*, like vegetables, which, after having seemed during the winter to be dead in the earth, sprout up at the returning spring with new beauty and pleasure. *With respect to which you were indeed careful before*, as I assuredly believe, *but ye wanted that convenient opportunity* which the coming of Epaphroditus gave you, of transmitting to me the fruit of your liberality and bounty. But I would not have you think *that I speak with respect to want*, as if I was impatient of that, or meant to extort any thing from you, if future necessities should arise, as by dint of importunity. *For I bless God, I have no need of betaking myself to such*

SECT.
ix.
—
Phil.
iv. 10

¹¹ Not that I speak in respect of want :

But I would not have ¹¹

^a *Rejoiced greatly in the Lord.*] This shews the deep sense the apostle entertained of the providential interposition of Christ in the seasonable supply he had

received from the Philippians : and many other traces of this kind appear in the writings of St. Paul.

- SECT. ix. low expedients, as *I have learned, in whatever circumstances I am, to be contented.* I know both [how] to be abased, when it pleases God to humble me, and I know [how] to abound, when his providence appears for my supply. In every [place] and in all [conditions] I am instructed, and find myself, as it were, initiated into this great mystery,^b so needful to the Christian, and especially the apostolic life, both to be fed plentifully, without transgressing the rules of temperance, and to suffer hunger without murmuring or discontent. I know how both to abound, without too fond an attachment to the world, when my circumstances in it are most easy, and to fall short of the agreeable accommodations of life, yea, and to be in necessity, without being greatly disturbed at such a change, or feeling any painful anxiety on account of it. In one word, whatever is to be done, whatever is to be borne, *I am sufficient for all things*; have vigour enough for the one, have patience and fortitude enough for the other: but then I would not be understood to arrogate any thing of this to myself, but would most humbly and affectionately acknowledge, that it is all *through Christ who enables me*, and furnishes my spirit with a strength of which it is naturally destitute.
- 13 You see by this that the happiness of my life doth not depend upon any external circumstance, nor any supply I can receive from my most generous friends. *Nevertheless, ye did well in communicating so liberally to my relief*, in that affliction under which I am now suffering; as it is certain the servants of Christ are not less worthy of being regarded and assisted by you, for those attainments which by his grace they have been enabled to make in the temper which their profession demands. And in this respect, I am under peculiar obligations to you, my dear brethren, *for ye, O Philippians, well know, that in the beginning of our mission,*
- for I have learned in whatsoever state I am, *therewith to be content.*
- 12 I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.
- 13 I can do all things through Christ which strengtheneth me.
- 14 Notwithstanding ye have well done that ye did communicate with my affliction.
- 15 Now, ye Philippians, know also, that in the beginning

^b Initiated, &c.] This is well known to be the peculiar sense of *μεμυρηται*, and it has a spirit here which I could not persuade myself to suppress, as the apostle, by the choice of this word, seems to intimate to every Greek reader how much he esteemed these good dispositions of mind here spoken of beyond all their boasted initiations, whatever mysteries they might be supposed to contain.

of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica, ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

when we came and preached the gospel among you, as I was departing from Macedonia,^c (which is now about twelve years ago,^d) no church communicated with me in the affair of giving and receiving, that is, no Christian society, as such, made any collection for my personal support and assistance, but you only: For, not contented with ministering to my necessities, while I was with you; even when I resided in Thessalonica, though it was so considerable a city, and the metropolis of your country, and though the gospel was so affectionately received by some there, yet you sent thither once and again to the relief of my necessity.^e

I mention this in so particular a manner, not because I desire a gift, or would extort any future favour from you, by the recollection of the past, but this I desire, that in such ways, as may be most for the honour of God, and the credit of your profession, fruit may abound, to your comfortable account in the day of the Lord. At present you need not be solicitous about me, for I have all I can wish to make my bonds sit easy upon me, and do indeed abound more than usual in the convenient accommodations of life: I am full, having received by Epaphroditus your present, which I cannot but esteem as a fragrant odour, an acceptable sacrifice, well pleasing to God, to whose glory it is, I know, ultimately devoted, while for his sake you are so ready to relieve his ministers. And I have the pleasure to think you will not on the whole be losers by such liberalities, but that my God, graciously smiling upon your tribute of grateful love, will supply all your wants, according to his inexhaustible riches, which he cannot but possess who is seated in supreme glory and majesty above, and scatters down not

SECT.
ix.
Phil.
iv. 15

^c As I was departing, &c.] So I think it best to render ἐξελθὼν, because both Philippi and Thessalonica (verse 16) lay in Macedonia; and no translation can be more literal.

^d About twelve years ago.] This epistle (as we have observed in the introduction) seems to have been written towards the end of Paul's first imprisonment at

Rome, which was about A. D. 63; and he first preached at Philippi, about the year 51.

^e To my necessity.] It appears by 1 Thess. ii. 9; 2 Thess. iii. 7—9, that it was not to the liberality of the inhabitants of that city, but chiefly to the labour of his own hands, that Paul owed his subsistence during his abode among them.

- SECT. merely the blessings of providence, but of
ix. grace, *by Christ Jesus*, which I hope he will
largely impart to you.
- Phil. *Now to our God and Father*, to him whom
iv. 19 20 we are encouraged to regard under that en-
dearing character, and in whom, through the
great Redeemer, we are daily rejoicing, [*be*]
glory for ever and ever. Amen.
- 21 I will not swell my postscript by a long cat-
alogue of names, but desire you to *salute every*
saint in Christ Jesus; and to assure them all,
known or unknown, that they are dear to me,
and that, in general or particular petitions, I
bear them always upon my heart. *The breth-*
ren who are with me, my dear fellow labourers,
with whom I most frequently converse, *salute*
you, sincerely wishing you prosperity and
peace. And not only these brethren, who so-
journ with me, and bear a part in the ministe-
rial work, but *All the other saints* here at
22 Rome *salute you*,^f *but especially they of Cæsar's*
household, who, sensible of the goodness of God
to them in causing his grace to visit them, and
dwell with them in such a situation, have a
particular regard for their brethren every
where, and desire to be particularly remem-
bered to you.
- 23 To conclude all with the best wishes my
most endeared love can form for you, *may the*
grace of our Lord Jesus Christ, the sanctifying
and comfortable influences of his Spirit, [*be*]
with you all, now and at all times, to support
you under all your trials, and to animate you
to persevere even unto the end! *Amen.*
- 20 Now unto God
and our Father, be
glory for ever and
ever. Amen.
- 21 Salute every
saint in Christ Jesus.
The brethren which
are with me greet
you.
- 22 All the saints
salute you, chiefly
they that are of Cæ-
sar's household.
- 23 The grace of
our Lord Jesus
Christ be with you
all. Amen.

IMPROVEMENT.

verse 10, 14 WHAT a noble spirit of generosity and gratitude appears in
15, 16 the *apostle*! How handsomely does he acknowledge the favour
of his friends, still maintaining the dignity of his character,
17 rejoicing in the tokens of their affection to him, chiefly as *fruits*
18 *abounding to their account*, and as it would be a *sweet savour*
acceptable to God. And surely the *incense* which they were

^f *The brethren* — and *all the saints salute* the ministers at Rome were called by the
you.] From this distinction I conclude, name of *brethren*. *Peirce's Vindic.* p. 358.
with Mr. *Peirce*, that it is highly probable

presenting at the Divine altar, would also by its fragrancy *delight* them, surely they enjoyed what they had of their own, whether it were more or less, with greater satisfaction, when they were imparting something with filial gratitude to their *Father in Christ*, to make his bonds and imprisonment the less grievous. SECT.
ix.
—
verse

The apostle freely professes, that he received these tokens of their affection with pleasure ; but much happier was he in that noble *superiority* of mind to external circumstances which he so amiably describes. Truly rich, and truly great, in knowing *how to be content* in every circumstance ; possessed of the noblest *kind of learning* in having *learned how to be exalted*, and *to be abased*, *to abound* or *to suffer need*. This all sufficiency, of which he boasts, is it haughty *arrogance* ? far from it : he is never *humbler* than when he speaks of himself in this exalted language. It is in the strength of another that he glories. *I am sufficient for all things through Christ which strengthens me*. And here the feeblest Christian may join issue with him, and say, “ *If Christ will strengthen me, I also am sufficient for all.*” His grace therefore let us constantly seek, and endeavour to maintain a continual dependence upon it, praying for ourselves, and for each other, that *the grace of the Lord Jesus Christ* may be *with us*. This grace produced and maintained *saints* where, of all places upon earth, we should least have expected to find them, *even in the palace of Cæsar, of Nero*. Let it encourage us to look to God to *supply our spiritual necessities out of the riches of his glory in Christ*. And, in a cheerful hope that he will do it, let us through him ascribe *glory to our God and Father for ever and ever*. Amen.

The END of the FAMILY EXPOSITOR on the EPISTLE to the PHILIPPIANS.



THE
FAMILY EXPOSITOR;
OR,
A PARAPHRASE
ON
THE EPISTLE OF PAUL THE APOSTLE TO
THE
COLOSSIANS;
WITH
CRITICAL NOTES, AND A PRACTICAL IMPROVEMENT
OF EACH SECTION.



A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON

THE EPISTLE OF PAUL THE APOSTLE TO

THE

COLOSSIANS.

COLOSSE was a large populous city of Phrygia in Asia Minor, and stood not far from Laodicea : but though it appears from this epistle that a Christian church was established in it, we have no account by whom, or at what time, it was founded. Some have concluded from chap. ii. 1, that St. Paul had never been there himself; but though perhaps nothing can be certainly inferred from that passage in relation to it, yet there is great reason to believe that, if the *apostle* had been personally concerned in the first preaching of the gospel there, so important a fact would not have been entirely omitted in the history of the Acts. It is not however at all improbable, but they might be converted while Paul resided at Ephesus, especially considering that he spent no less than three years in that city, and preached with so much success, that St. Luke tells us, (Acts xix. 20,) that *all they who dwell in Asia heard the word of the Lord, both Jews and Greeks.*

As to the *date* of this epistle, little need be added here, after what has been already observed in the *Introduction to the Ephesians*, (p. 89.) It appears highly probable, for reasons there given, that it was wrote at the same time with *that to the Ephesians*, and they were both sent together by *Tychicus* and *Onesimus*, towards the close of Paul's first imprisonment

at Rome, which was about the *year of our Lord* 63, or the *ninth* of the *Emperor Nero*. (Compare chap. iv. 3, 7, 9. See also Vol. III. § 60, *note* ^g, p. 401.)

The Colossians appear, from several passages in this epistle, to have borne an honourable character for their piety, and the zeal they discovered for the gospel; but we find, from the cautions the *apostle* gives them in the *second chapter*, that they were in some danger of being drawn aside by the subtleties of the Heathen philosophers, and the insinuations of some *Jewish zealots*, who insisted upon the necessity of conforming to the ceremonies of the *Mosaic law*. Accordingly the grand design of this epistle is to excite the Colossians by the most persuasive arguments to a temper and behaviour worthy their sacred character, and to secure them from the influence of those *Pagan sophists*, or *Jewish bigots*, who would seduce them from the purity of the Christian faith.

In pursuance of this general plan, the *apostle*, having joined Timothy's name with his own in the inscription of the epistle, begins with expressing his thankfulness to God for calling them into his church, and giving them a share in the important blessings of the gospel; at the same time declaring the great satisfaction with which he heard of their faith and love, and assuring them of his constant prayers, that they might receive larger supplies of Divine wisdom and grace, to enable them to walk worthy of their high character and hopes as Christians; (chap. i. 1—14.) And, to make them more sensible of the excellence of this new dispensation into which they were admitted, he represents to them in very sublime terms the dignity of our Saviour's Person, as the image of God, the Creator of all things, and the Head of the church; whose death God was pleased to appoint as the means of abolishing the obligation of the *Mosaic law*, which separated between the Jews and Gentiles, and of reconciling sinners to himself, ver. 15—23. From this view of the excellency of Christ's Person, and the riches of redeeming grace, the *apostle* takes occasion to express the cheerfulness with which he

suffered in the cause of the gospel, and his earnest solicitude to fulfil his ministry among them in the most successful manner; assuring them that he felt the most tender concern both for *them* and the other Christians in the neighbourhood, that they might be established in their adherence to the Christian faith, ver. 24, *to the end.* Chap. ii. 1—7.

Having given these general exhortations, the *apostle* proceeds to caution the Colossians against suffering their minds to be corrupted from the simplicity of the gospel, either by Pagan philosophy, or Jewish tradition, reminding them of the obligation their baptism laid them under of submitting to Christ, as the only Lawgiver and Head of his church; who had totally abolished the *ceremonial* law, and discharged them from any farther regard to it, ver. 8—19. And, since upon embracing Christianity they were to consider themselves as dead with respect to any other religious profession, he shews the absurdity of being still subject to the appointments of the *Mosaic law*; and cautions them against those corrupt additions to Christianity which some were attempting to introduce, especially by rigours and superstitions of their own devising. And, as the most effectual means for their security, he exhorts them, as they were risen with Christ, to keep their thoughts fixed on him as their Lord and life, and on that better world whither he was ascended, and to which they had the prospect of being admitted, ver. 20, *to the end.* Chap. iii. 1—4. From this glorious hope, the *apostle* presses them to guard against every degree of uncleanness, malice, covetousness, falsehood, and whatever was inconsistent with the purity of that new dispensation into which they were entered; and exhorts them to abound in the practice of meekness, forbearance, humility, and love, and to accustom themselves to those devout exercises and evangelical views which would have the most direct tendency to improve the Christian temper, ver. 5—17.

After these general precepts, the *apostle* proceeds to recommend to the Colossians such a care in discharging the

duties correspondent to the several relations of life, as would be most honourable to their Christian profession, and particularly enumerates those of husbands and wives, parents and children, masters and servants. And, to assist them in the performance of these duties, he exhorts them to be constant in prayer; and, for the credit of their religion, advises them to maintain a prudent obliging behaviour to their Gentile brethren, ver. 18. *to the end.* Chap. iv. 1—6.

The *apostle* closes his epistle with recommending to them Tychicus and Onesimus, of whom he speaks in very honourable terms, and to whom he refers them for a more particular account of the state of the church at Rome: and, having inserted salutations from Aristarchus, Epaphras, their minister, (who was then with Paul,) and others, he gives directions for reading his epistle at Laodicea, addresses a solemn admonition to Archippus, and concludes with his salutation, wrote with his own hand, ver 7, *to the end.*

A

PARAPHRASE AND NOTES

ON

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

S E C T. I.

The apostle begins his epistle to the Colossians with declaring his thankfulness to God for calling them into his church, and his desire in general, that they might receive an abundance of Divine grace, to enable them to walk worthy of so great a privilege.
Col. I. 1—14.

COL. I. 1.

COLOSSIANS I. 1.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother,

I PAUL,^a who have the honour to be an apostle of Jesus Christ, not having intruded myself into the office, but being called to it by the will of God, who was pleased to display the sovereignty of his grace in choosing me, one of the greatest of sinners, to so high and holy an office, do now join with Timothy, a faithful brother, and fellow labourer in the gospel ministry in sending this epistle,

SECT.
i.
—
Col.
i. 1.

2 To the saints *To the holy and 2*

^a Paul.] It may be as proper here as elsewhere to observe, that many critics have thought this Greek name was taken by the apostle instead of that of Saul, though it had been the name of the first Jewish king, who was also a Benjamite, (which might be a farther recommendation of it in this instance,) out of special regard to the Gentiles, to whose service he was so peculiarly devoted.

SECT. *faithful brethren^b in Christ, who are resident at*
 1. *Colosse and the adjacent places ; heartily wish-*
 Col. *ing grace unto you, and peace from God our Fa-*
 2. *ther, and the Lord Jesus Christ, through whom*
 he owns that relation to us, and sends down upon us the blessings of providence and grace.

3 I may say it in my own name, and that of my dear brother Timothy, though not personally acquainted with you, that *we do unfeignedly give thanks to the God and Father of our Lord Jesus Christ^c upon your account, and that we are always praying for you ; very frequently making express mention of you before the throne of Divine grace, and habitually wishing your advancement in religion, and your eternal salvation.*

4 *Having heard, with unspeakable pleasure, of your sincere faith in Christ Jesus our Lord, and active, generous love towards all the saints who are partakers with you in that holy calling which God hath given us by him, whether they be Jews or Gentiles ; On this account we offer our prayers to God, and we are blessing him for the better hope,^d which is laid up for you in the heavens, and which will in due time be accomplished, of which ye have heard before to such happy purpose, in the true and infallible word of the gospel, which was*

and faithful brethren in Christ, which are at Colosse : grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you ;

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints ;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel :

^b *Holy and faithful brethren.*] I cannot think they are called *holy* and *faithful* here, only or chiefly on account of their adhering to the purity of the Christian faith, in opposition to those that urged the necessity of observing the Jewish law. This was indeed one instance of their fidelity, but I think it greatly impoverishes and debases the sense of such an *extensive* phrase to reduce it within such narrow bounds. Many scores of *criticisms* in some modern commentators of reputation are liable to the same exception ; but I rather choose to leave it to the reader's observation, than to stay to point out every example of it. As the *epistle* is inscribed to a society by profession separated from the world and consecrated to God, it was reasonably to be hoped, in the judgment of charity, that most of them answered that profession, which sufficiently justifies such an address.

^c *To the God and Father of our Lord Jesus Christ, &c.*] Some would render it, to God even the Father, which would be much

more tolerable than our translation, *to God and the Father*, as if they were different persons. But it may seem that the prefixing the article only *to God*, τῷ Θεῷ καὶ πατρί, not merely warrants but demands this rendering. Franckius has a good observation here, which illustrates the beauty of many scriptures. The order that would seem most *artificial* is transposed to make the sense *plainer*. It is not *having heard of your faith I bless God*, but *vice versa*. The same observation may be applied to ver. 9—11.

^d *For the hope, &c.*] There is an *ambiguity* in the connection of this clause ; it may either signify, that the *apostle* gives thanks for *this their hope*, supposing the 4th verse to come in as a *parenthesis* ; or it may more directly refer to the immediately preceding words, and intimate that a *partnership* in this blessed hope cemented the hearts of these good men. In either sense the connection is instructive, but I prefer the former as more *natural*.

6 Which is come unto you, as it is in all the world ; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth :

7 As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding :

10 That ye might walk worthy of the

preached among you in all its genuine purity and integrity : Of that gospel which hath now, through the singular goodness of God to the Gentiles, whom he seemed so long to have neglected, appeared unto you, even as in all the world ;^c being intended for an universal religion. And accordingly it proceeds in its progress, and bringeth forth substantial fruit elsewhere, as also [it hath done] among you, from the day in which ye have heard and known the grace of God, in that saving word of solid truth^f and everlasting life which hath been sent unto you.

As ye have also learnt it from Epaphras, our beloved fellow servant in the work of the Lord, who is the faithful minister of Christ for your sakes, whom he has appointed to labour among you, and to preside over you ; Who hath also manifested to us your Christian love in the bonds of that one Spirit who unites all our hearts.

Therefore we also, from the day that we first heard [of it,] cease not to pray for you, and to offer up our most earnest and affectionate requests, that ye may be abundantly filled with the knowledge of his will in all wisdom and spiritual understanding,^g in the right apprehension of spiritual objects, wrought and increased in you by the influence of the Divine Spirit upon your minds : That so you may be animated to walk in a manner worthy of that connection in which you stand with the Lord Jesus Christ,^h and the obligations you are under to him, conducting

SECT. i.
Col. i. 6

^c In all the world.] In all the provinces of the Roman empire, as the phrase often signifies, and it may no doubt be put for many or most of them.

^f The grace of God in truth.] Some understand truth as expressive of substance, in opposition to the comparative shadows of the Mosaic law.

^g Wisdom and spiritual understanding.] It is exceedingly difficult to affix any exactly distinct ideas to the words wisdom, knowledge, and understanding. Some explain wisdom, as expressing an acquaintance with gospel mysteries ; and understanding, as implying prudence in conduct, while others invert this interpretation. It is evident to me, that the same idea is not invariably annexed to them in all places ; for knowledge issometimes used to express some-

thing in degree at least inferior to wisdom, 1 Cor. xii. 8 ; whereas here it evidently includes wisdom ; and the clause spiritual understanding seems to be explicatory of the wisdom here spoken of, and not expressive of any thing different from it.

^h That ye may walk worthy of the Lord.] The apostle seems here most pathetically to propose the great subject and design of this epistle, which was chiefly intended to excite them to a temper and behaviour worthy their Christian character. And this indeed is the leading view in all the epistles of this excellent apostle, and the want of regard to so obvious a key, has led many into subtleties of interpretation, which have had no foundation but in their own ingenious reveries.

- SECT. yourselves in *all* respects so as may be well *pleas-* Lord, unto all *pleas-*
 i. *ing* in his sight, *fruitful and increasing still* ing, being fruitful in
 — more and more abundantly *in every good work,* every good work, and
 Col. *to the practical acknowledgment of God* in all his increasing in the
 i. 10. attributes and relations to you. *Being inward-* knowledge of God ;
 11 *ly strengthened with all might, according to his* 11 Strengthened
glorious power, that you may be formed *to all* with all might, ac-
 the most exemplary degrees of *patience,* under cording to his glori-
 the persecution you meet with in the world, ous power, unto all
*and long suffering*ⁱ under all provocations ; suffering with joy-
 which I wish you may be enabled to bear, not fulness ;
 only with composure and dignity of spirit, but *with joy* too, while you expect that blessed
 and exalted hope which the gospel sets before
 12 you. Yes, my brethren, I desire, that, instead 12 Giving thanks
 of lamenting the calamities to which so holy a unto the Father,
 profession exposes us, you may be continually which hath made us
 giving thanks to the Father of all grace and meet to be part-ners
 mercy, who hath called us all, whether originally of the inheritance of
 Jews or Gentiles, into the communion of his the saints in light ;
 church, and *who hath,* by the renewing and sanctifying influences of his Spirit upon our hearts *made us,* though naturally so much indis-
 posed for it, now to become *fit for a part in the inheritance,*^k which he hath prepared and assign-
 ed as the final reward and felicity of the saints ; who, when they have passed through the dark scenes which Providence has allotted them here, shall remain *in immortal light* and
 13 glory. Yea, we reckon it our perpetual duty to render these acknowledgments to him *who hath,* by the declarations of his gospel and the influences of his grace, *rescued us from the power of darkness,*^l and transferred [us] from

ⁱ Long suffering] See note ^c on Rom. ii. 4, Vol. IV. p. 24.

^k Part in the inheritance.] *Μερίδα κληροῦ* is the proportion of an inheritance which falls by lot to each of those among whom it is divided ; alluding, as Dr. Whitby supposes, to the manner in which the land of Canaan was cantoned out to the tribes. Dr. Scott endeavours to shew that the phrase *saints in light*, particularly refers to the lustre of the glorified body of the saints, who shall be clothed after the resurrection with a visible lucid glory, resembling that of the *Shechinah*. *Scott's Christian Life*, Vol. III. p. 198, 199.

^l Rescued us from the power of darkness.]

Many have thought the *apostle* speaks of himself as one of the Gentile converts ; but we have great reason to believe, that when Divine grace made him sensible of what he had been in his Pharisaical state, while a *blasphemer, a persecutor, and injurious,* he saw himself to have been under the power of darkness, as Christ represents those of the Jews to have been, who, influenced by the *spirits of darkness,* were combined against him, *LUKE xxii 53* Yet none can doubt, but that the ignorance and sin, confusion and misery, which reigned in the Gentile world, was also in the *apostle's* thoughts when he used this expression.

us into the kingdom of his dear Son : the territories of Satan, the prince of it, *into the glorious and happy kingdom of his beloved Son :* SECT. i.
 14 In whom we have redemption through his blood, even the forgiveness of sins. *In whom we have ample redemption, from the tyranny of all our enemies, and from the destruction with which the Divine justice threatened us, by the pouring forth of his blood, [even] the remission of sins, for which we were ourselves incapable of making any satisfaction, and which, if they had not been thus expiated, would have sunk us down to final condemnation and despair.* Col. i. 14

IMPROVEMENT.

WE see in this *epistle*, as in all the rest, the most genuine discoveries of the real temper of the *apostle*. The same views which he had opened upon other churches, the same kind sentiments which he had expressed towards them, does he here discover and express ; still glorying in his office as an *apostle of Christ* ; still wishing to his Christian brethren *grace and peace*, as beyond all comparison the best of blessings ; still congratulating them on their *faith in Christ* and *love to each other* ; still making continual *mention of them in his prayers*, and recommending them to the grace of God, in which we, as they, continue to stand. verse 1, 2, 3, 4

For ever adored be the Divine goodness, that the *word of God*, which sets before us an *hope laid up in the heavens*, hath been *manifested unto us and to all the world* ! Let us often examine ourselves as to the *fruit* it hath brought forth in our own hearts and lives. Let us be solicitous for ourselves and others, that we may in a more *spiritual and intelligent* manner be *filled with the knowledge of his will*, in all its compass and extent, so far as he has been pleased to reveal it ; and that this knowledge may produce in us the most substantial effects, so as to engage us to *walk worthy of the Lord*, whose name we bear, and in a manner which he may behold with approbation and pleasure ; *being fruitful and increasing more and more in every good work*, that our barrenness may not reproach our profession, and that the great vital truths of Christianity may not seem to be dead or dormant in our hearts. 5, 6, 9, 10

To give them their full energy on our souls, we need the operation of God's *glorious and mighty power*, by which they may not only be established in all *patient long suffering*, but inspired with *holy joy*. Then shall we breathe forth lively acknowledgments *to the Father*, who hath revealed unto us that glorious *inheritance* which he distributes amongst the *saints in light*, even that kingdom where they all reign in everlasting purity, friend- 11, 12

SECT. i. ship and joy. May he *prepare* us to receive our lot, and take up
 our abode there ! For this end did he *rescue us from the power*
 of darkness, and call us to the external privileges of those who
 constitute the kingdom of his dear Son : for this did he set before
 us that *redemption* which we have in his blood, even the remission
 of our sins. And O ! how inexcusable shall we be if we make
 ourselves the slaves of sin, while we have our abode in the visible
 kingdom of Christ ; and trampling upon his blood, and the
 act of grace which is established in it, seal ourselves up under
 a guilt never to be removed ; a guilt *heightened* to infinite de-
 grees of provocation and malignity by the very *methods* which
 have been taken to expiate it !

S E C T. II.

To promote their thankfulness for their part in the gospel, and engage their adherence to it in its greatest purity, the apostle represents to them the dignity of our blessed Redeemer's person, and the methods he hath taken to make reconciliation for sinners.
 Col. I. 15—23.

COLOSSIANS I. 15.

SECT. ii. I HAVE just been speaking to you of that redemption which we have in the blood of Christ, even the remission of our sins ; and I must now lead you more attentively to reflect who he is, to whom we are under such immense obligations. And you will find his dignity and glory to be such, that you can never conceive of any thing adequate to them. For he is indeed the brightest and most express image of the invisible and eternal God,^a whom no man hath seen at any time, nor can see ; [and] the First-born of the whole creation,^b existing before it, and begotten to inherit it as the great Heir of all. And his nature has a transcendent

COL. I. 15.
 WHO is the image of the invisible God, the First-born of every creature :

16 For by him

^a *The image of the invisible — God.*] It is surprising to observe how expressly Philo the Jew, in more places than one, calls the *Logos*, or word of which he speaks, the image of God. See Dr. Scott's *Christian Life*, Vol. III. p. 559.

^b *The Firstborn of the whole creation.*] Mr. Fleming would render *πρῶτογενεος πασας κτιστας*, the first Creator, or Producer, of every creature. Mr. Peirce observes, *πρῶτογενεος* sometimes signifies the dam that produces its first birth, and then the sense would be, He who, as it were, at the first

birth, by the exertion of his creating power, brought forth all things. It is certain that Christ is often called God's *Firstborn*, his *Firstbegotten*, and his *Onlybegotten Son*. *Psal. lxxxix. 27 ; Rom. viii. 29 ; Heb. i. 6 ; John i. 14, 18 ; iii. 16, 18 ; 1 John iv. 9 ;* and therefore I did not think it warrantable to change our translation of that word ; though *πασας κτιστας* so naturally signifies the whole creation, and that version seems to give so much nobler and more determinate a sense, than every creature, that I could have no doubt as to the reasonableness of preferring it.

were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him.

excellency, infinitely superior to any thing that is made ; for by him were all things created,^c things in heaven and things on earth. From him were derived the visible splendor of the celestial luminaries, the sun, the moon, and stars, even all the host of these lower heavens, and from him the yet brighter glories of invisible and angelic beings, who dwell and reign above, by whatever names and honours distinguished ; whether [they be] thrones, or dominions, or principalities, or powers ; all the various orders of heavenly spirits, which may be designed by such or the like titles, the import of which is not exactly known to us mortals. Yet these, with all other things in the celestial as well as terrestrial regions, were created by him and for him ; they are the productions of his almighty power, and were made that he might be exalted and glorified in them.

SECT.
ii.
Col.
i. 16

17 And he is before all things, and by him all things consist.

And he is before all, both in the duration and dignity of his nature, and in him all things, which constitute this universal system, do continually subsist in that harmonious order of being, which renders it one beautiful whole ; whereas, unsupported by him, it would immediately run into confusion, or fall back into its original nothing.

18 And he is the head of the body, the church ; who is the Beginning, the Firstborn from the dead : that in all

And it is worthy of our particular consideration, that he, who is thus the Head and Lord of all, is in a peculiar sense the Head of the church, [which] he [is] graciously pleased to own as the body, and which he with amazing condescension has united in the strictest bonds to himself, taking it under his peculiar guardianship, government and care : [even he] who is, as we before declared, the Beginning of the creation of God, and having stooped to assume our nature and to die in it, was also appointed to be the Firstborn from the dead,^d the first who ever rose to an endless life ; that so in all

^c By him were all things created.] To interpret this as the Socinians do, of the new creation in a spiritual sense, is unnatural, that one could hardly believe, if the evidence were not so undeniably strong, that any set of learned commentators could fall into it.

^d Firstborn from the dead.] Mr. Fleming would render it the Efficient (or Prince, who is) the first raiser of the dead. (Christol. Vol. I. p. 216.) But I have given here, as every where else, what appeared to me the easiest, surest, and most natural sense, and the best commentators are agreed in it.

- SECT. things he might have the preeminence, suitable things he might have
 ii. to the infinitely superior dignity of his nature the preeminence.
- Col. 19 For it pleased
 i. 19 Father is ever well pleased, as he declared by the Father, that in
 a voice from heaven; and it was his sovereign him should all ful-
 pleasure, as dwelling in him, to inhabit the ness dwell;
- 20 And (having
 made peace through
 the blood of his
 cross,) by him to
 reconcile all things
 unto himself, by him,
 I say, whether they
 be things in earth,
 or things in heaven.
- 20 fulness of the Godhead bodily. And it hath pleased the Father likewise by him to reconcile all things to himself,^f that is, to the purposes of his own glory, having made peace by the blood of his cross; by which the design of the ceremonial law having been answered, the obligations of it were abolished, and the wall of partition between Jews and Gentiles broken down. Yea by him [God hath reconciled all things] to each other; whether things on earth, that is, Jews or Gentiles, or things in heaven, that is, celestial spirits, who are now reconciled to fallen men, and incorporated with them into one holy and happy society.
- 21 And the calling of the Gentile nations into the church is one important part of this plan; so that you, who were once alienated, and enemies in [your] mind to the blessed God by
- 21 And you that were sometime alienated, and enemies in your mind by

^e That all fulness should reside in him.] There is undoubtedly an ambiguity in the original phrase, εν αυτω παν το πληρημα κατισανουσι. Mr. Peirce would render it, in or by him to inhabit all fulness, that is, the whole church or body of Christ: and that rendering would include the sense of ours, referring to God's dwelling in Christ, and so with us. Compare Rom. xi. 12, 25. But I was cautious of altering our version of so important a text without certain and evident necessity. But some critics have observed, that when what grammarians call an infinite verb is in the New Testament joined with the word ωδουσια, it signifies the action of him who is pleased, which would indeed make the passage parallel to Eph. ii 21, 22. Compare Eph. i. 23, where the church is called πληρημα, that is, God's fulness. See Peirce in loc. As the word Father is not in the original, Mr. Reynolds would render it he, (that is, Christ was pleased) that in him (i. e. in himself) all fulness

should dwell. Reyn. on Angels, p. 76.) But, not to insist on the harshness of the interpretation in other respects, it seems most evident that the whole connection determines the sense quite another way

[By him to reconcile all things, &c.] Dr. Whitby would render it, "by him to make all things friendly in him, making peace between them by the blood of his cross;" and I apprehend that to be the true sense, and the only sense in which things in heaven can be said to be reconciled; for if it were to be granted, according to the assertion of Mr. Reynolds in the forecited place, that the angels received confirming grace in Christ, they could not upon that account be said to be reconciled; but when a breach commenced between man and the blessed God, the angels, as faithful subjects, must join with him against the rebellious creature, and be ready to act as enemies to him while he continued the enemy of God.

wicked works, yet now hath he reconciled,

22 In the body of his flesh, through death, to present you holy and unblameable, and un-reproveable in his sight :

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven ; whereof I Paul am made a minister ;

wicked works, he hath now reconciled to himself and to the society of his people. And this he hath done in the body of his flesh, s which he hath assumed, and *by that death which he hath suffered therein, that so he might present you holy and blameless, and free from all accusation in his sight.* You will certainly be so presented, *if ye continue established and grounded in the faith in which you have been instructed, and be not by any floods of affliction, or tempests of temptation, removed and carried away from the important hope of a happy immortality, brought to us by the glorious gospel ; which ye have heard, [and] which hath not only been published among the Jews, but, by a special commission from God, been preached to the whole creation under heaven, as a message which extends to all the species of mankind ; by which he commandeth all men every where to repent, and promises salvation to all who believe and obey. Of which gospel I Paul am appointed a minister, and esteem it my peculiar honour and happiness that I am so.*

SECT.
ii.
Col.
i. 22

23

IMPROVEMENT.

LET us learn by this sublime discourse of our holy apostle how we are to conceive of our *Lord Jesus Christ*, to whose glory he so wisely and happily consecrated the labours of his pen and of his life ; and while we commemorate that *blood* of his in which we have *redemption, even the remission of our sins*, let us bow to him as *the image of the invisible God, and the First-born of the whole creation*. And, whatever discoveries we may at any time receive, as to the display of Divine power, wisdom, and goodness, in the formation of the *visible, or invisible world*, let us remember that *by Christ all things in both were created*, not excepting *thrones and dominions, principalities and powers*. The angels of God worship him, as *with and by the Father*, their great Original and Support, acknowledging with *Paul*, and with the whole catholic church, as taught by him, that *in Christ all things subsist*. Let us then, with the whole host of heaven, bow down before him, and *worship him that sits upon*

14,15

16

[*In the body of his flesh through death.*] Some have understood this as if it had been said, He hath now by his death reconciled you or incorporated you into the body of his church, which is to him as his own flesh. Compare Eph. ii. 16 ; v. 29, 30. But surely *the body of his flesh* most literally and naturally signifies that body of mortal flesh which he was pleased to assume that he might be capable of suffering.

SECT. *the throne and the Lamb.* Let us with all humility adore his
 ii. condescension, in uniting us to himself in such dear and inti-
 mate bonds, and avowing himself *the Head of the church*, which
 he disdains not to call *his body*, though he be *the Beginning of*
 verse *the creation of God*, as well as *the Firstborn from the dead*, and
 beyond comparison *preeminent in all*.

18 Important indeed are the consequences of this his condescen-
 sion ! It is *by him* that *God is reconciled* to us, and dwells in us.
 It is the *blood of his cross* that hath *made peace* between *Jews*
 20 *and Gentiles*, between *heaven and earth*. Justly might the angels
 have forsaken this earth of ours, and have ascended to heaven,
 to enter their protest against sinful man, yea to seek a commis-
 sion for executing vengeance upon the apostate creature. But
 now, *through Christ*, they are become our friends and our breth-
 ren. At his command they *minister unto the heirs of salvation*,
 and will continue their kind offices, till heaven gives the inter-
 view which earth denies, and lays a foundation for the endear-
 ments of an everlasting friendship.

23 O that this reconciling gospel might be effectually *preached to*
every creature under heaven ! But to obtain its effect, it must
 subdue our hearts to *holiness*. To be still under the power of

21 sin, to go on in a course of *evil works*, is to continue the enmity
 with God, and all his holy and happy creatures. Let us see to
 it, that we thankfully accept the *reconciliation* which the gospel

22 proposes. Then shall we at length be *presented blameless, irre-*
proachable and holy in his sight.

As we hope for this end, let *nothing remove us from our stead-*
fastness, nor from that glorious *hope of the gospel* for which it is
 certain nothing can be an equivalent. May Divine grace
 establish and confirm us in it, and make us victorious over
 every thing that might attempt to supplant our feet and *take*
away our crown !

S E C T. III.

The apostle takes occasion from what he had before said of the ex-
cellency of Christ's person, and the riches of his redeeming grace,
to express his own solicitude to fulfil his ministry among them
in the most successful manner ; and lays open his tender concern
for the Colossians and other Christians in their neighbourhood,
that they might be established in their adherence to the gospel.

Col. I. 24, to the end. Chap. II. 1—7.

COLOSSIANS I. 24.

SECT. **N**OW, my brethren, give me leave to tell **W**HO now re-
 iii. you, that I am so far from repenting of **W**HO now re-
 Col. i. 24 the ministry in which I am engaged, on ac-
 count of any difficulties it brings along with it, **W**HO now re-
 joyce in my

sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

that on the contrary, *I rejoice even in my sufferings for you, and with great pleasure fill up whatever is wanting of the afflictions of Christ*^a

SECT. iii.
Col. i. 24

25 Whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfil the word of God;

in his members, by taking part of them in my own flesh, for the sake of his body, which, as I said before, is the church, so dear to him the common Head, and to every member vitally united to him. *Of which church I was made a minister, to wait upon it, and serve it in every office of humble love, according to the dispensation of God, which was given me in respect of you, that I might thoroughly and faithfully preach the whole word of God in the gospel.*

25

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

[Even] that great mystery, which was hid from

26

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory;

so many preceding ages and generations, but is now manifested to his saints of the Gentile nations, as well as of Jewish extraction; To whom God was graciously determined to make known what is the rich glory of this mystery; to discover it, I say, even among the Gentiles; which rich display of Divine grace is all summed up in [this] one word, [that] Christ [is] in you, the hope of eternal glory; being formed by Divine grace in your hearts, he brings to you, who were once without hope, and without God in the world, (Eph. ii 12,) the bright beamings of this blessed prospect, even a glorious and holy immortality.

27

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

And this is the illustrious Saviour, whom we, in the midst of all opposition, still continue to preach, admonishing every man, and instructing every man, as the respective circumstances of particular persons require. And, in the management of this important ministry, we conduct ourselves with all the wisdom and discretion we can obtain, that no single soul may be lost by our means; but that we may, if possible, present every man in due time perfect in Christ Jesus, when he shall appear to make up

28

^a Fill up whatever is wanting, &c.] Nothing could be farther from the apostle's intention (as we may learn from the whole tenor of his writings) than to intimate that the sufferings of Christ were imperfect, as to that fulness of atonement which was necessary in order to the justification of believers. But he deeply retained in his mind the impression of that first lesson

which he had from his Saviour's mouth, viz. that he was persecuted in his members (Acts ix. 4;) he therefore considers it as the plan of Providence, that a certain measure of sufferings should be endured by this body, of which Christ was the Head; and he rejoices to think, that what he endured in his own person was congruous to that wise and gracious scheme.

sect. his final account.^b To which important [purpose] I also labour in the sphere allotted me with diligence and resolution, exerting myself to the utmost, and *striving* with an intensesness, like that of one who contends for a crown in your well known Grecian games. Yet I arrogate nothing to myself herein, for all is carried on according to his energy, which operates with power in me, and supports me in the glorious contest, whereas otherwise I should sink, and become the derision of mine enemies.

chap. Nor is it without attending carefully to their full import, that I have made use of those strong terms which you have now been reading, to express the manner in which I exert myself in the great trust committed to me. For I earnestly wish you to know what a vigorous contention^c I have with a variety of antagonists, for you, and those of Laodicea, and as many as have not seen my face in the flesh.^d For indeed my struggle for the gospel, while under this painful confinement, is animated, not merely by considerations of personal friendship, for those whom I particularly know and love, but by a most benevolent regard to the good of mankind in general, known or unknown, that they may receive and retain this glorious revelation, and have it delivered to them with all

2 possible advantage : That their hearts may be comforted by the consolation of the Holy Spirit. 2 That their hearts might be comforted,

^b Whom we preach, &c.] All this discourse centres in the great view of engaging the Colossians to adhere to Christianity ; and it is pleasant to observe how every verse, and almost every clause, suggests more directly or obliquely some strong argument to that purpose.

^c What a vigorous contention.] The original words, *ἠλίκον ἀγῶνα*, denote a kind of agony into which he was thrown. It grieved the apostle to think how incapable he was rendered of serving them otherwise than by his letters and his prayers. O that such language might inspire every minister who reads it with a desire to use his liberty to the best of purposes, and to exert himself as, under such confinement, he would wish he had done !

^d Have not seen my face in the flesh.] Or, as it might be rendered, *seen me in person*. Hence some have inferred, that he had never seen Colosse or Laodicea ; but Theodoret thinks he means, he had not only a conflict for them, but for others whom he had not so much as seen. Possibly he may intend to intimate, that he was not only concerned for those members of these churches whom he personally knew, but likewise for others to whom he was a perfect stranger, and who might have been converted after he left them. Yet I think this epistle contains no argument from whence it can certainly be inferred that he was personally acquainted with these Christians.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

II. 1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh ;

2 That their hearts might be comforted,

being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

it, and animated to every good resolution,^e *being knit together and compacted in mutual Christian love to the whole body, and to Christ the great Head of it: and that being thus cemented, they may attain the richest and most assured understanding^f of the gospel, and, being enlightened in the clear and heart affecting knowledge of it, they may be awakened to the most courageous and grateful acknowledgment of the sublime and adorable mystery of God, even of the Father and of Christ.* Most heartily do I wish, that, however it may be despised as foolishness by a vain world, they may steadily profess it, and live upon the blessings derived from it; Even from the gospel

SECT.
iii.
Col.
ii. 2.

3 In whom are hid all the treasures of wisdom and knowledge.

of the blessed Jesus, *in whom are hid all the noblest and most desirable treasures of wisdom and knowledge, himself being the incarnate*

4 And this I say, lest any man should beguile you with enticing words.

wisdom of God.^g *And this I say of the perfection of Christ and his gospel, that no man may deceive you by the enticing discourses of human philosophy, and draw you off from a becoming attachment to him.* For though I

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

am absent from you in the flesh, yet in spirit I am with you, and as my heart interests itself most tenderly in all your concerns, God is pleased, by the revelation of his Spirit, to give me a very particular view of your circumstances, so that the very sight of it could hardly be more distinct and affecting. (1 Cor. v. 3.) [And] indeed in your present situation, it gives me a great deal of pleasure, and I am continually rejoicing, while I thus behold your regular and beautiful order, and the steadiness of your faith in Christ, which your enemies are in vain

6 As ye have

endeavouring to shake. Be concerned *therefore*, as you desire to retain this faith, to act in a manner answerable to it: and as you have receiv-

^e Be comforted.] The original word *παρηκολυθωσιν* signifies not only to have consolation administered under affliction, but to be exhorted and quickened, excited and animated, and so recovered from indolence and irresolution, as well as dejection.

^f The richest and most assured understanding.] *Εἰς πάντα ᾧδον τῆς ἀληθοφροσύνης συνεισας.* This is an extremely emphatical phrase, more agreeable to the He-

brew than the Greek idiom, and it is one of the many instances of that strong manner of speaking with which the writings of our apostle abound.

^g Treasures of wisdom and knowledge.] Mr. Howe thinks, that the word *γνωστας* here has some oblique reference to the gnostics, or sect of the knowing men, as we might express it in English; (Vol. II. p. 226;) but I see no evidence of their having prevailed so early.

SECT. *ed Christ Jesus the Lord, to whom you have* therefore received
 iii. *vowed a most faithful obedience, an obedience* Christ Jesus the
 ——— *indeed to which he has the justest claim, [so]* Lord, so walk ye in
 Col *let it be your care to walk in all holy conform-* him ;
 ii. 6
 7 *ity and subjection to him ; That it may appear* 7 Rooted and built
you are deeply rooted and solidly edified in up in him, and stab-
him, building all your hopes of pardon and sal- lished in the faith, as
vation on him and his religion alone ; and con- ye have been taught,
firmed in the purity of his faith, as ye have been abounding therein
taught it, abounding more and more in the lively with thanksgiving.
exercise of it, with the most cordial and cheer-
ful thanksgiving to God, who has been pleased
to call you to the participation of all the bless-
ings which are inseparably connected with it.

IMPROVEMENT.

To bear sufferings with patience, has justly been reckoned a high attainment ; and it was the boasted strength and glory of the Pagan philosophy to teach men to do it : a glory in which it was often deficient, a strength which often failed them, who had the fairest opportunities of being proficients in their schools. But
 verse 24 *Paul had learnt by the philosophy of Jesus to rejoice in them,*
 chap. ii. 1 when considered as subservient to the honour of *Christ*, and to
 chap. i. 26 the good of his *church*, even of those members of it whom he had
 27 *never seen in the flesh ; rejoicing thereby to fulfil his embassy, and*
to confirm that important word of God which taught the mystery
concealed from so many ages and generations. And what was that
mystery, but the same that is so clearly revealed to us, even that
Christ in us is the hope of glory ?

To Gentile sinners that were *without hope* is hope now preached ; the hope not only of *felicity*, but *glory*. And this by *Christ*, not only as proclaimed amongst us, for to many that hear of his name, and of the scheme of salvation by him, he is a *stone of stumbling, and a rock of offence*, but by *Christ as in us*. Highly are they honoured, who have it in charge to *preach him*. May they learn from the *apostle* how it is to be done. It is to be at-
 28 tended with practical *instructions* and *admonitions*, to be conducted with the greatest prudence and care, and to be addressed to *every man*, according to his respective character and circumstances in life ; that so, if it be by any means possible to prevent it, none of those that are committed to their care and charge may be lost, but every man may at length be presented *perfect in Christ* in that day, when, among all that truly belong to him, there shall be no remaining imperfections.

29 Surely this is a cause in which it is worth their while to *strive*. May the *strength of God work powerfully* in them for that purpose !

Then will all our hearts be comforted, when we have attained to the full assurance of the truth of our religion, when we courageously acknowledge and maintain it, when we improve it to the great end for which it was preached to us, and having professed to receive Christ Jesus as our Lord, make it our care in a suitable manner to walk in him. For this purpose, let us endeavour to be deeply rooted and grounded in him, confirmed in the faith as the apostles taught it; giving thanks to God for the instructions we receive in it, and numbering it, as we have great reason to do, among the choicest mercies we could receive, even from an Omnipotent hand, not only that we hear the sound of the gospel, but that we have felt its vital influence upon our hearts.

SECT.
iii.
—
chap.
ii. 2

6
7

S E C T. IV.

The apostle largely cautions the Colossians against suffering their minds to be corrupted from the simplicity of Christianity, either by Pagan philosophy or Jewish tradition, representing to them how complete they were in Christ without the addition of either. Col. II. 8—19.

COL. II. 8.

COLOSSIANS II. 8.

BEWARE lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

SEE to it therefore, my dear brethren, that as you are under such strong engagements to abound in all the fruits of that gospel, which you have been taught with so much advantage, no man make a prey of you, by pretended philosophy and vain deceit,^a according to the tradition of men, of which both Jews and Gentiles are so fond;^b and according to the elements of that literature which are so much regarded in the world,^c by persons of different religious persuasions in it, but which are not by any

SECT.
iv.
—
Col.
ii. 8

^a Vain deceit] This may include any thing that would encourage a trust it was not able to support; and particularly may refer to superstitious rites and ceremonies, as well as unprofitable speculations. Different tempers lead to different excesses and errors on these heads.

^b Of which both Jews and Gentiles are so fond.] Mr Peirce thinks it is improbable that the Gentile philosophers should trouble themselves to dispute with Christians, or that they should admit any of their notions, to adulterate Christianity with them; and therefore that all the corruptions here referred to were brought in by Jewish leaders. But it appears from

Philo and Josephus, that there was such an intercourse between the philosophers and the Jews, as gave some tincture to their religious notions: so that I think it much more natural to suppose the apostle intended to guard them against both.

^c Elements of the world.] Mr. Peirce think εἰρησὶς signifies shadows as opposed to substance. Compare Gal. iv. 3, 9; Eph. iv. 14—16. Such the Jewish ceremonies undoubtedly were; but there may be a peculiar spirit in speaking of the boasted dictates of Pagan philosophy, but as elements or lessons for children, when compared with the sublime instruction to be received in the school of Christ.

- SECT. means according to Christ, nor agreeable to the
 iv. genius and simplicity of his gospel. For in 9 For in him
 Col. him dwelleth all the fulness of Godhead bodily dwelleth all the ful-
 ii. 9 and substantially, so that his human nature is ness of the Godhead
 10 the temple of the Deity.^d And ye are complete bodily.
 in him; happy enough in such a Master, and 10 And ye are
 in such a Saviour, who is able to fill you with all complete in him,
 knowledge, grace, and glory, without any such which is the Head
 additions to his religion as human philosophy of all principality
 or superstition would make; even in him, who and power.
 is the Head of all principality and power, from whom the angelic world, and creatures of the most exalted rank and dignity in it, to whom some would direct your devotions, derive their light and holiness, their honour and felicity.
- 11 Let me therefore exhort you most steadily to adhere to this glorious Redeemer, in whom I may say, *ye also are circumcised, with the circumcision not performed with hands*, according to Jewish rites, but with another kind of circumcision, far more noble and excellent, which that was intended symbolically to express, even by the putting off the body of the sins of the flesh, renouncing all the deeds of it. Your engagements to this you have expressed by that ordinance which I may call *the circumcision of Christ*; it being that by which he hath appointed that we should be initiated into his church, as the members of it formerly were by
 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:
- 12 circumcision. And to this new and more gentle rite you have conformed yourselves, being buried with him in baptism,^e to express
 12 Buried with him in baptism,

^d Dwelleth all the fulness, &c.] I was unwilling to vary any thing from the common version of so important a text, without more certain reason than I could discern here; else I might perhaps have rendered it, in whom the whole fulness of Deity substantially dwells. It is plain that the Godhead is an anglicism equivalent to Deity. Compare Acts xvii. 29. And I cannot think that these wonderful words are intended merely to signify, that God hath lodged in the hands of Christ a fulness of gifts to be conferred upon men; as if the passage were merely parallel to Eph. iii. 19, and John i. 16, 17, as Mr. Peirce explains it; while Socinus sinks it yet lower, as if it only referred to his com-

plete knowledge of the Divine will. I assuredly believe, that, as it contains an evident allusion to the Shechinah in which God dwelt, so it ultimately refers to the adorable mystery of the union of the Divine and human natures, in the Person of the glorious Emanuel, which makes him such an object of our hope and confidence, as the most exalted creature with the most glorious endowments, could never of himself be.

^e Buried with him in baptism.] For the import of this phrase, and the validity of some arguments often drawn from it, see Rom. vi. 4, Vol. IV. p. 14, note ^d. Dr. Gale pleads, that as this church at Colosse was planted earlier than that at Rome, and

wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.

your desire of dying to sin, as he died for it ; in which ordinance also ye were represented as raised with him, and in consequence thereof animated to all newness of life, by the belief you then professed, in [that] wonderful display of the energy of God^f who raised him from the dead, and thereby confirmed his doctrine in general, and in particular confirmed our hopes of a glorious resurrection and immortality, if we continue in a faithful adherence to him.

SECT.
iv.
—
Col.
ii. 12

13 And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

And you, Gentiles, who were once dead in a course of notorious trespasses, and in the uncircumcision of your flesh, abandoned to all its sensual and irregular inclinations, hath he also quickened together with him, making his death and resurrection the means of spiritual life to you ; having freely forgiven all your offences, and condescended graciously to take you into covenant with himself : And this upon a more easy and agreeable footing than Israel before stood ; having blotted out, with respect to us, the hand writing of Jewish ordinances and institutions, which was contrary to us ; (Acts xv. 10 ;) and had an evident efficacy, either to load us with an heavy burden, or to alienate the hearts of our Jewish brethren from us. And therefore he hath taken it away from between us, as I may so express it, nailing it to [his] cross, and thereby has cancelled it, as bonds are cancelled by being struck through

14

14 Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross :

this epistle was written later than that to the Romans, it more abundantly confirms the perpetuity of baptism, as it supposes all to whom it was addressed to have been partakers of that ordinance, whether they were or were not descended from Christian parents. Gale's Ser. Vol. II. No. 7, p. 202, 203.

^f Belief in [that] energy of God, &c.] Whatever evidence there may be from other scriptures, to prove that faith is the effect of a Divine operation on the mind, of which I am fully persuaded, (compare Eph. ii. 8, and note there,) I think the genius of the Greek language affords an argument which they, who understand it, must feel on reading this passage, to prove that it is not the sense of this text, δια πιστεως της ενεργειας. Thus πιστις αληθειας is belief of the truth, 2 Thess. ii. 13, 15 ; and

πιστις το Κυριου, the faith of our Lord Jesus Christ, or believing on him, James ii. 1. Compare Phil. i. 27, where πιστις το ευαγγελιου is believing the gospel.

^g Having blotted out, &c.] I have given what appeared the most easy, natural, and comprehensive sense. Mr. Peirce says, the word χειρογραφον, rendered hand writing, signifies a sort of a note under a man's hand, whereby he obliges himself to the payment of any debt. The Jews bound themselves to God, by their profession of Judaism, not to worship any other Deity, nor to neglect any Divine institution ; in consequence of which they rejected all communion with the Gentiles ; and thus it was against them. The word δογμα has been found to signify a royal mandate or decree, which shews it refers to the Mosaic law.

sect. iv. with a nail ; while he has accomplished the purposes of the ceremonial law, by that sacrifice of himself, and thereby caused the obligation of it to cease. By that important transaction he hath also made us victorious over all our spiritual enemies, and especially the formidable spirit of darkness ; *having spoiled these principalities and powers*^h of the trophies which they had gained, by drawing us into the grand original apostacy, and subjecting to themselves this part of God's rational creation ; *he hath made them an open spectacle* to the whole world, *triumphing over them by it*, even by that cross whereby they hoped to have triumphed over him. But God turned their counsels against themselves, and ruined their empire by that death of his Son which they had been so eager to accomplish.

- 16 Since *therefore* the ceremonial law is now abolished, *let not any*, who is in a bigotted manner attached to it, *judge* and condemn any of you, Gentile Christians, *in regard* to the use of *meat or drink* forbidden by it, *or in respect to a feast* which is appointed, *or to a new moon or sabbaths* ;ⁱ ordained as times of sacred rest and solemn worship, according to that ritual, but not therefore by any consequence holy to us. *Which things are* indeed, in their original

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days :

17 Which are a

^hHaving spoiled principalities and powers.] It is generally known that Mr. Peirce, in his interpretation of this text, gives it a very singular turn ; as if the sense were, " That God hath divested the good angels of that authority which they had in the world before the incarnation of Christ, and caused them to attend his triumph when he ascended into heaven, and publicly proposed them as an example (εδειγματισεν) of cheerful and acceptable obedience to him." And it is pleaded, with considerable plausibility, that θριμμενον is used in that sense, 2 Cor. ii. 14. This he thinks suits the connection, as this *spoiling principalities and powers* is ascribed to God, and as it is introduced as an argument against *worshipping angels*. But it is certain, that *principalities and powers* may indifferently signify good or bad angels. Compare Eph. vi. 12. God hath undoubtedly triumphed in the triumph of his Son, and the sense which Mr. Peirce takes the

word εδειγματισεν is a very unusual one. Dr. Whitby observes, that Cerinthus and Simon Magus, whose doctrines he imagines the apostle is opposing in this part of his epistle, pretended to deliver men from the power of evil spirits, by whom they said the world was made and governed.

ⁱSabbaths.] Mr. Baxter observes, with his usual spirit, that we may well wonder at those good men that can find the prohibition of a form of prayer, or a written sermon in the second commandment, and yet cannot find the abrogation of the Jewish law relating to the sabbath, in these plain words of the apostle. For it is certainly most arbitrary to pretend, that these words do not include a weekly sabbath, when there was no other solemnity so generally signified by that name, though the use of the plural number shews that all days of sacred rest appointed by Moses were to be taken in.

shadow of things to come ; but the body is of Christ.

design and constitution, only a *shadow of good things to come*, intended to lead the mind to spiritual and evangelical blessings ; but the body and substance of them [*is*] given us in the gospel of *Christ*, in whom they all centre, and, having the latter, we need not be solicitous about the former.

SECT.
iv.
Col.
ii. 17

18 Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind ;

Let no one, therefore, who may ever so eagerly desire it, or ever so artfully attempt it, deprive you of your great prize,^k for which as Christians you contend, by [*an affected*] humility, and the worship of angels, (which some Jewish zealots, as well as heathen philosophers, so eagerly inculcate,^l) intruding officiously and presumptuously into that which he hath not seen ; while they pretend to tell us wonderful secrets, relating to their various ranks, subordinations, and offices. This may render a man the admiration of the ignorant and inconsiderate, but it is indeed the result of his being vainly puffed up by his corrupt and fleshly mind, with the conceit of things which it is impossible he should understand, and a desire of introducing novel-

19 And not holding the head, from which all the body

ties into religion. And so men wander themselves, and mislead others, in consequence of their not holding and properly adhering to him whom I mentioned above as the *Head*, even the Lord Jesus Christ ; from whom the whole

^k Let no man deprive you, &c.] The original is, Μηδεις υμας καταραβουσω θελων εν ταπεινοφροσυνη, &c. I suppose θελων to signify a desire of any to impose upon them, but Sir Norton Knatchbull connects it with the words immediately following, and renders the whole, " Let no man deceive you with fallacious arguments, who is delighted with humility and the worship of angels." The word ταπεινοφροσυνη undoubtedly signifies humility in general, but, as the connection determines it to signify what was affected and at best fantastic, if not counterfeit, I have added a word in the version.

^l Worship of angels.] It evidently appears from several passages in *Philo* to have been the opinion of that learned Jew, that angels were messengers who presented our prayers to God, as well as brought down his favours to us. He represents this view of the matter as most humble and reverential, and there is no doubt but it prevailed

among other Jews ; (compare *Tob. xi. 14 ; xii. 12, 15 ;*) and that the apostle refers to this, seems much more probable than the interpretation of Tertullian, who would explain it of worship taught by angels, or persons pretending to receive revelations from them. Whether the heathen began so early as this to call those celestial spirits angels whom they had formerly called good demons, I do not certainly know ; but it is evident, that very soon after the apostle's days they speak of angels and archangels, and recommend the worship of them under those names. See *Famblic. de Myst.* sect. ii. cap. 2, 3. It is justly remarked by bishop Burnet, that had it been the apostle's intention to give the least encouragement to any religious addresses to saints and angels, this would have been a very natural occasion of introducing the subject, and adjusting its proper boundaries. *Barnet on the Art.* p. 225.

SECT. *body of the church being supplied and compacted* by joints and bands
 iv. *by the union of various joints and bands, in-* having nourishment
 Col. *creases in grace and holiness continually, and* ministered, and knit
 i. 19 *at length attaineth to the increase of God; to* together, increaseth
 whom therefore I most earnestly exhort you, with the increase of
 my brethren, continually and steadfastly to God.
 adhere.

IMPROVEMENT.

verse LET us contemplate, with daily pleasure, the glorious effects
 of the death of our blessed Redeemer, by which the *Mosaic law*
 14 *was abolished, the hand writing of ordinances blotted out; that*
 death, by which so glorious a victory over our spiritual enemies
 15 *was obtained, by which the infernal principalities and powers*
were stripped of their trophies, and themselves exposed as an
open spectacle. Let us improve this victory to all the glorious
 purposes for which it was intended. Let us above all consider
 it as an engagement to a life of exemplary holiness, especially as
 11 *we are ourselves circumcised with the circumcision of Christ; as*
by baptism we are solemnly engaged to mortify all irregular
 12 *affections, and, being buried with Christ in that solemn rite, to*
 13 *rise to all newness of life, having received the forgiveness of our*
sins, and being raised with Christ to the hope of eternal glory.

Let us be solicitous ever to maintain the strictest union with
 9 *Christ as our Head, remembering how great an honour it is to*
 10 *be thus related to him, in whom dwelleth all the fulness of God-*
head bodily. Let us be careful, in virtue of this union, to live
 in the communion of Christian love, with all the members of the
 body, and ourselves to grow with all *the increase of God.*

8 And let us guard against all those *human traditions, or refine-*
 16, 17 *ments of philosophical speculation, which are disagreeable to*
these elements of Christ into which we have been initiated; and
 against every thing which could be an infringement of that lib-
 erty which *Christ* hath granted to his church, and which it is
 our duty to endeavour to maintain, against all encroachments;
 even though they should be made by any in *his* name, and under
 18 *the pretence of authority from him.* It may be urged upon us
 as *humility*, to submit to such *impositions*, but it is the *truest*
humility to maintain an exact obedience to the authority of our
 Divine Master, and to *limit* even our submission to those of our
 brethren whom we may most honour and love, by a regard to
his command and institution. And if a due care is not taken in
 this respect, we may be *deprived*, at least in some degree, of our
prize, by the methods whereby some may endeavour to per-
 8 *suade us that we shall most effectually secure it.* May Divine
 wisdom preserve us from all those *vain deceits* whereby our

faith might be corrupted, or our conformity to the plan of Christian institutions be rendered, in any respect, less beautiful, pure, and complete. SECT. IV.

S E C T. V.

The apostle further cautions the Colossians against those corrupt additions to Christianity which some were attempting to introduce, especially by rigours and superstitions of their own devising ; and exhorts them, as the properest method for their security, to be endeavouring to raise their hearts more to Christ, as their ascended Lord and life. Col. II. 20, to the end. Chap. III. 1—4.

COL. II. 20.

WHEREFORE, if ye be dead with Christ, from the rudiments of the world ; why, as though living in the world, are ye subject to ordinances,

COLOSSIANS II. 20.

I HAVE mentioned the relation in which you stand to Christ as your Head, and I must from hence take occasion farther to plead the obligations you are under to labour after a growing conformity to him in all things. If therefore ye are indeed (as by baptism ye profess to be) dead with Christ,^a from the elements and rudiments of the world, from those things which among the Gentiles or the Jews men are apt to build so much upon, why, as if ye were still living as before in the world, and stood in that respect on an equal footing with others, do ye meddle with these appointments, subjecting yourselves to them ; yea, and are ready yourselves to insist on the observation of them, and even to join in imposing them upon others.

21 (Touch not, taste not, handle not :

And particularly those which the Mosaic law inculcates, such as, touch not any thing ceremonially unclean, taste not any food which that prohibits, handle not any thing by which such pollution might be contracted.^b

22 Which all are to perish with the

All which things tend to the corruption of that excellent

^a If therefore ye be dead with Christ, &c.] Some have considered this as the beginning of a new paragraph, addressed to Jewish zealots among them ; and plead, in support of this opinion, that the subjection to ordinances which the apostle here reproves, is inconsistent with the applauses he had before bestowed on the Colossians. But it seems most natural to suppose that he addresses the society in general, and leaves it to their own con-

sciences to determine which of them deserved the censure.

^b Touch not, taste not, handle not.] It has been observed, that the quick succession of these precepts, without any copulatives between, happily expresses the eagerness with which the seducing teachers inculcated these things. Dr. Whitby shews, that Cerinthus's doctrine and precepts had much of this cast, and some of his quotations are remarkable in this view.

SECT. religion into which you have the honour to be using;) after the
 V. initiated; *by the abuse* of them, according to the commandments and
 Col. *commandments and doctrines* of mistaken and ill doctrines of men?
 ii. 22 designing men, who insist so eagerly upon them,
 as if they were essential to salvation; though,
 as I observed before, they have answered their
 great end, so far as they were of Divine insti-
 tution, and are now laid aside by the same au-
 thority that introduced them, so that all obli-
 23 gation upon the conscience is ceased. Con-
 cerning *which things* we may in the general
 observe, that they *have indeed a pretence of wis-*
dom, and are in that view gravely insisted upon,
 especially by the more rigorous sects; but
 many of them are of such a nature, that, even
 while that Jewish economy continued in force,
 they made no genuine part of it, but rather
 taught men to pervert religion, by making it to
 consist in *will worship*, which they themselves
 devised, and, in an affected *humility* of address,
 and in a *severity to the body*; which, rigorous
 as it seemed, was far from being true mortifi-
 cation, or disposing the mind to it. On the
 contrary, while it puffed men up with a vain
 conceit of their own sanctity, it might be said
 rather to tend to the *dishonourable satisfying of*
the flesh,^c while it seemed most to afflict it:
 for that self complacency, ostentation, and
 contempt of others, with which these severi-
 ties are often attended, is indeed a carnal prin-
 ciple; nor could the grossest sensualities be
 more contrary to the will of God and the gen-
 ius of true religion.

23 Which things
 have indeed a shew
 of wisdom in will
 worship and humili-
 ty, and neglecting of
 the body, not in any
 honour to the satis-
 fying of the flesh.

^c *Dishonourable satisfying of the flesh.*] Οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκὸς. I suppose the two clauses may be transposed, as if it had been said, It is to such a satisfying of the flesh as does it *no real honour*; which I take to be a *meiosis*, to express what is *dishonourable*; whereas the highest honour of our bodies is to be the instruments of our souls in the service of God. Mr. Howe observes, that *τιμὴ* signifies *provision*, as well as *honour*, and thinks the sense to be, that though there was no appearance of *providing* for the flesh, yet there was a *carnal* kind of satisfaction in these affected severities, when proceeding from the principles of vain glory and ill nature, which were as con-
 trary to the genius of true religion as any of the grossest sensualities that could be imagined. *Howe's Works*, Vol. I p. 375. And this is certainly the true sense in the general, though this explication of *τιμὴ* should be disputed. The Prussian Testament renders it, "Which things have indeed some appearance of wisdom, in that they are a voluntary worship, that they have an air of humility, that they spare not the body, and that they have no regard to the satiating the flesh:" which reads foundly, but gives a most unauthorized sense to *ἐκ ἐν τιμῇ τινι*, and exchanges the spirit of the concluding words for a flat tautology.

SECT.
V.
Col.
iii. 1

III. 1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

And let me farther improve the great principle I have laid down, and urge, that *since ye are risen with Christ*, ye should therefore seek *things that are above*^d the sphere of this mortal and animal life; even there *where Christ is sitting* in dignity and felicity at the right hand of God.

2 Set your affections on things above, and not on things on the earth.

Yes, my brethren, charge it continually on your consciences, that ye *mind*, prefer, affect, and pursue *the things that are above*, and *not those* [that are] here on this low earth. And this attachment to the great and glorious views of the invisible and eternal world will moderate your regards to many other things about which you are ready to be so much engaged.

3 For ye are dead, and your life is hid with Christ in God.

And surely this may reasonably be expected, *for ye are* by solemn profession, as I pleaded before, *dead with Christ*, and *your* new and better *life* flows from him, and *is*, as it were, *hidden with Christ in God*.^e A regard to an unseen Saviour is the great principle that animates it, and it centres on that blessed world where he reigns, and where God displays the brightest tokens of his majestic and gracious presence.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

And you have this farther transporting assurance, that *when Christ* [who is] the great Spring of *our* celestial life, and highest Object of our desire, *shall appear* in all the pomp and splendour of his final triumph, *then you shall also appear with him in glory*, making a part of that one bright and illustrious assembly which he shall then redeem from the power of the grave, and form to a perfection of soul, and lustre of body, suitable to the relation in which they all stand to him as the great Conqueror

^d *Things that are above.*] Calvin understands this of the *sublimier parts of Christianity*, as opposed to Jewish ceremonies and *rudiments of the world*, mentioned chap. ii. 20; but it cannot properly be said that these are *with Christ in heaven*. I think therefore the *apostle* proceeds on the principles he had laid down, to graft a most important *practical exhortation*, different from any he had advanced before, (as he certainly does, ver. 5,) yet nothing could more effectually tend to take them off from those bigotted attachments of which he was solicitous to cure them. A remark-

able instance of that happy *address* which we have so often had opportunity of observing, and which an *attentive reader* will observe in many other places, where we have not had room to point it out.

^e *Your life is hid, &c.*] The *life* of the Christian is here represented as an invaluable *jewel*, and under a double *security*, reserved *in heaven*, and laid up *with Christ in God*; secure therefore as the abode of Christ with the Father, or as the fidelity and immutability of the Father himself could make it.

SECT. of death and hell, and Sovereign of universal nature. Let us
 v. therefore contentedly wait for our supreme felicity till that glo-
 rious day shall come.

IMPROVEMENT.

VERSE LET us charge it on our hearts, by all our great and solemn
 obligations to *Jesus*, our beloved Saviour and glorified Head,
 that we study the nature of true religion with greater care, and
 practise it with greater constancy. Let us not place it in a zeal
 for ceremonial observances, according to the doctrines and com-
 20, 22 mandments of men. Let us ever remember that *Christ alone* is
 the Lawgiver of his church, and let us solicitously guard against
 the abuses in religion which would be the consequence of intro-
 ducing, and much more of imposing, human ordinances. Too
 sensibly has the church in all ages seen and felt the unhappy
 effects of such a temper. Its divisions, and its formality, may
 23 in a great measure be traced up to this source. Will worship
 and a voluntary humility have proved its disgrace, and in some
 countries almost its ruin. Let us labour after sublimer views,
 and, considering ourselves as risen with Christ, let us seek the
 chap. things that are above. Let us cultivate greater spirituality of
 iii. 1 mind, and endeavour to have our hearts there where our
 Lord is.

Surely the reflection upon that relation in which we stand to
 him, in concurrence with that glory in which he is now enthroned,
 the kind designs he still bears to us, and the prospect we
 have of sitting down with him, ere long, in that kingdom, may
 2 well raise our thoughts thither, and bear us above all immoderate
 attachment to these low scenes of mortal life.

3 Let us therefore study more and more the hidden life of the
Christian: and, considering *Christ* as our life, be often anticipat-
 ing in our thoughts the great day of his appearance, and
 dwelling on the blessed hope of appearing with him in glory.

4 But, O! how dark are our views of these things! How little
 do we feel of the sanctifying and elevating influence of this
 hope! let us earnestly pray for a more abundant communica-
 tion of Divine grace, that, deriving more and more of this spiri-
 tual life from *Christ*, we may have more suitable and affectionate
 apprehensions of that angelic life to which his love has destined
 us, and to which such a temper tends directly to lead us.

S E C T. VI.

The apostle presses the Colossians to guard against every degree of uncleanness, malice, and falsehood, and to abound in the practice of the opposite virtues, and in those devout exercises and evangelical views by which they might be animated to cultivate them. Col. III. 5—17.

COL. III. 5.

COLOSSIANS III. 5.

MORTIFY therefore your members which are upon the earth ; fornication, uncleanness ; inordinate affection, evil concupiscence, and covetousness, which is idolatry :

YOU have heard of the glorious hope which we entertain as Christians, let me therefore urge it upon you, that you be influenced in a suitable manner by it, and particularly that it engage you to mortify those lusts which are so apt to dwell in your members that are on earth ; such as fornication, uncleanness, and every other kind and degree of inordinate affection, evil concupiscence, and an insatiable desire of any carnal gratification, an object which is indeed nothing less than idolatry, or paying that regard to the most unworthy things which is due to God alone. On account of which the wrath of God is coming, not only on those who profess themselves his people, but even on the children of disobedience, on heathens themselves, who bid the most open defiance to what we well know to be the first principles of true religion. Among whom ye also once walked, and had your conversation, partaking with your neighbours in all their enormities, when formerly ye lived among them, and made a part of their number. But now being converted to the pure, peaceful, and devout religion of the Lord Jesus Christ, see to it, that ye also put away all these enormities, and particularly the transports of open rage, the secret grudgings of concealed resentment, the malignant working of malice, the injuries of evil speaking,^a the scandals of lewd conversation ;^b and let them

SECT. vi.

Col. iii. 5

6 For which things sake, the wrath of God cometh on the children of disobedience.

7 In the which ye also walked some time, when ye lived in them.

8 But now you also put off all these ; anger, wrath, malice, blasphemy, filthy

* *Evil speaking.*] The original word properly signifies *blasphemy*, but it includes not only *impious* speeches with regard to God, which is the highest degree of malignant language, but all railing and reproachful speeches against our brethren, proceeding from the transports of furious passions.

^b *Lewd conversation.*] So I understand *αισχρολογία* ; of obscene and impure words,

which are so scandalously common (if I may credit reports which I cannot suspect) among many, whom good breeding at least should teach better, if they had no regard to any higher consideration. But Dr. Whitby explains it of reproachful speeches that expose others to contempt ; which to me seems a very unnatural interpretation.

- SECT. all be resolutely banished out of your mouth, communication out
vi. and out of your heart : *Neither lie one to an-* of your mouth
Col. other, either in trade or common conversa- 9 Lie not one to
iii. 9 tion ; *having* solemnly professed to *put off the* another, seeing that
ye have put off the
old man with his iniquitous deeds, and entirely old man with his
renounced all those corrupt affections which deeds ;
- 10 were naturally so prevalent in you ; *And hav-* 10 And have put
ing declared it as your design and resolution, on the new man,
which is renewed
to *put on the new* [man,] all the branches of in knowledge, after
the image of him
that created him ; that contrary temper and disposition, which that created him ;
constitute the Christian character, and *which* is renewed in knowledge of our true duty and
interest, and an universal holiness, as the genu-
ine fruit of it ; *according to the image of him*
that created him, even of God, who is himself
the great standard of all moral perfection.
- 11 Thus you will indeed become genuine mem- 11 Where there is
bers of that blessed society *where there is* no neither Greek nor
Jew, circumcision
distinction between men of different nations, nor uncircumcision,
barbarian, Scythian,
education, or ranks in life ; where *neither* is bond nor free ; but
Christ is all, and in
any man rejected for being a *Greek*, nor ac- all.
cepted merely for being a *Jew* ; a society
where he can claim nothing by virtue of *cir-*
cumcision, nor lose any thing by *uncircumcision* ;
where no *barbarian*, or even *Scythian*, is treat-
ed with contempt for that want of learning and
politeness which is to be found in the most
remote nation ; or any *slave* trampled upon as
unworthy notice, since he shares with others
in the possession of that inestimable treasure,
an immortal soul, and may have a part in the
great Redeemer of souls : [nor] is a *free man*
chiefly esteemed or regarded upon account of
his boasted liberty ; *but* rather in proportion
to his subjection to our Divine Master : for
this is the great band of union among them all,
the matter of their boasting and their joy, that
they are related to *Christ*, who is acknowledg-
ed to be *all* that is amiable and excellent, and
who dwells in all true believers, without any
difference on any of these accounts.
- 12 Consider this, my brethren, whatever your 12 Put on there-
external circumstances may be, and *put on there-* fore (as the elect of
God, holy and belov-

[*Put on as the chosen of God.*] This is to exhort them to advance more and more
not inconsistent with what was said above, in these benevolent dispositions, which
(ver. 10.) of their having already put on did in some considerable degree already
the new man, as the apostle intended here prevail in their hearts.

ed,) bowels of mercies, kindness, humbleness of mind, meekness, long suffering ;

and beloved by him, set apart to his service, and blessed with the tokens of his peculiar favour, *bowels of tender mercy* to all the afflicted and distressed, *gentleness* to all men, *lowliness of mind*, engaging you to condescend even to those in the humblest stations, *meekness* under whatever injuries and provocations ye may receive, and *long suffering*, when your trials may be in their continuance tedious, as well as violent in their degree ; *Forbearing* to break

SECT.
vi.
Col.
iii. 12

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

out into any revengeful actions, or reproachful speeches against *one another*, and not only so, but cordially *forgiving one another*, if any have a quarrel against another: even as Christ hath freely forgiven you, though you have in so many instances injured and provoked him, so also do ye, in imitation of an example so amiable and so Divine. *And above all these things*, [put

14 And above all these things, put on charity, which is the bond of perfectness.

on] *love*, which is indeed the very bond of all perfection, and which will keep your minds steadfast, and establish that consistency of sentiments and behaviour which is so honourable in the Christian character, and tends so much to its security. *And let the peace of*

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

God always *preside* as the great empire in your hearts,^d even that placid and benign temper which so naturally results from a sense of your reconciliation to God. This is the blessed state and disposition into which you also are called by the gospel, being happily united in one body: and be ye thankful for those privileges which result from it, whatever affliction may for the present be allotted to you. *And*

16 Let the word of Christ dwell in you richly in all wisdom; teaching and

let the word of Christ, the gospel which you have received, *dwell in you richly in all wisdom*; lay it up in your hearts, meditate upon it continually, and endeavour wisely to improve it to the best purpose. *And*, in this view, be often *teaching* one another the doctrines of Christ-

^d Let the peace of God preside in your hearts] The original word, which we render *preside*, is *ἡγεμονεύω*. Let it fill your hearts, says Pasor, with such a joy as victors have when they receive *τὸ βραβεῖον*, the prize, in the Olympic games. I rather think it signifies, let it *preside* in your

minds, as the master of the games does in those solemnities. And, as this is the sense in which I long ago apprehended the word was to be taken, it is a great satisfaction to me to find this interpretation confirmed by the authority of so great a critic as Beza.

SECT. vi. ianity, and admonishing one another concerning the duties of it; and let these seasons, whether of public worship, or private conference, be in a proper manner diversified *with* the use of David's *psalms*, and other evangelical *hymns* and *spiritual songs*,^c which under the influences of the Spirit ye may be enabled to compose. For it will be both pleasant and profitable to be frequently employed in *singing* such pieces of sacred poetry and music, provided it be not merely the language of the lip, or the exercise of the voice, but be likewise attended *with* the exercise of *grace in your heart*; which surely it will be, if we rightly consider that they are addressed *to the Lord*, to whom every sentiment of the heart is known, and to whom nothing can be acceptable which is not attended

17 with cordial devotion. And, upon this great principle, you may take it as a general rule, that *whatsoever ye do in word, or in deed*, in all your discourses, and in all your actions, you [*do*] *all things in the name of the Lord Jesus Christ*; all to the purposes of his glory, and all in humble dependence upon him, both for the communication of spiritual strength, and for your acceptance with God. And, while you have so dear and acceptable a name to use in your approaches to the Divine Majesty, rejoice in this inestimable privilege; perform the duties incumbent upon you with pleasure, and be continually *giving thanks to God even the Father through him*, who will graciously recommend, by his prevailing intercession, your prayers and praises, as well as your other services, to the Divine regard.

17 And whatsoever ye do in word or deed, *do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

^c *Psalms, and hymns, and spiritual songs.*] Calvin thinks all these words refer to David's poetical pieces, as some of them are called מִזְמֹרִים, *Mizmarim*, *psalms*, attended with instruments, some תְּהִלִּים, *Tehillim*, which he thinks were *prayers* generally sung, and others שִׁירִים, *Shurim*, *songs*, containing not only proper and immediate acts of devotion addressed to God, but also *moral and religious instructions*. But I see not the authority of this interpretation, and think it much more reasonable to believe, that by *hymns and spiritual songs* he means such poetical compositures as, under the influence of the *Spirit*, were written or ut-

tered. For it would be very absurd to suppose, that when there was such a *gift* in the church, as we are sure there was, (compare 1 Cor. xiv. 15, 26,) they should be confined to the words of David in all their devotions of this kind. And it would certainly be as reasonable for us, in these latter ages, to explode all kind of *prayers* in public but *liturgies* collected from the *words* of Scripture, as all *sacred songs* in Divine worship are but literal translations from what is called the *book of Psalms*. Numberless passages of the *Old and New Testament* are equally capable of furnishing us with *sacred anthems*.

IMPROVEMENT.

LET Christians solemnly charge upon themselves an abstinence SECT. vi. from those vices which bring the *wrath of God* upon *heathens*; and, though it should be like wounding or cutting off our *members*, let us put on an holy resolution to *mortify* them; and, not content with refraining from all degrees of pollution, falsehood, and malignity of heart, let us be more solicitous, to *put on the new man*, which is the *creation of God* in the soul, and which bears his amiable image. Whatever our nation or rank, our education, or our circumstances in life may be, let this be our concern, that we may be *in Christ*, and *Christ in us*, for on that depends our everlasting *all*. Happy the most untaught *savage*, and the most oppressed *slave*, who is thus related to the incarnate *wisdom of God*, and the great Lord of all, infinitely beyond the politest *Greek*, the most ceremonious *Jew*, the freest *subject*, or the most despotic *prince*, who is a stranger to such a blessing!

If we have any reason to hope that we are the *elect of God*, *holy and beloved* by him, let this charm us to entertain the most beneficent sentiments and views with regard to our fellow creatures, and teach us to *put on bowels of mercy, gentleness, humility, meekness, and long suffering*. Let the grace of *Christ* in *freely forgiving us*, teach us to rejoice in opportunities of imitating it. Do we desire to feel the *peace of God* *presiding* in us, let us exercise *charity, the bond of perfectness*, and let us study to be more and more *thankful*, in whatever stations we are placed; observing attentively its advantageous circumstances, reflecting especially how much *worse* things might have been, and how *unworthy* we ourselves are of any distinction which God may be pleased to make in our favour.

We have especially great reason most thankfully to acknowledge the Divine goodness, in providing us with so many religious advantages, and particularly with those that relate to the most decent and edifying performance of the duty of *psalmody*. To furnish us for a right discharge of it, let us carefully *treasure up the word of Christ* in our minds, and let us be ever more solicitous to preserve the melody of the heart than that of the voice. In this, and in every other service, let all be done *in the name of Christ*, and then we may humbly hope that all shall be accepted through him. And, if that prevailing name do not recommend us to acceptance, the divine purity will find something in every one of them which will justify God, not only in rejecting them, but in condemning us.

S E C T. VII.

The apostle recommends to the Colossians a care in performing the duties that answered to the several relations of life in which they stood, whether they were wives or husbands, children or parents, servants or masters. Col. III. 18, to the end. IV. 1—6.

COLOSSIANS III. 18.

SECT.
vii.Col.
iii. 18

LET me now remind you, as I frequently do my other Christian friends, both in my sermons and epistles, of how great importance it is to endeavour after such a temper and behaviour, in respect to the relative duties of life, as may adorn a Christian profession. And be particularly exhorted, ye *wives*, that ye *be subject to your own husbands*, though they should be Jews or heathens, *as it is becoming in the Lord*: for a modest, respectful, obedient behaviour in this most endearing relation, will make your characters appear beautiful, and so far gain upon those of them who are strangers to Christianity, as to give them a good opinion of it upon that account. And, on the other hand, ye *husbands*, be exhorted tenderly to *love [your] wives, and be not severe and bitter against them*, as too many in the world are, who become domestic tyrants, and quarrel with their wives upon every trifling occasion; thus overbearing those whom they should rather guard and comfort, breaking their tender spirits, and perhaps shortening their days.

20 *Children*, see to it that ye *be obedient to [your own] parents, in all lawful things; for this is well pleasing to the Lord* Jesus Christ himself, who, when he condescended to dwell in human flesh, was a constant example of filial piety, not only to his real mother, but to him who was only his supposed father. (Luke xi. 51.)

21 And ye *fathers*, see to it, that you *do not* so abuse the superiority of the relation, as, by a perverse and excessively severe conduct, to *provoke your children, [to wrath,] lest they be discouraged* from attempting to please you, when it shall seem to be an impossible task; and be rendered unfit to pass through the

Col. III. 18.

WIVES, submit yourselves unto your own husbands, as it is fit in the Lord.

19 *Husbands, love your wives, and be not bitter against them.*

20 *Children, obey your parents in all things: for this is well pleasing unto the Lord.*

21 *Fathers, provoke not your children to anger, lest they be discouraged.*

world with advantage, when their spirits have been so unreasonably broken under an oppressive yoke in the earliest years of life.

SECT.
vii.

22 Servants, obey in all things your masters according to the flesh; not with eye service, as men pleasers, but in singleness of heart, fearing God:

Ye servants, be subject in all things, so far as duty will permit, to [them that are,] with respect to the flesh, [your] masters, and whose property Divine Providence has suffered you to become: obey their commands, and take care of their interest, not merely with eye service, as those who are solicitous only to be men pleasers, but as in the simplicity of your heart, fearing God, and therefore for his sake attending to the offices of that humble station he has been pleased to assign you; as those who remember that his authority enforces that of your earthly masters.

Col.
iii. 22

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

And whatsoever work ye are employed in, pursue it heartily and diligently, as therein paying a tribute of love and duty to the Lord Jesus Christ himself, and not to men

23

24 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Knowing that, in this case, your diligence in your secular calling shall be accepted, with regard to the principle from whence it proceeds, and that you shall receive from the Lord Jesus Christ the gracious recompense; not indeed an estate in this world, like that which your masters may value themselves upon, but, what is infinitely more important, the possession of an eternal inheritance above. For ye herein serve the Lord Christ, whose rewards are according to his own majesty, grace, and power, and not according to the meanness of our deserts.

24

25 But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

And, on the other hand, he that is injurious to any, in one relation of life or another, shall receive according to the injury that he hath done, and there is no respect of persons with God. Nor shall a Christian servant be excused because it is an heathen master he hath injured.

25

IV. 1 Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

On the same principles, ye masters are to be exhorted and charged, that ye render unto [your] servants justice and equity; even to those who are most entirely in your power, and who have no human appeal left, whatever wrongs they may receive; knowing that ye also have a Master in the heavens, to whom you must give an account, whose power is irresistible, and who seeing, as he does, the whole of your conduct, will another day bring you unto judg-

IV. 1

- SECT. vii. ment for every relation you have sustained, and will not forget your treatment of your very slaves. And that, on the whole, all these different duties may be well discharged, and all these relations in life properly filled up, *persevere* in fervent and earnest prayer to God, *watching* against negligence and indolence in it, and endeavouring to keep up your hearts and your hopes, *with* a mixture of *thanksgiving* for those mercies which you have already received in answer to former petitions, or in which God has prevented you with the blessings of his goodness. And these are so various and so important, that, in whatever circumstances you are, you will necessarily have cause
- 3 for praise. *At the same time also*, in a particular manner be *praying for us*,^a *that God may open to us a door of utterance*; (compare 1 Cor. xvi. 9;) that I may have an opportunity to *speak* of the gospel in general, and the right of the believing Gentiles to all its privileges, even *the mystery of Christ, for which also I am in bonds*; bonds, then most grievous to me, when they prove an obstruction to that great business and joy of my life, the propagation of that sacred scheme and system of truths in which the glory of God and the happiness of men is
- 4 so highly concerned. And pray *that*, when these restraints shall be taken off, *I may make it manifest, as I ought to speak*, and may never be so terrified by the most formidable enemies or dangers, as in any degree to suppress it.
- 5 As for yourselves, *walk in wisdom towards them that are without* the pale of the church, your heathen neighbours, and particularly your magistrates, doing nothing to disgrace religion in their eyes, or unnecessarily to exasperate them against you; *redeeming the time*; endeavouring to employ it as usefully as you can, and to protract your period of service as long as may be, by prudently declining any dangers to which duty does not require you to expose yourselves.
- 2 Continue in prayer, and watch in the same with thanksgiving;
- 3 Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
- 4 That I may make it manifest, as I ought to speak.
- 5 Walk in wisdom toward them that are without, redeeming the time.

^a *Praying for us.*] Dr. Whitby justly observes, that it is very remarkable that Paul, who so often and so earnestly treats the intercession of his Christian friends, should never speak of the intercession of the *virgin Mary*, or of departed *saints* or *angels*, if he believed it a duty to seek it.

6 Let your speech
be always with
grace, seasoned with
salt, that ye may
know how ye ought
to answer every man.

Let your speech [be] always with grace,^b con-
ducted in the most mild and courteous, the
most proper and graceful manner; so that it
may appear influenced by a governing principle
of Divine grace and unfeigned piety in your
hearts. Let it in this respect be so *seasoned*
with the salt of heavenly wisdom, as may ren-
der it savoury and edifying. In this view re-
flect upon things and circumstances before you
speak, that you may not utter any thing which
would be rash and foolish, but may *know how*
you ought to answer every one who may ques-
tion you about your religion and your conduct,
in a manner that may most effectually tend to
your own security, and to the edification of
others. Compare 1 Pet. iii. 15.

SECT.
vii.
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Col.
iv. 6

IMPROVEMENT.

How happy will particular persons, families, and larger soci-
eties be, if these apostolic maxims be carefully pursued! While
wives are submissive to their husbands, and husbands affectionate
to their wives; children obedient to their parents, and parents
tenderly careful of their children; servants revering the com-
mands of their masters, and conscientiously and constantly at-
tending to their interests; and masters concerned to maintain
all equity in their behaviour to those of their *servants* who are
most entirely in their power; remembering on all sides the ac-
count to be given to the supreme *Master in heaven*, and humbly
looking for the *reward of the inheritance*.

Chap.
iii.
18-24

iv. 1
iii. 24

To engage a steady and uniform care in all these various du-
ties, and to make us truly good in every relation of life, let us
be daily drawing down grace from God, by *continuing instant*
in prayer; and, as our spirits are so ready to grow cold and
indifferent in it, let us *watch thereunto*, lest by insensible degrees
we grow *remiss* in the performance, and from that remissness
come entirely or frequently to *neglect* it.

iv. 2

Let every mercy we receive from God awaken our thankful-
ness, and animate our devotion; and let us not forget in our
prayers *the ministers of Christ*; but ask for them those *assist-*
ances from on high which may enable them to *open their mouth*
boldly, in declaring that mysterious and important doctrine with
which they are charged, and on which the salvation of immortal
souls depends.

3, 4

^b Always with grace.] Dr. Scott thinks, *Scott's Christian Life*, Vol. I. p. 285. I have
that the phrase *εὐχαρίστ* signifies *cheerful* included this in the *paraphrase*, but can-
and agreeable, not wlining and melancholy. not apprehend it was chiefly designed.

SECT. vii. To enforce their labours as much as possible, let us add the influence of a regular and amiable behaviour, conducting ourselves with *wisdom towards all*, and particularly those who are *strangers to religion*; and *redeeming time*, as those that know its infinite importance, because they see *eternity* connected with it. And, that we may not, as is so frequent, lose the time we spend in *conversation*, let us seek more of the *salt of Divine grace* in our hearts, to correct their innate corruption, and learn the happy art of improving discourse well, and of answering others in such a manner, that, without dictating to them, we may gently lead them to the most useful reflections, and make our *lips*, like those of the righteous, a *fountain of life* unto them. (Prov. x. 11.)

S E C T. VIII.

The apostle concludes his epistle to the Colossians with recommending Tychicus and Onesimus to them, and inserts various salutations, and a solemn admonition to Archippus. Col. IV. 7, to the end.

COLOSSIANS IV. 7.

SECT. viii. IT is now time that I should draw towards the close of this epistle, which I will not enlarge by insisting particularly on *the things which relate to myself*: for *Tychicus*,^a a beloved brother, and a faithful deacon of your church, and fellow servant with me in the delightful work of our common Lord, will make them known to you by word of mouth, in a more particular manner than I can now conveniently write of them. To him I intrust this epistle, and to him I refer you for an account of my present situation, *whom I have now sent to you for this very purpose, that he may know your affairs*, and when he returns to me again (as I hope he quickly will) I may know them also; and that he in the mean time *may comfort your hearts* by his Christian counsels and exhortations, as well as by the information he may bring you of what has passed here, and of the state of the

COL. IV. 7.

ALL my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

^a *Tychicus.*] From comparing this verse with Eph. vi. 21, 22, where Tychicus is mentioned as sent by Paul from Rome to Ephesus, a city not very far from Colosse, it may, I think, (as has been already observed in the *Introduction* to this epistle,

and in that to the Ephesians,) be very probably inferred, that these two epistles, which contain many passages very nearly resembling one another, were written about the same time, and might be sent together.

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. acquainted with it. And with him comes *Onesimus*,^b a faithful and beloved brother, who is [one] of you, and has resided at Rome some time. They will be able more particularly to inform you of the state of things here. SECT. viii.
Col. iv. 9

10 Aristarchus my fellow prisoner saluteth you, and Marcus sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;) *Aristarchus*, once my companion and fellow labourer at Ephesus, (Acts xix. 29,) and now my fellow captive for the sake of the gospel, salutes you in the Lord; and John Mark, who is sister's son to that great and excellent apostle *Barnabas*, concerning whom ye have formerly received instructions: he will quickly leave these parts; I desire therefore that, if he comes to you, ye would receive him with all respect and affection, as he is one who, whatever misunderstanding there might once have been between us, is entitled to my sincerest esteem.^c (Compare Acts xv. 38.) 10

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers unto the kingdom of God, which have been a comfort unto me. *And I am also to send you the salutation of Jesus, who is called Justus*,^d and well deserves the name, on account of his strict and approved integrity. These whom I have named last are the only persons, who, being of the circumcision, [have been] fellow labourers with me in the service of the kingdom of God, and who have been a comfort to me under my sufferings in the defence of its interests, and been ready to concur with me in any endeavours for its advancement. 11

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand *Epaphras, who is one of your own society, and whom I judge to be a most faithful servant of Christ, salutes you, and is always striving and wrestling with God for you in [his] prayers, that ye may attain to the greatest improvements and establishments in Christianity, and* 12

^b *Onesimus*.] This verse makes it probable, that this epistle, if it was not written, was at least delivered after that to Philemon, and that the admirable letter to him produced its desired effect. See the Introduction to the Ephesians, p. 89.

^c My sincerest esteem.] That, notwithstanding the breach mentioned in the text referred to, there had been an entire reconciliation between Paul and Mark, farther appears from 2 Tim. iv. 11, and Philem. ver. 24.

^d *Jesus who is called Justus*] Mr. Fleming thinks that good man changed his name from a principle of conscience, as questioning at least whether it was lawful to wear that which had been Divinely appropriated to the great Saviour; which seems to have been his own opinion. *Flem. Christol.* Vol. III. p. 604. But I can scarce think he would have exchanged it for that of Justus, which rather seems to be an additional name which the respect of his friends had bestowed upon him.

- SECT. so stand, amidst all temptations and dangers, perfect, and complete in all the will of God.
viii. *perfect and complete in the whole will of God,* and
Col. may retain the purity of the gospel, unadulterated with those debasing mixtures which some
iv. 12 are so eager to introduce. I am fully persuaded, that he is thus mindful of you at the throne of grace; for I can bear witness to him, that he has great zeal for you, and for all those Christians that are in your parts, and particularly in the neighbouring cities of *Laodicea and Hierapolis.*
- 13 *Luke, the beloved physician,*^e who is deservedly dear to you and to me, and to all our fellow Christians, *salutes you; and Demas* likewise, who hitherto continues with me.
- 14 *Salute, in my name, the Christian brethren in Laodicea, and Nymphas, and the church that is in his house:* for I know there are several Christians, who either reside in it, or meet for social worship there.
- 15 *And, as I am desirous that my writings during my confinement may be as useful as possible to my Christian friends, I desire that when this epistle is read publicly to you* in your religious assembly, as (having inscribed it to the whole society) I am assured it will be, *you cause it also to be read to the church of the Laodiceans;* and for that purpose take proper methods for conveying it immediately to them; that so you may also the more easily have an opportunity to read that which I have written to them, and which I doubt not but you may procure from *Laodicea;* as, on your imparting this to them, they will see it is my request that it may be communicated to you.^f
- 16 *And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea.*

^e *Luke, the beloved physician.*] From comparing this with ver. 11, where Paul says, he had no fellow labourer of the *circumcision*, but those whom he had named, the late Lord Barrington concludes, that Luke was a *proselyte of the gate* before he was converted to Christianity. And I think it may be fairly concluded that he was not a Jew.

^f *Read that from Laodicea.*] Commentators are much divided as to the interpretation of these words. The ancients generally thought the *epistle* here referred to was that to the Ephesians, which being inscribed to the chief church in these parts,

(and, as Archbishop Wake, in his Preface to the *Apostolic Fathers*, p. 94, by a much more modern name, calls it the *metropolis*,) might be communicated to the Laodiceans, and so to the Colossians. But there is no direction of this kind in that *epistle*, and it would have been much more natural for Paul to have directed these Colossians to have sent to Ephesus for an epistle inscribed to that church. There is no ground however to imagine that it refers (as some have thought) to an *epistle* written by the apostle Paul from Laodicea, where it is reasonable to conclude, from Colossians ii. 1, that he had

17 And say to Archippus, Take heed to the ministry, which thou hast received of the Lord, that thou fulfil it. Before I conclude, I must add one word by way of particular caution and exhortation to one person among you, whose character is of great and public importance. Say therefore to Archippus,⁸ in my name and in your own, take heed to the ministry, which thou hast received in the name and by the authority of the Lord Jesus Christ, that thou fulfil it with diligence and care; for the consequence of neglecting this high and holy office, after having so solemnly undertaken it, will be infinitely dangerous and fatal.

SECT.
viii.
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Col.
iv. 17

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen. Thus far I have used the pen of a friend; 18 but now I add the salutation of [me] Paul, written with mine own hand, as a token of the genuineness of the epistle. Remember my bonds, and bear me upon your heart with that affection which you owe to an apostle, and to one who is now a confessor for the truth he hath preached. Grace [be] with you from Christ, the fountain of it. Amen. You have my repeated and most affectionate prayers for it, and my the God of grace and peace confirm it by his most efficacious Amen!

never been; nor can I think it likely, that it means an epistle written to him from the church of Laodicea, which the apostle would not have ordered to be read publicly in the church in the same manner with his own epistle. Others have much more probably supposed that it was an epistle written to the Laodiceans by St. Paul, though the epistle extant under that name (which may be seen in Fabricius, Cod. Apocr. Vol II. p. 873) has nothing so remarkable in its contents as to make it at all requisite for this church to send for it; and indeed has not any of the spirit and flame of the apostle Paul, or any thing worthy of him but what is borrowed from his other epistles, though it be even shorter than that to Philemon. We may rather conclude it to be now lost; for all the epistles which the apostles ever wrote are not preserved, any more than all the words and actions of our blessed Lord. (Compare John xx. 30, and xxi. 25.) If this be not allowed, we must refer it (as above) to the epistle to the Ephesians, which might be intended, as some think, to be communicated as a circular epistle, and a copy of it ordered to be sent to Laodicea, from whence, as it lay nearer to

them, the Colossians might more easily obtain it than from Ephesus. This has the rather been supposed, as the epistle to the Ephesians is the only one of all Paul's epistles that has nothing in it peculiarly adapted to the state of that church to which it is directed, but has much of common concernment to all Christians, especially to the Gentile converts. And in this case it is no wonder the apostle should make such a reference, as there is so great a resemblance between this epistle to the Colossians and that to the Ephesians, and as so many of the sentiments only suggested here are more largely illustrated there. Compare Col. i. 26, with Eph. iii. 9; Col. ii. 13, with Eph. ii. 1, &c. Col. iii. 11, with Eph. i. 10, &c. Col. iii. 18, 19, with Eph. v. 22—33, and the like.

⁸ Say to Archippus.] This seems an intimation that Archippus, whoever he were, was not so diligent and active in the prosecution of his ministry as could have been wished. But that his fault was entangling himself with Jewish disputations, as some have supposed, is so far from being evident, that I see nothing to make it at all probable.

IMPROVEMENT.

SECT. THE friendly disposition of *St. Paul* fails not to shew itself
viii. in the close, as well as entrance of every *epistle*, and indeed runs
through all the parts of each. It cannot but give some pleasure
to the *pious reader*, to whom the memory of such a servant of
Christ will always be precious, to find that there were some
even of the *circumcision* that were comforts to him in his afflictions;
verse as well as that *John Mark, the nephew of Barnabas*, was so thor-
11 oughly reconciled, and made one of his most agreeable and use-
30 ful friends; though there was a time when *Paul* thought it in-
consistent with prudence and duty to admit him as a companion.
*He that reproveth a man shall afterwards find more favour, than he
who flattereth with the tongue.* (Prov. xxviii. 23.) And if the
faithfulness of plain rebukes may be the means of recovering
our brethren to a sense of their duty, they will no doubt be sen-
sible of the obligation, and it will add firmness and endearment
to future friendship.

12 When *Epaphras* was at a distance from his brethren at *Colosse*,
he was not only *praying* for them, but, as the word signifies,
wrestling with God in his prayers on their account; an important
evidence of his Christian affection for them. And how well
were his petitions chosen! That they might not only be sincerely
good, as they already were, but *perfect and complete in all the
will of God*; that there might be in their hearts and actions a
more entire conformity to it. May that be our character and
happiness to have respect to *all God's commandments*, and to
carry our regards to them as far as we possibly can.

Commendable, and perfectly consistent with the strictest mod-
esty, was the concern which the *apostle* expresses, that his *epistles*
16 might be diffused as far as possible, and that *Christians* in differ-
ent societies might receive the benefit of them. And indeed
they turn so much upon matters of universal importance, that
they are admirably calculated for the edification of those who
may live in the most distant countries and ages. Surely there
cannot be a more sacrilegious attempt upon *Christian liberty* and
piety than to take them away from the *common people*, to whom
Paul expressly ordered they should be *publicly read*: nor can
there be greater madness than to pretend to guard men from
error and heresy, by concealing from them *writings* which the
Holy Spirit himself suggested, to lead them to *truth and holiness*.

17 We know not what there might be so particular in the char-
acter or circumstances of *Archippus* as to require the solemn
admonition with which the *epistle* closes. But, whatever the occa-
sion of it were, it certainly suggests a most useful and important

thought to *all the ministers* of the gospel. It is of the Lord Jesus Christ that they receive their ministry; to him they are quickly to render a strict account of it. May they all therefore take heed to it! May they be sensible of the importance of the trust, and have grace to be faithful in it; that they may give up their account with the joy of that steward, who, having approved his fidelity on earth, shall receive his reward in heaven. Amen!

SECT.
viii.

The END of the FAMILY EXPOSITOR on the EPISTLE to the
COLOSSIANS.



THE

FAMILY EXPOSITOR;

OR,

A PARAPHRASE

OF

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

THE

THESSALONIANS;

WITH

CRITICAL NOTES, AND A PRACTICAL IMPROVEMENT
OF EACH SECTION.



A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

THE

THESSALONIANS.

THIS *epistle* is addressed to the inhabitants of Thessalonica, a large populous city, the metropolis of Macedonia. It stood upon the Thermaian bay, which was part of the Egean sea, and was so called from Thermæ, the ancient name of the city.

It appears from the history of the Acts, (chap. xvii. 1,) that the Christian religion was planted here by Paul and Silas, soon after they left Philippi, where they had met with such unworthy treatment. (Compare Acts xvi. 24, with 1 Thess. ii. 2.) At their first entrance, they preached with so much success, that great numbers of the Gentiles, and some of the Jews, who were settled in that city, embraced the gospel with the utmost readiness. (Compare 1 Thess. i. 5, 9) But the *unbelieving* Jews, animated by the same inveterate spirit with their brethren in Judea, stirred up the idolatrous inhabitants against the apostle and his Christian friends, and in a riotous manner assaulted the house where some of them were assembled; but, not finding Paul and Silas, as they expected, they carried Jason and some others of the *brethren* before the magistrate, who took security for their good behaviour, and then dismissed them. In the mean while, the *apostle* and his companion, having been concealed by their friends till the storm was a

little abated, were obliged to leave them abruptly, and go in the night to Berea : where for some time they met with a very favourable reception ; but were soon disturbed by the malice of these restless enemies who pursued them thither ; and the apostle had once more the mortification to leave a place that seemed to promise so rich a harvest. Acts xvii. 1—14.

But the opposition which these bigots made to the gospel, and which they continued after the *apostle's* departure, (1 Thess. ii. 14,) was not sufficient to shake the faith of the new converts ; who, as appears from this epistle, (chap. i. 3—10 ; ii. 13, 14,) distinguished themselves above all the other churches for the zeal and constancy with which they adhered to the Christian cause, and the honourable character they maintained. No wonder therefore the *apostle* should express in such strong terms his esteem and affection for them, and the satisfaction it gave him to see such happy fruits of his labours. It cannot be certainly determined from the history, what stay the *apostle* made at Thessalonica. Some have imagined, from Acts xvii. 3, that he was there only *three weeks* : but as it appears that, during his abode in that city, he not only wrought with his own hands to procure a subsistence, (1 Thess. ii. 9 ; 2 Thess. iii. 8,) but also received supplies more than once from Philippi, (compare Phil. iv. 16,) it is much more probable that, after the Jews had discovered such an invincible prejudice against the gospel, he desisted from disputing or teaching in their synagogues after the *third sabbath*, and then preached for some time among the Gentiles, before he was driven out of the city. See Vol. III. § 39, *note* ^a, p. 249.

However, as it is certain his stay was not very considerable, and as he had left his Christian friends there in so much distress, on his as well as their own account, he sent Timothy to them from Athens, (for which place he had sailed immediately upon his leaving Berea,) to confirm them in their attachment to the gospel, and comfort them under their concern for his sufferings. (Chap. iii. 1—5.) Timothy, at his return, found the *apostle* at Corinth, (Acts xviii. 5,) where he con-

ained near *two years*; (Acts xviii. 11;) from whence it has generally been concluded, and with great reason, that this *epistle*, in which he takes such particular notice of the agreeable account he had received of their character from Timothy, (chap. iii. 6,) was wrote from thence, not long after his arrival; (compare chap. ii. 17;) which will fix the date of it about the year of our Lord 52, or the twelfth of the emperor Claudius. See Vol. III. § 41, *note*ⁱ and ^k, p. 270, 271.

The *apostle's* design in this *epistle* is, in general, to confirm the Thessalonians in their adherence to the Christian faith, and to engage them from the sufferings they had already endured in that cause, and the extraordinary character they had hitherto maintained, to make still greater advances in religion, and become yet more eminent in every branch of the Christian temper.

In pursuance of this design, having, in the inscription of the epistle, joined Timothy and Sylvanus (or Silas) (who had assisted him in establishing the church at Thessalonica) with himself, the apostle expresses his great satisfaction in the sincerity with which the Thessalonians embraced the gospel when it was first preached to them, and in the exemplary character they had since maintained; to which he assures them all the churches bore an honourable testimony, and by which they had greatly advanced the credit of their Christian profession. Chap. i. *throughout*.

And, in order to preserve his influence with them, and consequently to add the greater weight to his admonitions, he reminds them of the courage and fidelity with which he had preached the gospel at his first entrance among them, in spite of all the danger to which his zeal exposed him; and appeals to them for the unexceptionable and disinterested manner in which he had behaved towards them while he continued there, and the tender affectionate concern he had always shewn for their religious interests; chap. ii. 1—12. The reflection upon the pains he had taken with them, naturally led him to acknowledge, with the utmost thankfulness, the happy success that had

attended his labours, in their conversion to the Christian faith, which they openly and courageously professed, notwithstanding all the difficulties and dangers they were obliged to encounter. He observes to them, that *he* himself, and his fellow Christians in Judea, had met with the same ill treatment from the perverseness of their own countrymen, who opposed his preaching the gospel to the Gentiles; and assures them, that though he had, by the malice of his enemies, been unwillingly detained from them longer than he intended, he felt the same warmth of affection for them, and rejoiced in them as his glory and his crown; ver. 13, *to the end*.

As a farther proof of his regard, the apostle informs them, that when he came to Athens, he was so much concerned, lest, being discouraged by his sufferings, they should be tempted to cast off their profession, that he could not forbear sending Timothy to comfort and strengthen them; and expresses in very strong terms the sensible pleasure he felt, in the midst of all his afflictions, from the agreeable account he received of their faith and love; to which he adds, that he was continually praying for their farther establishment in religion, and for an opportunity of making them another visit, in order to promote their edification, which lay so near his heart. Chap. iii. *throughout*.

The *apostle*, having thus given the Thessalonians a sufficient testimony of his sincere regard, proceeds to renew the practical exhortations he had given them in the name of Christ, while he continued with them; recommending, in particular, chastity, in opposition to all kinds of uncleanness for which the idolatrous Gentiles were so notorious; justice, in opposition to all manner of fraud and dishonesty; charity, in which he acknowledges they already excelled; and a diligent application to their proper business, joined with a prudent behaviour towards their heathen neighbours. Chap. iv. 1—12. In order to comfort them under the loss of some of their Christian friends, of whose death it is probable the apostle might have heard by Timothy, he assures them, that those

who were fallen asleep in Jesus should be raised again at the last day, and, together with those that remained alive, should be caught up to meet their Lord, and share his triumph, ver. 13, *to the end*. And, having thus laid a solid foundation on which to build their hope, he takes occasion to press upon them the necessity of preparing for so awful an event, that it might not overtake them unawares; and represents the peculiar obligations they were under to sobriety and watchfulness, from the superior light and knowledge they enjoyed, and the hopes they were taught to entertain from the death and resurrection of Christ. Chap. v. 1—11.

The *apostle*, in the conclusion of his *epistle*, recommends to them a respectful behaviour to their ministers, and lays down some directions for their conduct towards persons of different tempers and characters in the church, adding other practical precepts of a more general nature; and, having offered up a solemn petition for their farther advancement and steadfastness in religion, he closes with his usual benediction; ver. 12, *to the end of the epistle*.

From this analysis of the *epistle*, the reader cannot but have observed, what a paternal affection and concern the *apostle* discovers for these new converts: and it is remarkable, with how much address he improves all that influence which his zeal and fidelity in their service must naturally give him, to inculcate upon them the precepts of the gospel, and persuade them to act agreeably to their sacred character. This was the grand point he kept always in view; and to which every thing else was made subservient. Nothing appears, in any part of his writings, like a design to establish his own reputation, or to make use of his ascendancy over his Christian friends, to answer any *secular* purposes of *his own*: on the contrary, in this, and in his other epistles, he discovers a most generous disinterested regard for *their* welfare, expressly disclaiming all authority over their consciences, and appealing to them that he had chose to maintain himself by the labour of his own hands, rather than prove burdensome to the churches, or give

the least colour for a suspicion, that, under pretence of zeal for the gospel, and concern for their improvement, he was carrying on any private sinister views.

The discovery of so excellent a temper, as it tends greatly to raise our idea of the *apostle*, so it must be allowed to carry with it a strong presumptive argument in favour of the doctrines he taught, and consequently of the truth of Christianity itself: for he evidently appears to have been governed by the very same principles he recommends to others, and, by their influence, to have been raised above all regard to his *temporal* interests, and every motive that could come in competition with the honour of God, and the advancement of religion in the world. And indeed whoever reads over *St. Paul's* epistles with attention, and enters into the spirit with which they were wrote, will discern such intrinsic characters of their *genuineness*, and the Divine authority of the doctrines they contain, as will perhaps produce in him a stronger conviction than all the *external* evidence with which they are attended. To which we may add, that the exact coincidence, observable between the many *allusions* to particular facts, in this as well as in other *epistles*, and the account of the facts themselves, as they are recorded in the history of the Acts, is a remarkable confirmation of the truth of each. Compare Vol. III. § 39, *note*^a, p. 249.

PARAPHRASE AND NOTES

ON THE

FIRST EPISTLE OF PAUL THE APOSTLE TO THE
THESSALONIANS.

S E C T. I.

The apostle Paul, after the usual salutations, expresses his joy in the character of the Thessalonians to whom he wrote, and in the credit they did to their Christian profession, by a behaviour so worthy of it. 1 Thess. I. 1, throughout.

1 THESS. I. 1.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, *which is in God the Father, and in the Lord Jesus Christ*: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

1 THESSALONIANS I. 1.

PAUL and Sylvanus, otherwise called Silas, and Timothy, all well known as the servants and ministers of Christ, join in this address to the beloved and happy church, which he by his grace hath lately founded among you of the Thessalonians, who have now the honour to stand in an intimate and dear relation to God, the Father of all true believers, and to the Lord Jesus Christ, our common and adorable Saviour. And we all most sincerely wish grace and peace unto you in the richest abundance, from God our Father, and from the Lord Jesus Christ.

SECT.
i.1Thes.
i. 1.

2 We give thanks

We think ourselves obliged to give thanks to God always with one accord for you all, making

- SECT. continual mention of you in our daily prayers. to God always for
 i. *Incessantly remembering* in every address to the you all, making men-
 1 Thes. Divine throne *your work of faith*, the readiness tion of you in our
 i. 3 with which you embraced the gospel of Christ, prayers.
 the vigour with which you declared your de- 3 Remembering
 pendence upon it; *and*, in consequence of that without ceasing your
 and affectionate zeal with which you embarked work of faith, and
 in the interests of his persecuted servants; *and* labour of love, and
 your *patience* in result of that blessed *hope* patience of hope in
 which was brought unto you by the gospel and our Lord Jesus
 grace of *our Lord Jesus Christ*, and solemnly Christ, in the sight
 professed *before God, even our Father*, who will of God, and our Fa-
 not suffer the graces which he hath wrought in ther:
 you by his blessed Spirit to fail of their proper
 rewards.^a
- 4 And this we write with all freedom and en- 4 Knowing, breth-
 dearment, *knowing, beloved brethren, your* ren beloved, your e-
 participation in the *election of God*, and fully per- lection of God.
- 5 he had prepared a kingdom. Of which, bless- 5 For our gospel
 ed be his name, we have the most important came not unto you in
 and satisfactory evidence; *because our gospel*, word only, but also
 that is, the gospel which we preach, and which in power, and in the
 was solemnly committed to our charge, *came* Holy Ghost, and in
not to you in word only, so as to be a mere much assurance; as
 empty sound, or to convey only amusing ideas ye know what man-
 to your mind, *but also in power*, so as to make ner of men we were
 very deep and powerful impressions on your among you for your
 hearts; *and* indeed such impressions as could sake.
 only be the result of its coming to you in the
 power of the *Holy Ghost*, whose miraculous
 and gracious influence concurred to add force
 to it. *And* then it is no wonder that it came
 in much assurance, so that you could not possi-
 bly doubt of its truth, when you thus saw its
 evidence, and felt its efficacy. And its suc-
 cess was farther promoted by the good exam-
 ple which we who preached it were enabled to
 give; *as you well know*, and I am confident,
 will never forget, *what manner of persons we*
were among you, what vigour and zeal we ex-

^a *Work of faith, labour of love, and patience hope, and might very properly have been of hope.*] All these are plainly Hebraisms so translated.

for active faith, laborious love, and patient

SECT.
i.
1Thes.
i. 5

erted for your conversion, and how we conducted ourselves in the whole of our behaviour, with respect to you, and all around us, as well as with what fortitude we faced all the persecutions we were called to encounter *for your sakes.*

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost :

And the happy consequence of all was, that you became imitators of us, and I bless God I may add, therein of the Lord Jesus Christ too, both in the holiness of your lives, and in the courage and patience with which you endured those sufferings which lay in the way of your duty ; having received the word in much affliction, from the rage and fury of your unreasonable enemies, and yet with joy of the Holy Ghost ; rejoicing, under his powerful influences, in the reception of that holy religion to which you were so early called to make such great and important sacrifices. So that indeed ye soon

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

became eminent in the churches of Christ, and examples to all the believers in Macedonia, and in the more distant province of Achaia,^b where the Corinthian converts, famous as they soon were, (1 Cor. i. 7,) heard of your religious character with pleasure and emulation. For from you

8 For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God ward is spread abroad, so that we need not to speak any thing.

the word of the Lord sounded forth, and you were eager, by your messengers, to spread the joyful tidings of the gospel, not only in your own borders of Macedonia, and in Achaia, with which you had an easy correspondence, but also wherever Providence gave you any access ; so that, in every remoter place, the fame and effect of your faith toward God and the Lord Jesus Christ came in such a degree as made it almost unnecessary for us particularly to recount any thing of your conversion, or progress in the truth. For they themselves, among whom we

9 For they themselves shew of us, what manner of, entering in we had unto you, and how ye turned to God from

came, declare it to us concerning you, and make it the subject of their pleasing conversation with us, and with one another, what a wonderful kind of entrance we had among you, in our first visit, and what a reception you gave us ; that is, how ye turned to God from those contemptible idols, in the worship of which ye had

^b In Macedonia and Achaia.] The apostle mentions these parts, as he had just been travelling through them before he came to Corinth, from whence, (as we

have shewn in the Introduction, p. 287, § he wrote this epistle. Compare Acts xvii. 14, 15 ; xviii. 1.

SECT. been educated, with a firm resolution at all events *to serve the living and true God*, with that diligence and zeal which his service so justly demands. *And you found yourselves disposed, by your growing knowledge of him, to lay aside all immoderate attachments to the interests and concerns of this present life, that, with fixed faith, and cheerful expectation, ye might wait for the triumphant coming of his Son from heaven; of that illustrious Son, whom, as a proof of his Divine mission and designation to the office of universal Judge, he hath raised from the dead, and now exalted to his own right hand; [even] Jesus, the long expected and ever to be adored Saviour, who rescues us from the wrath which is assuredly to come upon all impenitent sinners, and makes us, in consequence of our faith in him, not only safe from that flaming ruin, but secure of possessing an happiness complete and eternal.*

idols, to serve the living and true God.

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.

1Thes.
i. 10

IMPROVEMENT.

verse WE see here a compendious view of the *Christian* character.

9 It is to *turn from idols*, from every thing which we have loved and esteemed, from every thing which we have pursued and trusted in an irregular degree, *to serve the living and true God*;

10 under a real sense of his infinite perfections and glories. It is turning also to *Jesus*, his Son, as *saving us from the wrath to come*: from a deep conviction of our being justly exposed to wrath by our transgressions against God, to seek rescue and refuge in *Christ*, as *delivering us from it*, by his *atonement* and grace, and completing that deliverance by *Almighty power*, in the day of his

3 final triumph. It is to look and *wait* with unshaken faith and with holy joy for *Jesus, the Son of God from heaven*; keeping the eye of our soul habitually directed towards him, the loins of our mind continually girded up, and ourselves as *servants who look for their Lord's coming*. In the mean time may we maintain the *work of faith*, and *labour of love*, and *patience of hope in our Lord Jesus Christ, in the sight of God, even our Father*.

If this be the effect of our receiving the gospel, it will evidently prove that it is *come to us, not only in word, but in power*, 4,5 and in the *Holy Ghost*; and it may give us abundant assurance of our interest in God, and cause us by the happiest tokens to *know our election* of him. Whatever *afflictions* may in that case be allotted to us, while we hereby become *followers of the apostles and of Christ*, we may rejoice in the Lord. The ministers of Christ

will rejoice in such an *entrance* among their people, as shall produce these blessed consequences, and the *word of God* will be *sounded forth* with the greatest advantage by those who are pleading for its truth, efficacy, and importance, by this silent, but powerful eloquence. May this character be every where more prevalent among those that call themselves *Christians*, and may *grace and peace from God our Father*, and from the *Lord Jesus Christ*, be with all in whom it is found!

SECT.
i.
verse
9
8
1

S E C T. II.

The apostle leads the Thessalonians to reflect upon the manner in which he and his brethren in the Christian ministry behaved among them when they visited them at first, and laid the foundation of a church in their city. 1 Thes. II. 1—12.

1 THES. II. 1.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain.

1 THESSALONIANS II. 1.

I HAVE been mentioning the encouragement our ministry among you first met with, and the blessed effects that attended it. But I need not insist more largely upon them, *for ye yourselves know*, my brethren, and I am persuaded you can never forget, *the entrance that we had unto you*; with what demonstration of Divine agency in and by us it was attended, and what a powerful effect it had upon your minds, so that it was not in vain. It was not a transient and trifling amusement, but solemn in itself, and attended with important consequences and effects, which will be everlasting. *But* the recollection is so delightful to my mind, that you must permit me, known as it is, to lead back my own thoughts to the review, and to remind you, how, *even when we had just before suffered* the greatest indignities, and had been so *injuriously treated*, as ye know at *Philippi*, where we were stripped and scourged by the common beadle, and thrust into prison, with our feet set fast in the stocks, (Acts xvi. 22—24,) we no sooner arrived among you, but *we were bold* in our humble dependence on the powerful support of our God; to speak unto you in the neighbouring city, *the gospel of God*, and this, though we were forced to do it with so much contention, because of the opposition excited against us by the perverse and unbelieving

SECT.
ii.
1Thes.
ii. 1

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at *Philippi*, we were bold in our God to speak unto you the gospel of God with much contention.

322. Jews. (Acts xvii. 1—9.) And we were supported in these courageous efforts from a secret consciousness of that integrity with which our ministry was conducted: *for our exhortation* to persuade you to embrace the gospel [was] not calculated to corrupt your morals, as being founded on any principles of *deceit or of uncleanness*; we had no mercenary or sensual purposes to serve, as your idolatrous priests often have, nor was there in our management any thing of guile and *craftiness* which could fear the detection of the strictest scrutiny. But all was fair and open, simple and artless, and *as we have been approved by God*, so far as *to be intrusted with the invaluable treasure of his gospel*, so we did then address you, and *so we continue to speak, not as pleasing men*, and accommodating our doctrine to their tastes and prejudices, *but as endeavouring always to secure the approbation of that God who trieth our hearts* with as great care and exactness as gold is proved in the furnace, that it may be separated from dross, or the mixture of any baser metals. *Neither did we at any time deal in flattering words*, to insinuate ourselves into your affections, and soothe you in your sins, *as ye well know*; nor had we recourse to a *pretence of piety*, to promote the schemes of *covetousness*, often artfully conducted under the covert of religious zeal. *God [is] our witness*, that we were far above every thing of this kind, and made all such views our first sacrifice to the glory of his name and the propagation of his gospel. *Nor did we seek glory and applause of men, neither of you, nor of any others among whom we laboured and conversed*; nor did we press you with regard to any maintenance, *though we might have been in some degree burdensome, as the apostles of Christ,*^a who had authorized us to take a necessary subsistence from our hearers, as we certainly brought you what was far more valuable than any thing which we

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile :

4 But as we were allowed of God to be put in trust with the gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness ; God is witness.

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

* *Might have been burdensome, &c.]* acting now on the same maxims at Corinth (from whence he wrote this epistle) by which he had governed himself at Thessalonica. See Acts xviii. 3. The apostle evidently refers to the right he had of being maintained at their charge. Compare ver. 9 ; 2 Cor. xi. 9 ; 1 Tim. v. 18 ; 1 Cor. ix. throughout. But he was

7 But we were gentle among you, even as a nurse cherisheth her children :

could in return have received from you. *But we were still mild, gentle, and condescending in the midst of you, even as a nurse or mother cherishes her own children while hanging on her breast, and feels an inexpressible pleasure in imparting that nourishment to them with which God in his gracious providence has been pleased to furnish her.*

SECT. ii.
1 Theſ. ii. 7

8 So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

So we, being most tenderly affectionate towards you, took pleasure to impart to you, not only the gospel of God, which was lodged with us, for the food and life of our fellow creatures, but even our own souls too, because ye were dear unto us ; so dear, that our heart was in every word while we addressed you, and we could with pleasure even have laid down our lives among you, if that might have promoted the success of our ministry, and have conduced to the increase and edification of the church.

8

9 For ye remember, brethren, our labour and travail : for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

You had many instances of this, which I need not largely rehearse ; *for ye remember, brethren, both our labour in the ministerial work, and our toil in our secular profession likewise ; for night and day working at it, taking often from the rest of the night, the hours which during the day we had spent in our ministry among you, that we might be able to maintain ourselves, and might not be burdensome and expensive to any of you, we preached to you the gospel of God.*

9

10 Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe :

And there was a consistency in the whole of our conduct which abundantly shewed the purity of those motives from which we acted in this instance. So that *ye [are] witnesses, and God [also,] who sees our most secret actions, and all the recesses of our heart, how holily, and righteously, and how unblameably we behaved ourselves, not only to the heathens around, but in our most intimate converses with you who believe ; still preserving the same integrity, caution, and care to avoid every occasion of offence which we maintained among those who were strangers or enemies to our religion, and so might have been most ready to seek for pretences of objecting against it.*

10

11 As ye know how we exhorted and comforted, and charged every one

As ye also know how, and with what repeated importunity, we were exhorting and comforting every one of you in particular, as God gave us

11

SECT. ii. access to you ; just as a father encourages and of you (as a father instructs *his children*, labouring by every kind *doth his children*;) and endearing art of address, to form them to
 1Thes. ii. 11 a wise and worthy behaviour : Thus were we animating you, and *testifying* in the most solemn manner, *That ye should walk worthy of God*, and of the relation in which you have the honour to stand to him, *who hath called you by his gospel into his kingdom*, even to the views and hopes of that *glory* which he hath promised to all the faithful subjects of it.

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

IMPROVEMENT.

verse SURELY it is not possible to conceive from any thing, but the example of the *great Shepherd of the sheep*, a more amiable idea of the character of a gospel minister than that which is here exhibited. With what a frankness and openness of soul does the *apostle* appeal to their consciences, as to the integrity and benevolence of his behaviour among them, whilst, unterrified by all
 2 the indignities and inhumanities he had met with at *Philippi*, he immediately renewed the same combat at *Thessalonica*, and *contended* boldly with all the enemies of the gospel, not esteeming his liberty or his life, on an occasion of so great importance !

With such *courage* let the *ministers of Christ* face all danger and oppositions : with such *simplicity* of heart, let them deliver their important message ; not with *deceit, uncleanness, or guile*,
 3 but as those who remember that they have been *put in trust with the gospel by God himself*, and therefore must be solicitous *not to*
 4 *please men, but God, who trieth the heart*. And may they ever be superior to those views of *avarice, ambition, or popular ap-*
 5, 6 *plause*, which should lead them to sacrifice truth to the affection or favour of men, or even to the fear of being thought to do it. And let them, with all this intrepidity and firmness of soul, put
 7 on a *gentleness* and sweetness of disposition ; a *gentleness* like that with which *a nurse cherishes her children*. While their people, like *new born babes, desire the sincere milk of the word that they may grow thereby*, (1 Pet. ii. 2,) let *ministers*, with a natural tenderness, draw forth that precious nourishment to them, as
 8 *imparting even their own souls* unto them, and willing to *wear out*, or, if such should be the will of God, to *sacrifice* their lives in such a service.

Let them particularly endeavour by all prudent care, suitable to the circumstances in which God has fixed them, *not to make themselves burdensome* to the people in temporal things, nor, under the *pretence* of a Divine mission, to tyrannize over their

consciences ; but behave with such *integrity* and such *sanctity*, that they may be able cheerfully to appeal to God as a witness of it, and may also have a testimony in the breast of each of their flock. And O that the *entrance* of such ministers among their people, and their labours with them, may not be *in vain* ; but that the blessed consequence of all the *charges, entreaties, and consolations*, they are addressing to them may be this, that they may *walk worthy of God*, worthy of that *kingdom and glory*, to the views and blessings of which he hath condescended to call them ! Then will all the fatigues of their office sit light upon them, while they see the blessed purposes of it answered. Then will they *finish their course with joy*, and bless God with their dying breath, that he hath chosen them to an office, the most laborious, and perhaps, in secular views, the least advantageous of any in which persons of liberal education use to engage.

SECT.
ii.
verse
6
1
12

S E C T. III.

The apostle goes on to bless God for the readiness with which the Thessalonians received the gospel, notwithstanding the persecution raised against them by their own countrymen, as well as the perverse opposition of the Jews, and assures them of his continued affection, though he had been hindered from visiting them so soon as he intended. 1 Thess. II. 13, to the end.

1 THESS. II. 13.

FOR this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

1 THESSALONIANS II. 13.

THUS we laboured, and thus we behaved ourselves among you, and we are thankful that we were enabled in so conscientious a manner to discharge our duty. And for this cause also we give thanks to God incessantly, that when ye received the word of God which ye heard from us, ye received [it] not with indifference and neglect, not with doubt and uncertainty, [as] if it had been merely the precarious word of men, an artful invention, or uncertain scheme of human philosophy, but (as it is in truth) the very word of God himself, the veracity of which is beyond all dispute or suspicion ; of which there is this farther proof, that it worketh so efficaciously in you who believe, and produces such an happy change in your character, as may abundantly attest its Divine original. For you, brethren, as soon as ever you embraced it,

SECT.
iii.
1Thes.
ii. 13

14 For ye, brethren, became follow-

For 14

SECT.
iii.1 Thes.
ii. 14

immediately became imitators of the heroic behaviour and conduct of the churches of God, which are in Judea, in Christ Jesus, as being under the influences of the same Spirit with them, though you had not been eye witnesses of their example. For you also, with the like intrepidity of resolution, suffered the same things from those of your own tribe and country, (Acts xvii. 5,) as they [did] of their countrymen the Jews; Who treated them so rigorously and cruelly, as the vilest of apostates. They call themselves indeed the peculiar people of God, but act in a manner most unworthy that character, for they both killed the Lord Jesus Christ, and their own prophets, who foretold his appearance, and whom God in many distant ages of their commonwealth raised up unto them. And on the same principles also they have persecuted us, when we came among them as Divine messengers; and, on the whole, please not God, though they pretend to know him so well, and boast so loudly of their interest in him; but in consequence of the wrong notions they form of him, greatly offend him, and are contrary to all men, full of contempt and malignity against all other nations, and behave towards them in the most perverse and unfriendly manner.^a

16 Of which morose and odious behaviour, this is a remarkable instance, that they are continually forbidding us, the apostles and messengers of God, to speak and preach the gospel to the Gentiles, that they might be saved; and by thus setting themselves against the darling scheme of Divine Providence, and opposing the most important, even the eternal interests of mankind, they seem to act as if they desired to fill up the measure of their sins continually. But Divine wrath is speedily coming upon them, and will be carried to the greatest extremity, not at Jerusalem only,

of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

^a Contrary to all men.] It is well known what invincible prejudices the Jews in general entertained against all other nations; and *Elsner* has produced several passages from Tacitus and other heathen writers, in which they are represented as bearing an inveterate hatred against all the

rest of mankind. (*Elsner. Observ. Vol. II. p 274.*) And nothing certainly could afford a stronger proof of this malignant temper, than that perverse opposition to so benevolent a scheme as the gospel, for which the apostle passes this severe censure upon them.

but every where else, in their various settle-
ments in heathen countries.^b

SECT.
iii.

17 But we, brethren, being taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

But we, brethren, though necessarily separated from you for a very little season, and as it were for a few hours,^c in person, but not in heart, being exceedingly desirous to see your face again, endeavoured it to the utmost.

1Thes.
ii. 17

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

There-fore we would have come unto you, even I Paul in particular, once and a second time, but Satan, the great enemy of our usefulness and comfort, hath hitherto hindered us, by the many difficulties he laid in our way. But we will be

18

19 For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?

sure to take the first opportunity of doing it; for what [is] our hope of appearing another day with comfort before the tribunal of Christ, or what our joy, or what the crown of rejoicing, which we expect then to wear? [are] not ye also, among many others, whom Divine grace has given us as the fruits of our ministry; whom we hope for the honour of presenting before our Lord Jesus Christ, at the day of his final appearance? For ye are now one of the

19

20 For ye are our glory and joy.

most considerable churches which I have been the happy instrument of planting; and I trust ye will then appear as our glory and our joy, as the seals God hath been pleased to set to my labours, and as amiable friends, in whose converse and love I hope to be for ever happy.

20

^b Not only at Jerusalem, &c.] Though the remarkable circumstances which attended the destruction of Jerusalem, so particularly represented by Josephus, who was an eye witness of them, and so exactly corresponding to our Lord's prediction, (see Vol. II. sect. clxi.) have fixed the attention of Christians, chiefly on that catastrophe; yet it is well known, that vast numbers of the Jewish nation were soon after destroyed in other provinces of the Roman empire, particularly under Trajan and Adrian: under the former, 460,000 men in Egypt and Cyprus, and under the latter, above 580,000, as Xiphilinus informs us from Dio; and the learned Mr. Lowman supposes these events to be referred to in the second apocalyptic seal, Rev. vi. 4. Compare Vol. II. sect. clxi. note ^m.

^c For a very little season, or for a few hours.] The original is *ωσθ' ὥρας ὀλίγας*, for an hour's time; which is so figurative an expression, that I chose rather to express the sense in the paraphrase, than to follow the Greek literally, especially as *ωρα* has a signification rather more extensive than hour. It was several years before the apostle returned to them, but his mind was full of the ideas of eternity, which did, as it were, annihilate any period of mortal life. Dr. Whitby infers from this expression, that this epistle was writ quickly after Paul's leaving Thessalonica, and consequently at Corinth, the first place where he made any long stay. The word *ἀποφθαρσις*, in this connection, strongly expresses the apostle's affection for them, (compare John xv. 18, Gr. Vol. II. sect. clxxiv. note ^c;) and concern to leave them in an unsettled state. Compare chap. iii. 1.

IMPROVEMENT.

SECT. MAY Divine grace teach our souls ever to distinguish between
 iii. the authority of the *word of men* and the *word of God*; that we
 may always set them at a due distance from each other, and may
 verse feel that peculiar *energy* of the Divine word with which it *ope-*
 13 *rates in all them that believe!* May we experience this, whatever
 be the consequences, yea, though we should be exposed to suf-
 ferings, severe as those which *Jews* or *heathens* at first inflicted
 on the professors, or even on the preachers of the gospel! Ador-
 14 ed be that power of Divine grace that went along with it, so that
 when the envious disciples of *Moses*, after having *slain the Lord*
 15 *Jesus Christ*, as well as their *own prophets*, *forbad* his messen-
 gers to speak to the *Gentiles* that they might be saved, these faithful
 ambassadors of health and life feared none of their threatenings
 or cruelties, but courageously declared the matter as it was, *tes-*
tifying both to Jews and Greeks, repentance toward God, and faith
toward our Lord Jesus Christ! (Acts xx. 21.)

The *Jews* in the mean time filled up the measure of *their sins*,
 16 till *wrath* came upon them to the uttermost. And so will all the
 opposition that is made to the gospel end to those who are im-
 placable and obstinate in it. They who believe not that *Christ*
is He, shall die in their sins. *Whosoever shall fall on this stone shall*
be broken, but on whomsoever it shall fall, it shall grind him to pow-
 19 *der.* (John viii. 24; Mat. xxi. 44.)

Let the *ministers of Christ*, however *Satan* may attempt to *hin-*
 18 *der* them, go on faithfully and courageously in their work, and
 watch over the souls which they have gained. When *absent* from
 17 them *in body*, let them not be absent *in heart*; but let them be
 thinking of their state, and often caring and praying for them:
for what is their hope, and joy, and crown of rejoicing in the day
 of the Lord, but the souls which God shall graciously give them
 as *spiritual children*, or to whom he shall render them useful, for
 training them up in those ways of holiness in which, by the bless-
 ing of God upon the labours of others, they might be so happy
 as to find them? May God give many such to all who *serve him*
with their spirit in the gospel of his Son; and, in the views of
 their increasing piety, may they daily anticipate the *glory* and
 20 the *joy* with which they hope at last to deliver them to their Di-
 vine Master!

S E C T. IV.

As a farther illustration of his love, the apostle informs the Thesalonians of his care to send Timothy to them from Athens, and of the great pleasure with which he received the tidings which that evangelist brought him; he also assures them that he was continually praying for them, and for an opportunity of making them another visit, in order to promote their edification, which lay so near his heart. 1 Thes. III. throughout.

1 THESS. III. 1.

WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone:

1 THESSALONIANS III. 1.

SUCH is the affection we feel for you, and therefore, as we were by persecution separated from you, while as yet your church was in a very tender and unsettled state, (Acts xvii. 10,) we could not but be solicitous, to be more particularly informed how it fared with you. And, being able no longer to endure the uncertainty in which we were with relation to you, we acquiesced in the uncomfortable circumstances of being left alone^a at Athens, where we had some peculiar need of the countenance and comfort of an approved companion and friend; And sent Timothy, our dear brother,² and a faithful servant of God, and whom we highly esteem, as our diligent and affectionate fellow labourer in the gospel of Christ, whom you had formerly known under that character;^b we parted with him, inconvenient as it was, for your sakes, that, by making you a visit, at a time when we concluded you so much needed it, he might strengthen and comfort you, exhort and advise you as occasion required, concerning the evidences of your faith in general, and any partiular branches of it in which you might need farther instruction. That no man might³ be shaken and discouraged from his adherence to the Christian profession and hope, by the

SECT. iv.
1Thes. iii. 1

² And sent Timotheus our brother and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

³ That no man should be moved by

^a Left alone.] It seems from this circumstance, that Silas was absent from Paul, while that apostle was at Athens, though some have been of a different opinion. Compare Acts xviii. 5, which seems farther to confirm that fact.

^b Fellow labourer] It appears from Acts xvii. 14, that Timothy had been in those parts before, as Paul's fellow labourer, and so no doubt but he was known to the Thesalonians, and his coming on this occasion would be the more agreeable to them.

SECT. greatest severity of *these afflictions* with which these afflictions; for
 iv. we are surrounded; *for ye yourselves know that* yourselves know that
 1Thes. *we are appointed to these,* and that one part of we are appointed
 iii. 3 the scheme of God in establishing the Christ- thereunto.

4 cheerfulness. *For even when we were with* 4 For verily, when
you, we did not flatter you with any vain hopes we were with you,
 of an easy and pleasurable life, but plainly and we told you before,
 candidly *told you, before you engaged with us,* that we should suf-
that we should certainly be afflicted, as it came fer tribulation; even
to pass in fact; and ye well know, from the very as it came to pass,
 nature of things, and from comparing the relig- and ye know.

5 greatest reason to expect it. *For this cause* 5 For this cause,
also, being (as I was just saying) *no longer able* when I could no
to endure the uncertainty I was in with regard longer forbear, I
 to persons that in such circumstances lay so sent to know your
 near my heart, *I sent to know the state of your* faith, lest by some
faith under such violent assaults, lest by any means the tempter
means the tempter, taking the advantage of the have tempted you,
 weakness of human nature, *might have tempted* and our labour be in
you to suppress the conviction of your minds, vain.

6 of religion might have remained. *But now* 6 But now when
Timothy, having returned to us from you, and Timotheus came
having brought to us the good tidings of your from you unto us,
 continued *faith, and fervent abounding love,* and brought us good
and assured us that ye have always a good and tidings of your faith
 affectionate *remembrance of us, as your spiritual* and charity, and that
 father in Christ, *greatly desiring, if Providence* ye have good re-
 might permit it, *speedily to see us again, as we* membrance of us al-
 7 *also assuredly do [to see] you; We were hereby* ways, desiring great-
 comforted, brethren, *concerning you, and found* ly to see us, as we
 the happy effects of these heart reviving con- also to see you :

solations, *in all our tribulation and necessity,* 7 Therefore, brethren,
 which grew more supportable to us than it we were com-
 would otherwise have been, *by means of this* forted over you in
 happy assurance of *your faith,* which God all our affliction and
 hath blessed us as the instrument of producing distress by your
 faith :

8 For now we live, if ye stand fast in the Lord. *For now we do indeed live,* we relish and enjoy life, *if ye stand fast in the gospel and grace of our Lord Jesus Christ,* retaining strenuously that holy profession and precious faith which ye have embraced: whereas, were ye to be drawn aside to renounce it, our very heart would be wounded, and it would be as bitter as death unto us. *For what sufficient thanks can we ever render to God concerning you, for all the flow of holy joy with which we rejoice on your account,* for your conversion and progress in religion, when we have been presenting ourselves *before our God,* and breathing out our heart at his footstool; *Night and day* enlarging upon this, as a petition which lay nearest to our very souls, and, if I may be allowed such an expression, *superabundantly making it our request, to see your face, and to complete the deficiencies of your faith,* by instructing you in any article of religion, which, being so suddenly torn away from you, by the storm that was raised, we had not an opportunity of opening to you so clearly, as your edification might have required. And we still continue to urge the humble supplication; *that God himself, even our Father, and our Lord Jesus Christ,* to whom the supreme government of the kingdom of providence is committed, *may,* by a secret, but powerful interposition, so dispose and overrule all things, as to *clear and smooth our way to you,* by removing these obstructions which at present remain; *And,* in the mean time, yea above all, *that the Lord Jesus Christ,* by the powerful operation of his Spirit on your hearts, *may cause you to be enlarged and to abound in love toward each other, and to all Christians, yea towards the whole human race, even as we do indeed abound in affection towards you, and shall always rejoice in any opportunity of manifesting it, by whatever we may be able to do, or may be called to suffer for your sakes.*

SECT.
iv.
1Thes.
iii. 8

9 For what thanks can we render to God again for you, for all the joy with which we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you:

13 To the end he may stablish your

May you feel this noble principle of universal goodness more and more active in your minds, *that,* by the experience of its efficacy, *your hearts may be strengthened* in every virtue,

° Indeed live.] It is well known, that in the sacred writings life is often put for happiness, and Dr. Whitby has produced many instances of it in his note here.

SECT. iv. [and you] may at length [be] found blameless in hearts unblameable holiness before God even our Father, at the appearance of our Lord Jesus Christ with all his saints around him, in that illustrious day, when their sanctity and glory shall be completed, and all their labours and sufferings in his cause abundantly recompensed.

IMPROVEMENT.

verse NOT farther to insist on the tender affection of Paul to the Thessalonians, which has already afforded matter for so many profitable remarks, let us recollect that, as Christians, we also are appointed to afflictions, by the experience of which our fitness for heaven and our relish for our everlasting rest are to be improved. It was faithful and kind in the apostles, after the example of their great Master, to give us such admonitions; but let us not be moved by the apprehension of any sufferings that may await us, for he who hath undertaken to support and defend us can make us more than conquerors; he can, even while we continue in this state of warfare, establish our hearts unblameable in holiness; and how blessed a connection will that have with our being presented faultless and blameless before the presence of his glory, when Christ shall appear with all his saints, and when the sanctity of each shall be a glory to their common Master, as well as an everlasting blessing to every one of those spotless souls!

8 Let the ministers of the gospel nobly rise above all attachment to secular views, and make it their great business to advance in their hearers such a temper. Let it be their life, to see those Christian friends, whom God hath committed to their care, standing fast in the Lord. And, if they have reason to joy for their sakes before God, let them render their thanks to God for it, and night and day be urgent in their prayers for them, that whatever comfort they have may be continued, and that whatever is wanting in their faith and their love, may be perfected, by the Divine blessing on ministerial labours.

S E C T. V.

The apostle addresses several practical exhortations to the Thessalonians suitable to their circumstances, and particularly recommends chastity, justice, charity, and prudence. 1 Thes. IV. 1—12.

SECT. v. 1 THESSALONIANS IV. 1. AS for what remains therefore, my brethren, in subserviency to this important view, of being thus presented with all the saints before

1 THESS. IV. 1. FURTHERMORE then we beseech you, brethren,

and exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication :

4 That every one of you should know how to possess his vessel in sanctification and honour ;

the great tribunal, in the perfection of holiness and happiness, we now beseech you, and exhort you in the Lord Jesus, that as you have received repeated instructions from us, while we were among you, how you ought to walk, ^a if you desire to adorn your profession, and to please and honour God, who hath bestowed upon you the favour of being called into it, so ye would abound more and more, labouring continually to advance in every amiable quality, and every Christian grace. I will not largely insist on these things now, for ye know what commandments we gave you, in the name and on the part of the Lord Jesus, whose servants we all profess ourselves to be, and whose authority we ought always to account sacred. Bear them constantly in your mind, and often charge on your souls the observance of them, for this is the will of God concerning you, [even] your sanctification ; that, as he hath chosen us from the rest of the world to be a people separate to his honour and service, we should not pollute ourselves with those abominations which are so common among the heathen, and particularly that ye should abstain from fornication, and all other kinds of lewdness so commonly practised among those who are ignorant of the true religion : Whereas it is now the declared pleasure of the great Former of our souls and bodies, that every one of you should know how to possess his vessel, this animal frame, in which this immortal soul is lodged, as a rich and invaluable jewel, in sanctification and honour ; using his body as an instrument of service to God, to whom it has been solemnly consecrated ; not as if it were intended as an organ to debase the mind by sensuality, which would surely be the

SECT.
v.
1Thes.
iv. 1.

^a How you ought to walk, &c.] The French Testament renders the words thus, " We entreat and conjure you by the Lord Jesus, to follow our instructions as to the manner in which you ought to live, in order to pleasing God, and that you would make continual progress in it." This is one specimen, among many, of the paraphrastic strain of this version, which changes the metaphorical expressions for

phrases of a plainer nature equivalent to them : but, as the version I here give, makes a part of a paraphrase, I thought it more convenient to keep nearer the original, though I have not made a point of giving what should be exactly a verbal translation. There is a medium between both, which I have at least attempted, and, if I have not hit upon it, I hope it is not for want of diligence and care.

SECT. most dishonourable view in which it can be con-
 v. sidered. Walk *not* therefore any longer in the
 4Thes. *lust of concupiscence*, contriving to indulge
 iv. 5. yourselves in gross and lascivious gratifications,
even as the heathens do, who know not God,^b and
 are therefore ignorant of that pure and sublime
 happiness which arises from contemplating,
 adoring, and imitating him.

5 Not in the *lust*
 of concupiscence,
 even as the Gentiles
 which know not
 God :

6 We have also told you, and we now repeat
 it, as an injunction of the greatest importance,
 that it is the will of God, *that no man should* in
 these, or any other matters, *over reach, or de-*
fraud his brother in [any] affair.^c For though
 the fraud may be conducted in so artful a man-
 ner as to evade human conviction and punish-
 ment, yet it is most certain, that *the Lord* him-
 self, the final and universal Judge, to whom we
 are all ere long to render up an account, [*is*]
the avenger of all such, as we also told you be-
fore, and testified with all possible solemnity.

6 That no *man* go
 beyond and defraud
 his brother in *any*
 matter : because
 that the Lord *is* the
 avenger of all such,
 as we also have fore-
 warned you, and tes-
 tified.

7 For God hath not called us, in so extraordinary a
 manner, from the rest of the world, merely to
 a new name, or some different rites of external
 worship, while we are at liberty to indulge our-
 selves in *uncleanness*, as if we were patronized
 in the practice of it, merely by being numbered
 among Christians ; *but*, as he is in himself per-
 fectly holy, he hath called us to the love and
 practice of universal *holiness*, and would raise
 from among the degenerate children of men, a
 society, who, by the purity of their morals,
 should do an honour to the true religion, and
 approve themselves to be indeed the offspring
 of the Most High.

7 For God hath
 not called us unto
 uncleanness, but un-
 to holiness.

8 In all these things we have faithfully deliv-
 ered unto you the charge and message which

8 He therefore

^b *The heathens who know not God.*] Many have proved, by a variety of learned quotations, how much the *politest* nations among the ancients, and particularly the Greeks, were addicted to the most infamous kinds of *uncleanness* ; and Dr. Whitby's note on this place may furnish out a catalogue, not to be read without a mixture of commiseration and horror.

^c *Go beyond and defraud his brother in any matter.*] Many interpret this of *injuring*

their neighbour's *bed*, taking the word *αρεαγμα* in an *ill* sense, as *Facinus* is used in Latin. This, no doubt, is included, but I see no reason for limiting the clause to such a sense. *Clean hands* in the *Old Testament* signifies those unpolluted with *bribes*, and therefore no certain argument against the more extensive signification I have preferred, can be drawn from the next clause.

that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

we received upon the highest authority: *he therefore who despiseth our testimony and admonitions, despiseth not man alone, but God, who hath also given us his Holy Spirit*, and caused it to dwell within us, and to guide us in our discourses and writings, into the certain and infallible knowledge of his will.^d

SECT.
v.
1Thes.
iv. 8

9 But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another.

I have been large on some of the preceding articles, knowing how much you were addicted, in your heathen state, to some of the vices I have exhorted you to avoid. *But concerning brotherly love*, or that peculiar charity and affection which one Christian owes to another, *ye need not that I should largely write to you now, for ye yourselves are divinely taught to love one another.* God, dwelling in our nature, hath given you the example and the precept, with all possible advantage, and his Holy Spirit, descending on your hearts, forms and fashions them to this great law of love.

9

10 And indeed ye do it towards all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

And indeed I must do you the justice to say, by what I can learn of you, that ye actually do it to all the Christian brethren which are in all Macedonia, whether at Philippi, Apollonia, Amphipolis, Beræa, or elsewhere. But we exhort you, brethren, that ye abound in this benevolent and amiable disposition yet more and more, not only to those that are your own countrymen, but to all the children of our heavenly Father, however they may be dispersed in one part or another.

10

11 And that ye study to be quiet, and to do your own business; and to

And, while many indulge to an enterprising temper, and are always undertaking some new design, to make themselves talked of, and to draw the eyes and observation of the world upon them, we advise you, that you make it your ambition to live quietly in the practice of those peaceful and humble virtues which suit the genius of Christianity, and particularly that you do your proper business.^e *And, as*

11

^d *He therefore who despiseth, &c.]* I will not here argue at large, how strongly this verse speaks the *inspiration of Paul* in what he wrote, and consequently that of the *sacred writers* in general; but I wish what I have said on this subject, in the *Essay on the Inspiration of the New Testament*, subjoined to the *third volume* of this work, may be seriously considered, and that the important truth established in it,

I may be perpetually borne in mind by all my readers

^e *Do your proper business.]* This exhortation was peculiarly proper to the Thessalonians, as there seems to have been a meddling pragmatistical temper prevailing among some of them, 2 Thes. iii. 11, which tended much to the reproach of their profession. As to the emphasis of the word *φιλοπραΐα*, compare 2 Cor. v. 9, and the *note*.

SECT. Providence hath placed most of you in such work with your own
 v. low circumstances of life, that you are obliged hands, (as we com-
 1Thes. to maintain yourselves by your daily labour, manded you ;)

iv. 11

we hope you will go on diligently and cheer-
 fully to *work with your own hands* for that pur-
 pose, that you may not as idle drones become
 the burden of society, but rather may be able
 to do something for the support of your poorer
 brethren, *as ye know we gave it you in charge*,
 during the little time we resided amongst you.

- 12 Attend to it therefore, *that so ye may walk de-* 12 That ye may
cently towards those that are without the enclo- walk honestly to-
 sure of the church, and silence the clamours ward them that are
 which the enemies of the gospel would be glad without, and *that ye*
 to raise against it, as making men idle and may have lack of
 irregular ; and [*that*] *you may have need of noth-* nothing.
ing, but, without being under a necessity of
 asking relief from them or any others, may be
 preserved from such degrees of extreme pov-
 erty as might expose you to their contempt,
 and into which frugal and industrious persons
 seldom fall, without some extraordinary Prov-
 idence, which audibly and effectually bespeaks
 the compassion of their neighbours.

IMPROVEMENT.

verse WHO would not wish to be instructed in every thing which
 might conduce to our *walking* so as to please God? who would
 not delight in frequent exhortations, to *abound* in such a conduct
 1 *more and more*, that every day may improve upon the last, till
 we *perfect holiness in his fear*? Blessed be God, the rules are
 2 *plain*, and our own conscience must bear witness to the *reasona-*
 3 *bleness* and *goodness* of them. *This is the will of God, even our*
sanctification; that we should be honoured with his amiable im-
 age, and, by sharing something of his *moral* character, may share
 something of that happiness which in the perfection of holiness
 he enjoys. He hath indeed given us a *compounded* nature, and
 hath appointed us for a time to struggle with its *animal* powers,
 that by a victory over them we may approve our duty and obe-
 dience, and be fitted for a *purser* happiness above, than this low
 state of being will admit. Let *Christians* therefore learn to *pos-*
 4 *sess their vessels in sanctification and honour* and not be captives
 to the mean *lusts of concupiscence* and uncleanness, as the *hea-*
 thens, who, not having the *knowledge of God*, were more excusa-
 ble than we in those indulgences for which the knowledge of
 5 *themselves* and of their own *nature* would nevertheless, in some
 degree, condemn them.

Let us, as we dread the displeasure and *vengeance of God*, the SECT. V. supreme Guardian of the rights of his creatures, take heed that we do not allow ourselves, when it is most in our power, verse 6 to go *beyond, or defraud our brethren in any matter*, but endeavour to shew, that we have indeed been *taught of God to love one another*, 9 and that we have received into our very hearts that *maxim* which our gracious Redeemer has given us, That we should *do unto others as we would they should do unto us*. On this principle likewise, let us diligently *employ* ourselves in *our own proper affairs*, that, instead of being the *burdens* of society, we may in our respective spheres be its *supports*; and, *quietly* attending 11 to what lies within our own province, let us leave ambitious schemes and projects to others, thinking ourselves happy enough, if we may be approved by *him* who hath allotted to the inhabitants of earth their *several* parts, and will another day accept and reward them, not according to the *distinction* and *elevation* of their stations, but according to the *integrity* with which they have behaved themselves in them. So shall we secure a testimony even in the consciences of those *that are without*, who would perhaps ungenerously and unrighteously 12 rejoice in an occasion of charging upon the *gospel of Christ* the follies and irregularities of its *possessors*.

They will never be able to charge any thing on the *gospel itself* if they take their ideas of it from the *writings* of these its *authentic* teachers. And let it be remembered, that they gave such abundant *evidence* of the authority with which they taught, 8 that *he who despiseth them despiseth not man, but God*, from whom they derived *the Spirit* by which they preached and wrote. His voice let us hear with reverence, his dictates let us humbly obey. The hour is near in which he will assert the *honour* of his word, and demonstrate to all the world the *wisdom* of submitting to its dictates.

S E C T. VI.

The apostle particularly sets himself to comfort his Christian friends, with relation to those that were fallen asleep in Jesus, by an animating view of that glory and happiness on which, at the general resurrection, they should enter in their complete persons. 1 Thes. IV. 13, to the end.

1 THESSALONIANS IV. 13.

SECT. VI. **I** HEAR it with concern, that since I have been separated from you, it hath pleased God to remove some dear and valuable members of your society, and I wonder not that you are tenderly affected with such a stroke. But I would not have you ignorant,^a my dear brethren, concerning the true state of them that are thus fallen asleep in the faith of Jesus, that ye may not lament with such unbounded transports and excessive forms of mourning, as are practised by others, even by your heathen neighbours, who are ignorant of God, and have no well grounded hope^b of an happy immortality, like that which in the gospel is imparted to you.

14 For surely, if we do indeed believe those great and important doctrines which that Divine dispensation teaches us, that Jesus, the Son of God, died to expiate our sins, and that he rose

1 THESS. IV. 13. **B**UT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died, and rose again,

^a I would not have you ignorant, &c.] Mons. Saurin, in his long and learned criticism on this text, which he thinks one of the hardest in the New Testament, (Saur. Ser. Vol. VI. No. 1,) gives it as his opinion, that the desire which prevailed in Christians to see Christ, when he should appear to judgment, made them lament those of their brethren who died as cut off from that hope. In reference to which, he assures them, that they should be in that respect entirely on a level with those of their brethren who should then be found alive. But it may be queried, even on this hypothesis, why he does not directly tell them, that there was no particular room for such lamentations on this account, as they themselves, and many succeeding generations, were to die before the coming of our Lord. He acknowledges that the apostle did not urge that, because he did not then exactly know whether Christ's

appearance would be in that age, or at some much more remote distance of time. And this ignorance was certainly consistent with the knowledge of all that was necessary to the preaching of the gospel. Compare Mark xiii. 32 ^b As others who have no hope.] Tully says, (Tusc. Disp. i. 13,) "Who would lament the death of a friend, unless he supposed him deprived of all the enjoyments of life, and sensible of the loss of them?" How forcible a remark in the present connection! I see no reason at all to imagine, as some have done, that there is a reference to the notion of some Jewish zealots, that uncircumcised persons had no part in the resurrection. The apostle's argument is by no means levelled at such an apprehension, nor do I find any evidence that the church at Thessalonica was yet pestered with such corrupters of Christianity.

even so them also *again* from the dead, that he might secure our sect.
 which sleep in Jesus, final salvation, we may easily believe, that a vi.
 will God bring with scheme thus undertaken and prosecuted, shall 1Thes.
 him, not fail of its effect ; but that, *in like manner* iv. 14
also, God shall, by the exertion of that mighty
 power with which he hath clothed this triumphant Saviour, *bring with him*, in the train
 of his magnificent retinue, at his final appearance, all *those* of his faithful servants *who sleep*
in Jesus.^c As they died under the direction of his Providence, and committing themselves
 to his care, it shall in due time appear, that they are not lost, though they may have wait-
 ed long for the consummation of their glory.

15 For this we *For this we now say to you, by the express word* 15
 say unto you by the word of the Lord, *of the Lord,*^d on the authority of an immediate
 that we which are revelation from Christ himself, and not merely
 alive and remain unto on our own conjecture, or wish, *that we*, that
 is, those of us Christians *who remain alive*^e at

^c *Who sleep in Jesus.*] The words $\delta\iota\alpha\ \tau\eta\ \text{I}\nu\sigma\upsilon$, which we connect with $\kappa\alpha\tau\alpha\mu\epsilon\theta\epsilon\iota\sigma\tau\epsilon\varsigma$, and render *sleep in Jesus*, may be considered as making a separate clause, and may imply, that it is by the power and agency of Christ that God will bring with him those of his people that are departed out of this life. The phrase to express *sleeping in Christ*, is $\kappa\alpha\tau\alpha\mu\epsilon\theta\epsilon\iota\sigma\tau\epsilon\varsigma\ \epsilon\nu\ \chi\epsilon\iota\sigma\omega$; compare ver. 16; 1 Cor. xv. 18. Archbishop Tillotson explains the expression here used, as appropriate to the martyrs, and renders $\delta\iota\alpha\ \tau\eta\ \text{I}\nu\sigma\upsilon$, for *Jesus' sake*; but it cannot be proved that the grief to which the apostle refers, related only to such, and the force of the argument plainly reaches farther. *Tillotson's Works*, Vol. II. p. 184.

^d *By the word of the Lord.*] I think no words can more plainly assert that, in what follows, he speaks by an *express revelation from Christ*, and consequently there can be no room for any *interpretation* that can suppose him at all mistaken in any circumstance of the ensuing account.

^e *We*, that is, those of us *who remain alive.*] This hath been interpreted by many, as an intimation, that the apostle expected to be found *alive at the day of judgment*; and on that interpretation, some have urged it as an instance of his entertaining, at least for a while, *mistaken notions* on that head, as if the *day of the Lord* were nearly approaching. But this is directly contrary to his own explication of the mat-

ter, 2 Thes. ii. 1, &c. as well as to other passages in which he expresses his expectation of death. Compare Phil. i. 20; and 1 Cor. vi. 14; 2 Cor. iv. 14; 2 Tim. iv. 6. Others have pleaded this *passage* in favour of that doctrine, which teaches the *resurrection of some most eminent saints*, before the main body of believers, and this, as most of the patrons of this scheme have explained it, in order to share with Christ in the glories and felicities of his *personal reign* upon earth. But to me it seems most natural to suppose that Paul here speaks as one of the Christian body, though he was not one of that particular number concerning whom he directly asserts what is here said. Thus Hosea says, (Hos. xii. 4.) *God spake with us in Bethel*; and the Psalmist, lxvi. 6, *we rejoiced*, that is, at the Red sea when divided; and lxxxi. 5. *I heard a language I understood not*, that is, in Egypt, though neither were in existence at the times when the facts referred to happened. It is very unjust in *Orobio* to represent this as an artifice of the *apostle* to invite people to Christianity, by the expectation of being taken up alive to heaven in a very little time. *Lim. Col.* p. 75. His explication of this matter in the *next epistle* is abundantly sufficient to absolve him of all such suspicions, and indeed the sincerity that appeared in his whole conduct, evidently shews him to have been incapable of any such design. Compare *Lamothe on Insp.* p. 133—141.

SECT. *the coming of the Lord to judgment, shall not* the coming of the Lord, shall not prevent them which are asleep.

vi. so prevent those who are asleep, as to be glorified before them. For the Lord himself, our

1Thes. great and blessed Redeemer, arrayed in all his

iv. 16. own glory, and that of his Father, shall in that

great day descend from heaven, with a triumphant shout, raised by millions of happy attendant spirits. His appearance shall be proclaimed with the voice of the great archangel,^f even with the trumpet of God, which shall then sound louder than it did on mount Sinai when the law was given. And the dead in Christ shall all in a moment be awakened by it, and shall rise out of their graves in the first place,^g springing forth in forms of glory, to the infinite

17 astonishment of the surviving world. And

afterwards we, that is, those of us who are left

alive at the time when this most awful and important day opens, shall together with them, by a mighty and instantaneous operation of the Divine power, be snatched up into the clouds,^h in order to our meeting the Lord in the region of the air, where his throne shall then be erected; and we, having been openly acknowledged and acquitted by him, shall be assessors with him in that judgment to which wicked men and angels are there to be brought forth; and, when the final sentence is passed upon them, shall return to heaven, with our reascending Saviour, and so shall we be with the Lord for ever, and all share a blissful eternity in

18 the sight and participation of his glory. There-

17 Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore,

^f With the voice of the archangel.] I cannot think, with Mr. Peirce, that the archangel is Christ himself, so called as the great ruler of angels. There seems an evident impropriety in thus varying the expression, if it be only intended to say, that Christ shall shout as he descends; nor are the scriptures, to which this learned writer refers, (viz. 1 Sam. iii. 21; 1 Cor. i. 7, 8,) by any means parallel examples. See Peirce on Phil. ii. 9.

^g The dead in Christ shall rise first.] It has generally been inferred from hence, that good men shall rise before the wicked, and 1 Cor. xv. 23, seems to favour it. But this text only asserts their rising, before the saints who are found alive shall be changed.

^h Caught up.] Not, says Dr John Scott, by the ministry of angels, (Christian Life, Vol. III. p. 1204,) but by the vigorous activity of our glorified body, which Mr. Piggot (Serm. ii. p. 67) supposes shall be refined to such a degree of spirituality as to be able to tread air; and Mr. Whitston has a notion analogous to it. (App. to Boyle's Lect.) I pretend not to determine on the nicety of questions like these. Only I cannot think the expression of being caught, or snatched up, suits the exertion of what shall then be a natural power; nor can I suppose that we shall have any thing to do with air in the state which is to succeed the great day, in which the elements shall melt with fervent heat, and the heavens being on fire shall be dissolved, 2 Pet. iii. 12.

comfort one another *fore* when your hearts are distressed with grief, SECT. vi.
 with these words. for the loss of your pious friends, or on any other occasion which can arise in this mortal life, 1Thes. iv. 18.
comfort yourselves and one another with these words; the tenor of which is so important, and the truth contained in them so certain, as being taught by the infallible dictates of the Spirit of God, and revealed to us by him, from whose fidelity, power, and grace, we expect this complete salvation.ⁱ

IMPROVEMENT.

O! who can be sufficiently thankful for the *strong consolations* verse 18
 which these *Divine* words administer! How many *drooping* hearts have been cheered by them in every age, while successively mourning over the pious dead! How often have we ourselves been driven to them, as to a sacred anchor, when our hearts have been overwhelmed within us, and if God continue us a few years longer, what repeated occasions may arise of flying to them again! Let us charge it upon our hearts, that we do honour to our holy profession in every circumstance, and particularly in our *sorrows* as well as our *joys*. When Providence is pleased to make such breaches upon us, let us not *sorrow as those who have no hope* for our deceased friends, or for ourselves. Surely we cannot doubt the very *first* and most *fundamental* articles of our faith, the *death and resurrection* of *Jesus*, the Son of God; and if we do indeed assuredly believe these, what a blessed train of consequences will they draw after them! and this consequence most apparently, that *they who sleep in Jesus* shall not finally perish, but *shall be brought with him* to grace his triumph. 13

And O what a *triumph* shall that be! Let us now anticipate the joy with which, if true believers, we shall then *lift up our heads*, and *see our complete salvation drawing nigh*. What though we die and moulder in the grave? the *saints then alive shall not prevent us*: though the last memorial of our names may long have perished from the earth, it shall appear that they are *written in heaven*. And when the *Lord himself descends from heaven* with that earth rending *shout*, when the *trump of God shall sound*, his *dead shall live*, like his dead body shall they revive; *they that dwell in the dust shall arise and sing, for his dew* 15

ⁱ As being taught, &c.] The MSS. of and right, I have expressed it in the *paraphrase*, as I often do in such cases; that New College in Oxford, and the Barbarine Library, (No 1 of each,) add to *λογους πρῶτοις* the words *πρῶτον πνευματικῶς*, *comfort one another with these words of the Spirit*. And though I see no reason to believe that addition *authentic*, yet, as the sense is just with it.

SECT. *is as that falling upon herbs, and the earth shall cast forth its dead.*
vi. (Isa. xxvi. 19.)

verse But who can now conceive the rapture with which so many millions shall start up at once from their beds of dust, all arrayed
16 in robes of glory, and, spurning the earth in which they have been so long intombed, and all that is mortal and corruptible; shall soar aloft in one joyful company *with those who shall then*
17 *be found alive, to meet the Lord in the air, forming a mighty host, bright as the sun, clear as the moon, and awful as an army with banners ;* (Cant. vi. 10 ;) they shall soar to *meet their Lord*, attracted by Divine love, and borne on in their flight by an all-mighty power. We shall ascend to him, we shall be owned by him, we shall be seated near him; for *Christ who is our life shall appear*, therefore shall we *appear with him in glory*; (Col. iii. 4.)

Nor shall it be merely the triumph of *one day*, or of any *limited* period, how long soever. It is the promise of his faithfulness
17 and of his love, that *so we shall ever be with the Lord*. It is a glory that never shall decay, a *meeting* secure from all danger, from all possibility of future *separation*. In what circumstance of affliction shall not these *consolations* be felt? What torrent of
18 tears shall they not be able to stop? What groans of distressed nature shall they not be sufficient to turn into songs of joy? *Thanks*, everlasting, ever new, ever growing thanks be to *God, who always causeth us to triumph in Christ*, in the views of such a felicity! And let the whole choir of *saints*, the living and the dead, unite in one joyful *Amen*.

S E C T. VII.

The apostle strenuously exhorts the Thessalonians to a diligent preparation for that important day of Christ's appearance, of which he had been discoursing above. 1 Thes. V. 1—11.

1 THESSALONIANS V. 1.

SECT. **I** HAVE told you that the solemn day of uni-
vii. versal judgment will certainly come, and
1Thes have been endeavouring to lead your minds to
v. 1 those views of it which must be most reviving to every true believer : *but concerning the particular times and seasons* of this grand event, with which the economy of Providence in this world is to close, and some very wonderful occurrences which are to precede it, I am satisfied, my *brethren*, that *you have no need of my*
2 *writing to you accurately and largely. For ye yourselves* do already assuredly know, as wher-

1 THES. V. 1.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that

the day of the Lord so cometh as a thief in the night :

ever we come, we make it one of our first doctrines, that the great day of the Lord, to which our eyes and hearts are so much directed, comes just like a thief^a in the night, and will surprise the inhabitants of the world in general by a dreadful alarm, when they are sleeping in the deepest security. For when they shall be

SECT. vii.
1Thes. v. 2.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

most ready to say, All things about us are in perfect peace and safety, and no evil of any kind threatens us, then sudden destruction shall come upon them, and seize them as inevitably and painfully as travail comes upon a woman with child, whose days are accomplished, and they shall not be able by any means to escape it.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

But I am persuaded that you, my brethren, are not sleeping in darkness; but that, as you have the light of the gospel shining around you, it is your desire to act so agreeably to its dictates and to maintain such a sense of the great and important prospect it opens upon you, as to have no reason to apprehend, but that the day of which I speak, or the day of death, which shall consign you to its unalterable doom, should come upon you as a thief, or surprise you in an unprepared state. For ye are all by profession,

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

the children of the light, and the children of the day, as ye call yourselves Christians, and I trust are so, not in name only, but in truth. Since we are not of the night, nor of darkness, if we really answer our profession, by which we are so indispensably obliged, to endeavour to resemble the Divine Being in holiness, and to maintain a temper and conduct which should

6 Therefore let us not sleep as do others; but let us watch and be sober.

not fear examination and discovery: Since this therefore is the case, let us answer the engagement, and not sleep as the rest of mankind [do;] but let us watch and be sober, that we may not be obnoxious to any unreasonable and unwelcome surprise. For they who sleep, gener-

7 For they that sleep, sleep in the night; and they that

ally choose to sleep in the night, and they who are drunken, if they have not quite outgrown

^a Cometh like a thief.] Mr. Blackwall justly observes the remarkable emphasis of this passage. A thief comes upon people when they are bound in sleep, and they awake in amazement and confusion, being found unarmed and in an helpless posture: pangs come upon a woman, when perhaps

she is eating, drinking, or laughing, and thinks of nothing less than that hour. And here it is said, not that the day of the Lord will come thus, but that it is actually coming, which increases the awfulness of the representation. Blackwall's Sac. Class. Vol. I. p. 309.

SECT. all common sense of decency, *are drunken in* be drunken, are
vii. *the night*; whereas the day is the season of drunken in the night.

1Thes. wakefulness, sobriety, and labour. Let us not

v. 7. therefore, by our negligent and dissolute be-

8 haviour, seem, as it were, to turn the day into
8 night. *But let us* Christians, *who*, as I said
before, *are the children of the day, be sober*, and
keep on our guard against our spiritual ene-
mies, *putting on the breastplate of faith and*
love, which will defend us against their mortal
attacks; *and [for] an helmet, the lively hope of*
that eternal *salvation* which God hath promised,
and which, if rightly understood, may be abun-
dantly sufficient to bear us through all the dan-
gers which may lie in our way to it.

8 But let us who
are of the day be so-
ber, putting on the
breastplate of faith
and love; and for an
helmet, the hope of
salvation.

9 And, blessed be God, there is room for arm-
ing ourselves with such an hope, *for God hath*
not, as he justly might have done, *destined us* to
bear for ever the final consequence of his *wrath*,
to which our disobedience to him had render-
ed us obnoxious; *but* he hath been pleased to
appoint us *to the obtaining of* that great *salva-*
tion set before us in the gospel *by our Lord Je-*
sus Christ, who hath procured it for all true
believers, and will assuredly at length bestow

9 For God hath
not appointed us to
wrath; but to obtain
salvation by our Lord
Jesus Christ.

10 it upon them. Be therefore continually mind-
ful of that compassionate Redeemer, *who* not
only subjected himself to the many burdens
and inconveniences of mortal life for our sakes,
but even *died* in all the ignominy and agony of
the cross *for us, that whether we wake or sleep,*
we should live together with him;^b that while we
live, or when we die, the life and happiness of
our immortal souls should be secure, in an
union to him which death itself shall never be

10 Who died for
us; that, whether we
wake or sleep, we
should live together
with him.

11 able to dissolve. *Therefore comfort yourselves*
and *one another* with the thoughts of this great
salvation, *and edify each* to those continued

11 Wherefore,
comfort yourselves
together, and edify

^b *Whether we wake or sleep, &c.*] Some interpret this still more *literally* than I have done, as if he had said, "Whether Christ comes in the night, when we are sleeping on our beds, or in the day, when we are awake, and busy in the pursuit of our common affairs." But as *sleeping* had just before been put for *death*, it seems more natural to interpret this clause, as speaking of the state of *believers*, whether

alive or *dead*. And then I think it must contain a direct proof of the *life of the soul*, while the body is sleeping in the grave. God forbid, that any should understand these words, as intimating that Christ's death is intended to secure our salvation, whether we take any watchful care of it or not. Yet, alas, the generality of Christians live as if that were the genuine and only interpretation!

one another, even as also ye do. improvements in the life of holiness, which may correspond to so glorious a hope. This is most apparently your duty, and, as I know many good and valuable things of you, I am also persuaded that *you do* indeed make conscience of it. SECT. vii.

IMPROVEMENT.

SINCE we continually see so many around us *suddenly* surprised into the eternal world, and fixed in that state in which judgment will find them, let us be very careful, that the *day of the Lord may not overtake us as a thief*, but that we maintain a continual watch. How many are at this hour speaking *peace and safety* to themselves, over whose heads instantaneous destruction is hovering, such a destruction that they shall never be able to escape, never able to recover from it!

Let us endeavour to awaken ourselves and each other. Are we not indeed all *children of the day*? Let us rouse ourselves, and use the *light*, that by it we may dispatch our labours, and, favoured by it, be guarded against the most sudden attacks of our spiritual enemies. Let us be *sober and vigilant*, lest our adversary the devil break in upon us by a *surprise*, which the unexpected weapons by which he attacks us may render yet more dangerous.

Our own armour is described and provided, if we seek it from the magazine of God. Let *faith and love* ever defend our breast. Let the *hope of salvation* cover our head. Let us adore the Divine clemency and mercy, that we are not *appointed unto wrath*, but enjoy the views of such a *salvation*, to be obtained by *Jesus Christ*. As he hath done his part to procure it for us, having died for this important purpose, let us exert ourselves to the utmost in our proper sphere for securing it, that we may lay hold on eternal life. Then may we be happily indifferent to *life or death*: while we continue in the body; when that is *sleeping* in the grave, and our souls remain in the invisible world; and when our sleeping dust shall be roused, and both soul and body live in unremitting vigour and energy, beyond the need of that repose which is now so necessary; still in each of these different states we shall *live with him*; and he will make the progression of the soul from one state of *being* to another, its progression to stages of increasing holiness and joy. In the persuasion of this, let us *comfort, exhort, and edify each other*, and we shall feel the energy of the exhortations we give, and the sweetness of the consolations we administer.

S E C T. VIII.

The apostle concludes his epistle with a variety of short practical exhortations and advices. 1 Thes. V. 12, to the end.

1 THESSALONIANS V. 12.

SECT. VIII. I HAVE exhorted you to endeavour to comfort and edify one another, *but* I would not by this be understood as intimating, either that the proper work of your ministers is to be taken out of their hands, or that any slight is to be put upon them in the execution of it. On the contrary, *we beseech you, brethren, to know, to reverence, and respect those that labour among you in that important office, and preside over you in the name of the Lord;*^a whose business it is publicly to instruct you, *and personally to admonish you*, as occasion shall require. It is in love to his church, that Christ hath appointed such officers, and you will find the benefit of their assistance in the whole of your Christian course. I would therefore advise *and charge you to esteem them exceedingly in love, on the account of their work*, in which they are the representatives of him who is the great Shepherd of the sheep. [*And*] for their sakes as well as your own, let me farther press you to *be at peace with one another*, and to guard against the first risings of any thing which might alienate your affections; as it is impossible for you to conceive how much mischief might spring up in the society, from causes of this kind, which may seem in their beginnings too inconsiderable to be regarded. *And we also exhort you, brethren*, that you would all in a

1 THESS. V. 12.

AND we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ;

13 And to esteem them very highly in love for their works sake. *And be at peace among yourselves.*

14 Now we exhort you, brethren,

^a *Preside over you, &c.*] Προισταμενος may signify those who *preside over your assemblies and moderate in them*. There were certainly many persons endowed with miraculous gifts in this church, and there might have been danger of great irregularities, such as prevailed in the church at Corinth, (chap. v. 19—21,) if some had not been appointed to *preside* over the rest during the time of public exercises. Such officers there also were in the Jewish syna-

gogues, as is well known. Compare 1Tim. v. 17. See *Bar. Misc.* Vol. I. p. 81—84, and the note on Heb. xiii. 17. But it is evident that *ministers*, by virtue of their general office, may be said to *preside* over Christian assemblies, even though there were no such peculiar need of their *interposition*, to moderate or direct the exercise of their gifts who were officiating in public.

warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men.

proper manner concur with your pious ministers, overseers, and elders, in all proper acts of Christian discipline; and likewise that ye endeavour by private addresses, as Providence gives you an opportunity, to promote the interests of true religion in the hearts of each other. And in this view, *admonish them that are disorderly,*^b and unruly, neglecting and proudly refusing to keep the rank which God hath assigned them; *comfort the feeble minded,* whose courage and resolution is ready to fail them, under the many difficulties with which in present circumstances you are surrounded; *succour the weak* and infirm, whether in body or mind, and *be long suffering toward all,* not ready to drive the justest censure to an excess, till every softer and more gentle method has been tried. And whatever injury any

SECT.
viii.
1Thes.
v. 14

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

of you may have received, whether from professed friends, or from avowed enemies, *see that no one render to any evil for evil, but always pursue that which is good;* endeavouring to the utmost to promote the happiness of all about you. Maintain this temper *both towards each other,* that is, towards all your fellow Christians, and *towards all men,* not excepting your enemies and persecutors; sure by this means either to mollify their hearts, or at least to approve your own conduct in the sight of God, and to make whatever evil you suffer the occasion of obtaining from him blessings which will infinitely counterbalance it. And, in expectation of this, *be always rejoicing,*^c in the midst of your trials and afflictions, knowing that your complete redemption is approaching, and that in the mean time you have always the presence of your God and your Saviour, from which you may derive unutterable satisfaction and delight, sufficient to support you under all your sufferings. And, in order to maintain

16 Rejoice evermore.

and improve this holy joy, *pray incessantly.*^d

17 Pray without ceasing.

^b *Are disorderly.*] So ἀτακτοί is properly rendered. It is well known to be a military term, expressing the character of soldiers who keep not their ranks, and will not know their colours.

^c *Be always rejoicing.*] The words ἀνελλιπέ χαίρειτε may express the form of a

salutation, as if he had said, *may you always be prosperous and happy;* but, as they are put among so many other short exhortations, I think this version much preferable.

^d *Pray incessantly.*] That is, at all proper seasons. So the burnt offering presented

- SECT.
viii.
- 1 Thes
v. 17
- 18
- 19
- 20
- Be constant in your stated devotions at their returning seasons, and endeavour to keep your minds habitually prepared for those pious ejaculations, which have so happy a tendency to promote the Christian temper, or for any sudden call you may have to address yourselves more solemnly to the Divine Majesty. And, whatever your circumstances may be, remember not only your dependence on God, but your obligation to him, and *in every thing give thanks* ; since it is certain you can never be encompassed with such afflictions as not to have much greater cause of thankfulness than complaint. And this cheerful, grateful spirit you should be concerned to maintain, *for this is the will of God in Christ Jesus, with regard to you* Christians, as by giving you his Son, and with him all the invaluable blessings of his covenant, he has laid a foundation for perpetual thankfulness, that may justly support the demand.
- Moreover, that this temper may be preserved in your minds, take heed that ye *quench not the sacred flame of the Holy Spirit* ^e in any of his influences, as you know it is his great office to excite and maintain every pious and devout affection in the soul. Especially be careful, that ye do not damp it, by indulging in any degree to a sensual or malevolent disposition, which must so naturally provoke him to withdraw both his gifts and his graces. And, as a regular attendance on Divine ordinances will greatly tend to cherish his influences, and a neglect of public worship proportionably obstruct them, *despise not* the holy exercises of *prophesyings*,^f in which the ministers of Christ interpret scripture by a singular inspiration, or speak to men
- 18 In every thing give thanks : for this is the will of God in Christ Jesus concerning you.
- 19 Quench not the Spirit.
- 20 Despise not prophesyings.

every morning and evening, is called *perpetual*. Lev vi 20. Compare Luke xxiv. 53, with Acts ii. 46, 47. See also John xviii. 20.

^e *Quench not the Spirit.*] This has generally been expounded as referring to the *gifts of the Spirit*, the exercise of which in themselves or others should not be hindered. Compare 1 Tim. iv. 14, 1 Cor. xiv 39. The phrase here used, according to some, particularly Lord Barrington, (*Miscel. Sacr.* Vol. I. p. 140,) has a refer-

ence to the descent of the Spirit as in *flames of fire*, as he supposes there may also be in the word *αναξαρτυγεν*, 2 Tim. i. 6. See the note there.

^f *Despise not prophesyings.*] This caution, as explained in the *paraphrase*, may perhaps intimate, that the neglect of a due regard to *prophesyings*, which some were too ready to despise, might be a means of blasting even those more splendid *gifts*, which they might be tempted to prefer to them.

SECT.
viii.
1Thcs.
v. 21

21 Prove all things : hold fast that which is good.

by way of exhortation or comfort ; but listen to them with reverence, and own the authority of God as speaking in his appointed messengers. Yet be upon your guard that ye are not imposed upon in an affair of so much importance, and take not every forward assertion for an oracle from God ; but *try all things* with attention, examine the validity of the pretensions which are made to extraordinary inspiration, and when you have discussed them with impartiality and diligence, then resolutely *hold fast that which is good*, and be not prevailed upon to deny or reject it on any considerations.

22 Abstain from your appearance of evil.

Remember also, that, in order to preserve your innocence, it will be necessary to guard against circumstances of strong temptation, and things concerning the lawfulness of which you may have just suspicion, though you cannot absolutely pronounce them to be criminal. I exhort you therefore, as you value your safety, to *abstain from all* that has so much as the *appearance of evil*, and from whatever may be likely to prove the occasion of sin.

23 And the very God of peace sanctify you wholly : and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

And while I thus urge you to proper diligence and caution on your part, I join to my counsels, my most ardent and affectionate prayers for you. *May the God of peace himself*, that God who hath now reconciled us, and is become the source of all prosperity and happiness, *sanctify you entirely*, in all the parts of your nature ; and [*I pray God that*] *your whole constitution, or frame, your rational spirit, your animal soul, and your body* animated by it, *may be so kept blameless* by Divine grace now, as *to be presented with the greatest honour and acceptance at the appearance of our Lord Jesus Christ*,

[Your whole constitution, &c.] I wish I had known better how to render *αλοκληρευμα*, which being followed by *το πνευμα, η ψυχη*, &c. ought not, as in our version, to be rendered as an adjective to the first. It signifies the *whole frame* of nature allotted to you. It is very evident, that the apostle, in the following words, refers to a notion which, as the learned *Vitringa* has very accurately shewn, (*Vitr. Obs. lib. iii. cap. 4.*) prevailed among the rabbies as well as the *philosophers*, that the *person of*

a man was constituted of *three distinct substances*, the *rational spirit*, the *animal soul*, and the *visible body*. He seems to suppose, from Heb. iv. 12, the two former may be separated ; and some have thought that he intimates, 1 Cor. xiv. 14, 15, that *one* may know what the *other* does not. This is not a place to state or examine this *notion* at large ; it certainly derives great weight from this text. My curious readers may consult, besides the *commentators*, *Hallet on Script. Vol. I. p. 39, &c.*

- SECT. viii. whensoever it shall be. This I desire, and 24 Faithful is he
viii. cheerfully hope it, for faithful [is] he who hath that calleth you, who
1Thes. called you to the Christian faith, who also will also will do it.
v. 24 do this; since [it] is what he has graciously
promised to all true believers, whom he hath
committed to the care of Christ, as their Shep-
herd, who will give them eternal life, and will
raise them up in the last day.
- 25 This is the glorious gospel we preach, and, 25 Brethren, pray
that we may be successful in preaching it, I for us.
entreat you, brethren, to pray for us; for we
greatly need, and greatly value the prayers of
26 our fellow Christians. And when ye assemble 26 Greet all the
together, in token of your mutual affection, and brethren with an
agreeably to the custom which hath long pre- holy kiss.
vailed, salute all the brethren present with an
holy kiss; and let the sisters in like manner
salute each other, taking care to conduct this
action with the strictest modesty and propriety.
- 27 As I write these things, not merely for the pe- 27 I charge you
rusal of this or that particular friend into whose by the Lord, that
hands they may first fall, but for general use, this epistle be read
and, as the importance of them is very great, I unto all the holy
adjure you, by the authority of our Lord Jesus brethren.
Christ, committed to me, that this epistle be
read to all the holy brethren of your church, at
some time when you are all gathered together
28 for Divine worship. And, that you may be 28 The grace of
sure it is genuine, I add with my own hand our Lord Jesus
my general benediction. May the grace of our Christ be with you.
Lord Jesus Christ [be] always with you, to sup- Amen.
port that principle of true Christianity which
he hath implanted in your souls, till the pur-
poses of his love be completed in your ever-
lasting salvation. Amen.

IMPROVEMENT.

verse WHAT a variety of excellent instructions does this short sec-
tion contain! yea, how much is expressed in some of its shortest
sentences! But how hard is it for our degenerate hearts to learn
16 these lessons which so few words are sufficient to express! This
17 habitual joy in God, this constant disposition to prayer, this
18 thankful temper, that upon every call may overflow in thanks-
22 giving, this abstinence from every appearance of evil. "Blessed
Lord! we need a better spirit than our own to teach us these
28 things. May thy grace be with us, and may none of us quench

the Spirit, nor despise those ordinances which by his heavenly communications he so often owns !” Let us endeavour, by the daily importunity of *prayer*, to engage more of his efficacious and purifying influences, to *sanctify the whole frame* of our nature, *our spirits, our souls, and our bodies* ; that we may so understand and choose, so love and delight in Divine things, and maintain so regular and constant a command over our appetites of flesh and blood, and all the irregular propensities of animal nature, that we may be continually fit for *the appearance of Christ*, and the more like what we hope we shall be, *when presented before the presence of his glory.*

SECT.
viii.
—
verse
19
20

To promote this, let us *watch over one another in the Lord.* 14 Let *Christian societies* preserve a regular *discipline*, with a due mixture of zeal and tenderness. Let the friendship of private persons be rendered mutually subservient to *religious* improvement, and let a due regard be ever paid to those who *labour among them, and preside over them in the Lord.* They will not 12 require a *blind* submission to their dictates, if they rightly understand the gospel they are to teach. They will *allow*, they will *encourage*, they will *urge* their hearers to *prove all things,* 21 which even the *apostles* themselves, with all their *plenitude of inspiration*, did not think it beneath them to do. But they who thus candidly inquire, and are determined to *hold fast what is truly good*, knowing how excellent an office the *ministry* is, knowing how much the edification of the *church* depends upon it, will *esteem* those that bear it *very highly in love, for their works sake*, and in whatever instances they may be constrained, by what they judge to be the evidence of truth, to differ from their *brethren*, or even from their *teachers*, will be solicitous to maintain *harmony and love* in the societies to which they belong, as it becomes them to do who are the disciples of that *wisdom from* 13 *above*, which hath taught them inseparably to connect their regards to *purity and peace.*

The END of the FAMILY EXPOSITOR on the FIRST EPISTLE
to the THESSALONIANS.

THE
FAMILY EXPOSITOR;

OR,

A PARAPHRASE

ON

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS;

WITH

CRITICAL NOTES, AND A PRACTICAL IMPROVEMENT
OF EACH SECTION.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

By JOHN BURNET, BISHOP OF SALISBURY.

LONDON, Printed by J. Sturges, at the Black-Swan in St. Dunstons Church-yard, 1679.

THE HISTORY OF THE REIGN OF CHARLES THE FIRST, BY JOHN BURNET, BISHOP OF SALISBURY. This work is a comprehensive account of the reign of Charles I, from his accession in 1625 to his execution in 1649. It covers the political, religious, and military events of the period, including the English Civil War and the Interregnum. The author, John Burnet, was a prominent theologian and historian of the 17th century. The text is written in a clear, narrative style, providing a detailed and accessible account of this pivotal period in English history.

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

IT has been already observed, that the *first epistle* to the Thessalonians was written from Corinth, about the year of our Lord 52 ; and as Timothy and Silas appear, from the inscription of this *second epistle*, to have been still with the *apostle*, it has generally been concluded, that he wrote it while he continued in the same city, and not long after the former. (See Vol. III. § 41, *note* ⁱ.)

The general design of it is to confirm the Thessalonians in their Christian profession, and to comfort them under the sufferings to which they were exposed. Besides which the *apostle* sets himself to rectify some mistaken apprehensions they seem to have entertained about the coming of Christ ; and to direct them in the exercise of Christian discipline towards some irregular members of the society.

This *epistle* (which, like the former, bears St. Paul's name, with those of Timothy and Silas, in the inscription) begins with a devout acknowledgment to God, for the eminent attainments which the Thessalonians had made in religion, and particularly for the zeal and fidelity with which they adhered to the Christian cause in the midst of persecution. To support and animate them under their trials, the *apostle* reminds them of the distinguished honour that would be conferred on all

the *saints* at the coming of Christ, and the vengeance that would at the same time overtake all the *enemies* of the gospel, assuring them of his constant prayers for their farther improvement in the Christian character, in order to their attaining the felicity that was promised ; chap. i. *throughout*. But, lest by mistaking the meaning of what he had said or wrote to them at any time upon that subject, or by any other means they should be deceived into an opinion that the judgment day was near at hand, he informs them, that before this awful period there would be a grand apostasy in the church, and an antichristian power, which he calls the *man of sin*, would arise, and greatly obstruct the progress of the gospel, arrogantly assuming to itself the Divine authority, and by pretended miracles leading multitudes into the grossest and most fatal delusions. Some beginnings of this spirit he observes were already discoverable, and as soon as those restraints which then lay upon it were removed, it would break out in all its force, and continue to spread its malignant influence, till it should be finally destroyed by the coming of Christ ; chap. ii. 1—12. These views lead him to express his thankfulness to God, that the Thessalonians had escaped this corruption which began so early to prevail in the church, and had given such proofs of their entering into the true spirit and genius of Christianity, by the happy effect their belief had produced upon their lives and characters. But, lest they should think themselves secure, he exhorts them to steadfastness and constancy in their profession of the truth, and adds his earnest supplication for their increasing comfort and establishment. At the same time he desires their prayers that his labours might be attended with the same success amongst *others* as they had been amongst *them* ; and that he might be delivered from the opposition that was made to him by *unreasonable men*, expressing withal his cheerful confidence in their continued regards to the instructions he had given them, ver. 13. Chap. iii. 1—5.

The *apostle*, having borne so honourable a testimony to the character of the Thessalonians in general, proceeds to give them directions for their conduct towards some irregular members of the society, and charges them to withdraw themselves from those that behaved disorderly, and, neglecting the proper business of their calling, busied themselves impertinently in the concerns of others. He exhorts such to attend to their own affairs, and carefully to provide for their own subsistence, that they might not be a burden to others. And, to add greater weight to his admonitions, he reminds them of the example he had set them while at Thessalonica, in maintaining himself by the labour of his own hands, though, considering his character as an *apostle*, he had certainly a right to have been supported at their expense. If any one notwithstanding should refuse to comply with this exhortation, or with those he had given them in his former epistle, he directs his Christian friends to exclude him from their familiarity and friendship, that he might be made sensible of his fault; yet he advises them to treat him not as an enemy, but to admonish him as a brother. The apostle having thus sufficiently instructed the Thessalonians in their duty on this important article, concludes with his usual salutation, written with his own hand, ver. 6, *to the end*.

The attentive reader will easily perceive that this, though the shortest of all St. *Paul's epistles* to the churches, is not inferior to any of them, in the sublimity of the sentiments, and in that excellent spirit by which all the writings of the apostle are distinguished. Besides those marks of its genuineness and Divine authority, which it bears in common with the rest of these *epistles*, it has *one* peculiar to itself, from the exact representation it contains of the *papal* power, under the characters of the *man of sin*, and the *mystery of iniquity*. For, considering how directly opposite the principles here described were to the genius of Christianity, it must have appeared, at the time when this *epistle* was written, highly improbable to all *human* apprehension, that they should ever have prevailed in the Christian

church; and consequently a prediction like this, which answers so exactly in every particular to the event, must be allowed to carry its own evidence along with it, and to prove that the author of it wrote under a *Divine* influence. For a farther illustration of this argument, see *Dr. Benson's Dissertation on the Man of Sin.*

PARAPHRASE AND NOTES

ON THE

SECOND EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

SECT. I.

The apostle expresses his joy in the constancy with which the Thessalonians adhered to the Christian cause, and animates them against the persecutions to which they were still exposed, by the prospect of that glory that would be conferred upon them at the coming of Christ. 2 Thes. I. throughout.

2 THES. I. 1.

PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ :

2 THESSALONIANS I. 1.

PAUL and Silvanus, or Silas, and Timothy, being still continued together, renew the address we formerly made to the church of the Thessalonians ; which is now by Divine goodness in a state of union and friendship with God, our great and ever blessed Father, and the Lord Jesus Christ ; having been so happy as some time since to receive the gospel, and still

SECT. I.
2Thes. i. 1

2 Grace unto you, to retain the profession of it. And we must now, as before, express that sincere benevolence, which reigns in all our hearts towards

SECT. you, by wishing, as we then did, the communi- and peace from God
 i. cation of *grace to you, and abundance of peace,* our Father, and the
 2Thes. tranquillity and happiness, *from God our Father,* Lord Jesus Christ.
 i. 2 *and from the Lord Jesus Christ.*

3 We sincerely sympathize with you in all your trials, yet we are sensible, that *we ought always to give thanks to God on your account, brethren, as it is fit and reasonable, because your faith, notwithstanding all that is done to blast it and trample it down, groweth exceedingly, and the love of every one of you all towards one another aboundeth more and more ; your faith drawing new confirmation from your sufferings, and your sense of them engaging you tenderly to pity, and to do your utmost for the relief of those who share in them, and at the same time endearing to you that one body which the world so cruelly hates, and so maliciously endeavours*

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth :

4 to destroy. And these good dispositions are, through the Divine grace, *so remarkable in you, that we do ourselves indeed boast of you in all the churches of God to whom we come, on account of your unwearied patience and lively unshaken faith in the midst of all your persecutions, and the various tribulations of one kind*

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure :

5 and another *which you endure ; [Which shall,] on the whole, appear to [be] so far from proving inconsistent with the honour of the Divine government, that, on the contrary, they shall terminate in a glorious and advancing display of the righteous judgment of God, that ye may be approved in some degree worthy of the kingdom of God, for which ye also suffer ; that ye may appear by these trials to be possessed of such integrity and patience, of such meekness and superiority to this transitory world, as to be fit for those seats of superior dignity and*

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer :

6 blessedness on which you are to enter. It shall also be the means of displaying the Divine justice, in the punishment to be inflicted on your implacable enemies ; *for [it is] a most righteous and honourable thing with God, to repay tribu-*

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ;

^a A display, &c.] Perhaps *evderyuxa* may farther imply, that the sufferings of good men, and the triumphant prosperity of their persecuting enemies, should not only terminate in such a display of Divine vengeance, but that these seeming irregularities do even now declare, that there shall be such a day of retribution.

lation to them who bring tribulation on you, ac-
counting with them in the great day for all the
evils they have inflicted on you unprovoked,
and while you were engaged in the most equit-
able and benevolent cause. *And*, on the other

SECT.
i.
2Thea.
i. 6

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels,

hand, it will appear equally suitable to the honour of the Divine government, to repay *unto you who suffer this tribulation rest with us*, if not in the present world, where we do not ourselves expect it, yet at last *in the revelation of the Lord Jesus Christ from heaven, with his mighty angels*, who shall be the ministers of his power in the execution of his great and awful judgment. And nothing can be more

7

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

comfortable to the persecuted saint, than to think of this illustrious appearance, when Jesus shall descend in his Father's glory and his own, surrounded *with flaming fire, to execute vengeance on those who know not God*, but presumptuously neglect and despise the intimations, yea and the express declarations of his will, with which he has favoured them; and especially to inflict deserved punishment upon *those who obey not the gospel of our Lord Jesus Christ*, though they have received it in all its evidence. They *who* add the rejection of that

8

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

to all their other crimes, can expect neither remedy nor mercy, but *shall assuredly be punished [with] eternal destruction*, which shall, as it were, break forth like lightning upon them, *from the face of the Lord,*^b and drive them from his presence, as it will be utterly impossible for them to stand against *his glorious power*, which will be armed for their ruin, and shine forth with irresistible brightness and majesty.

9

10 When he shall come to be glorified in his saints, and to be admired in all them that believe

When he shall come to be glorified in the full 10
assembly of *his saints*, and *to be admired*^c in the efforts of his almighty power and love, for the complete salvation of *all them who believe*.

^b *From the face of the Lord.*] Bishop Hopkins has justly observed, (*Hopkins's Works*, p. 370,) that this phrase expresses, not only that they shall be expelled from that joy and glory which reigns in the presence of Christ, but that his presence shall appear active in the infliction of their punishment, so that they shall, as it were, be blasted by the lightning of his eye.

^c *To be admired.*] This strongly implies, not only that the saints themselves shall admire at what he does for them, so far above all their expectations and conceptions, but that it shall reflect an admirable glory upon our Redeemer, in the judgment of all who shall be spectators of it.

SECT. i.
 2Thes. i. 10
 They shall be accomplished *in that glorious day*, to which our faith and hope have been so long directed, and in which the promises of his covenant do so remarkably centre. It is the hope and joy of all his people, and it is yours in particular; *because our testimony among you was credited*, and you have given substantial evidences, that your faith was cordial and sin-

11 *cere.* In which regard, as we rejoice in what is already done, and have the tenderest concern that the precious seed we have sown may answer the hope with which we see it springing up, and at length advance to full maturity, *we continue to pray always for you, that our God would, by the working of his grace, render you more and more worthy of [this] high and holy calling, and would fulfil in you all the good pleasure of [his] goodness,*^d all that amiable and happy temper, which his paternal regard to our happiness engages him to recommend and require. And to speak all in one word, that he would accomplish and perfect *the work of faith with power*, that is, would powerfully impress upon your hearts the great principles of that religion which he hath revealed to you, and which you have embraced; since nothing can tend more effectually to produce and nourish every good disposition in your mind.

12 *That so the name of our Lord Jesus Christ may be glorified in you*, while you act in a manner so suitable to the relation you bear to him: *and that you may also be glorified in him*, may now have the honour of approving yourselves his faithful servants, the excellent of the earth, and may for ever share in the glory he hath prepared for such; *according to the grace of our merciful God, and of the Lord Jesus Christ*, by whom it is so plentifully bestowed upon us.

(because our testimony among you was believed) in that day:

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of *faith* with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

^d *Good pleasure of his goodness.*] Mr. Blackwall would render it *the benevolence* of his goodness, and says, it is the shortest and most charming representation any where to be found, of that *infinite goodness* which surpasses all expression, but was never so happily and properly expressed as here. *Blackwall's Sac. Class.* Vol. I.

p. 242. We may add, that *eudoxia* seems at once to express, that it is *sovereign pleasure*, and also that he feels, as it were, a *sacred complacency* in the display of it. And for that reason I chose rather to retain, with our received version, *good pleasure*, than to substitute the word *benevolence* in its stead.

IMPROVEMENT.

How wisely has the *apostle* chosen the representation we have now been reading, to promote the *glory* of our *Saviour's* name, by strengthening the *saints* who are already established, and awakening any who might be careless and irregular, by the very same considerations, which may so justly awe and intimidate the *enemies* of the church! How forcible in all these views is the description we here read, of the glorious and triumphant *appearance of our Lord!* Let it be ever placed before our eyes. He shall surely *come in flaming fire, to take vengeance* on all his enemies. The *troublers* and persecutors of his people shall have their peculiar share in it, and it is most *righteous with God* that they should. Yet it is not intended for them alone, but for all who *know not God, and who obey not the gospel of Jesus Christ.* How diligently should we examine, what our knowledge of God is, and what our obedience to his gospel! whether the one be merely speculative, and the other verbal, or our knowledge practical, and our obedience sincere and universal! *Everlasting destruction from the presence of the Lord, and the glory of his power,* is a vengeance dreadful enough, one would imagine, to awaken, even by its distant sound, all who are not sunk into the last and lowest degrees of insensibility. *Who can stand in his presence when once he is angry?* Who can resist his power? But there are a happy number, who shall be *glorified* by him, and, which should give us peculiar joy, in whom he also *shall be admired and glorified, in that day* and for ever. The holy and blessed creation of God shall see to all eternity, from what ruin *Jesus* could raise, and to what felicity he could exalt those, who were once the captives of Satan, the slaves of sin, and the heirs of death and hell. May the expectation of it influence our hearts in a suitable manner! May all the *good pleasure of God's goodness be fulfilled in us, and the work of faith with power!* Then while our *faith groweth exceedingly,* our mutual *love* will abound, our *patience* will be adequate to every trial, and we shall be *proved,* as in some measure, through Divine grace, *worthy of that kingdom* to which God hath called us.

SECT.
i.
verse
12

S E C T. II.

Paul cautions the Thessalonians against expecting the day of judgment immediately, and foretels the appearance of antichrist that was first to come. 2 Thes. II. 1—12.

2 THES. II. 1.

NOW we beseech you, brethren,

2 THESSALONIANS II. 1.

I SPOKE in my former letter of the coming of Christ, and I have just been mentioning it to you again; but I am afraid you should

SECT.
ii.
2Thes.
ii. 1

SECT. ii. misunderstand what I have written upon that subject, and therefore I must beseech you, brethren, with respect to the intended and much desired appearance of our Lord Jesus Christ,^a and our gathering together unto him, of which I then spoke, *That ye be not soon moved from [the steadiness of your] mind, nor troubled, either by the suggestion of any pretended spirit of prophecy and revelation in others, or by the report of any word, which we may be said to have dropped, or by the sense which any may put upon what we have written in the former epistle, which you have really received, or any other which may be brought to you, as from us, as if the great day of Christ were just at hand,*^b and to be continually looked for. *Let no man deceive you by any means* which he may use so as to persuade you of this, lest, finding yourselves mistaken in that expectation, you should be brought to doubt of the faith you have received, or, in apprehension of so speedy a dissolution of the world, you should be less attentive to some of its concerns than duty or prudence will require. For you may be assured, with respect to this great and important day, that *[it shall not come] till there come first an amazing and shameful apostasy*^c in the Christian church itself; and the

by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come* except there come a falling away first, and that

^a *The appearance of our Lord.]* Cradock would render *ὑπερ τῆς ἀπαρσιαις*, concerning the appearances, as if he had said, with relation to what I wrote in the former epistle of Christ's coming, and our being caught up into the air to meet him, (compare 1 Thes. iv. 17,) supposing *ὑπερ* to be used for *ἄνω* here, as it certainly is, 1 Cor. viii. 23; and *Viringa* (*Observ.* lib. i. cap. vi. §6) has said so much to vindicate it, that I could not but prefer this rendering. Mr. *Howe* takes it as we do in our translation, and speaks of it as the most solemn adjuration in the Bible; (*Howe on the Spirit*, Vol. II. p. 70;) and then shews how pernicious the consequences of that error might have been, which the apostle endeavours so solicitously to guard against.

^b *The day of Christ were at hand.]* Yet it was what the primitive Christians confidently expected, and some tell us, they were the more desirous of martyrdom, that

they might not be spectators of so dreadful a scene as they supposed it would be. See *Rocce's Apol.* Vol. I. p. 30. But if it really were so, it was an instance of a double mistake in these good men.

^c *An apostasy.]* Dr. Whitby understands this, either of the revolt from the Romans, or the falling away of many Christian converts to Judaism, through prejudices in favour of the perpetuity of the Mosaic law, or expectations of the temporal kingdom of the Messiah, or the fear of persecution; on each of which topics he enlarges with great propriety. And *Viringa* is large in shewing, that great apostasy prevailed in the Christian church between the days of Nero and Trajan. (*Observ.* lib. iv. cap. 7.) Yet I have thought it my duty to explain this difficult but important context, as referring to what Mr. *Joseph Mede*, with so great propriety, calls the apostasy of the latter times, and I must refer to his learned

man of sin be revealed, the son of perdition:

man of sin be revealed, that antichristian power, which is to raise itself by such enormous mischiefs; yet it is so surely doomed to destruction, by the just though long delayed vengeance of God, that I cannot forbear calling him that assumes it, *the son of perdition*, as our Lord himself called Judas the traitor; (John xvii. 12;) I now speak of one *who opposes* the interest of true religion, by arts and enterprises in former generations unknown, and, as pride often goes before destruction, insolently *exalts himself above all that is called God, or the object of religious worship*,^d taking upon him to control Divine institutions, and to model every thing according to his own arrogant pleasure. *So that he himself, as God, sets himself in the church, which is the temple of God, shewing himself with such pompous parade, and such despotic authority assumed over the consciences of men, that so far as actions can speak, he in effect asserts that he is God, nothing human, and indeed nothing created, having a right so to dictate.*

SECT.
ii.
2Thes.
ii. 3

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

4

5 Remember ye not, that when I was yet with you, I told you these things?

This is an event of so great importance, that I have formerly mentioned it. *Remember ye not, that being yet with you, though I spent so very little time among you, I nevertheless told you these things, and gave you such warnings concerning them as I imagined you could not so soon have forgot?*

6 And now ye know what withholdeth that he might be revealed in his time.

And now, though it is a tender subject, which it is not convenient to speak of in too explicit a manner, I persuade myself, that *ye know what restrains him from being revealed in (what otherwise might seem) his own time.*

7 For the mystery of iniquity doth al-

For the mystery, of iniquity, the hidden design of corrupting and overthrowing Christ's kingdom, which has so many artful ways of insinuating itself

and judicious writings on this head, and to Dr. Benson's Dissertation on the Man of Sin, to vindicate the reasonableness of an interpretation which I have by no means room to discuss at large.

cult to say, who there ever has been, or can be, to whom they should belong. The manner in which the pope has exalted himself above magistrates is equally remarkable and detestable; but I do not apprehend it so immediately referred to here, as his taking upon him to control every thing in religion. Σεβασμα has exactly the signification here given it. See Acts xvii. 23.

^d Above all that is called God, &c.] The usurpation of the papacy in Divine things is so unequalled, that if these words are not applicable to it, it is diffi-

SECT. ii. into the minds of sinful men, and of introducing its own tyrannical, avaricious, and ambitious schemes into the church, *does already* in some measure *work*,^e amidst all the peculiar engagements to the most humble, disinterested, and upright conduct, which an age and ecclesiastical state like ours brings along with it. *Only there is one that hindereth, till he be taken out of the way*,^f secular powers at present are a restraint, but when that is taken away, and different scenes in Providence open, these iniquitous principles, that are secretly fermenting, will break out in all their force. *And then the ungodly one shall be revealed*, and appear as it were unveiled in all his native deformity; even he who shall bring the greatest infamy and the greatest misery on the Christian world. Nevertheless, though his reign may be of some considerable duration, it shall not be perpetual; for the Spirit teaches us to regard him as sentenced to inevitable ruin, as one *whom the Lord will certainly at length destroy*; and how firmly soever he may seem established by human policy and power, he shall find himself unable to withstand *the breath of his mouth*, which shall kindle all around him a consuming flame, in which all his pomp and pride shall vanish. *And indeed he will not only in some measure humble and abase, but utterly*

8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall de-

* *The mystery of iniquity doth already work.*] As Dr. *Whitby* explains the *man of sin*, of the *rebellious and unbelieving Jews*, he must of course explain this, of the turbulent and seditious principles which evidently prevailed among them; and it is agreeable to his scheme to interpret the impediment spoken of in the next clause, of *Claudius Cesar*, whose favours obliged them so, that they could not immediately break out, but who was soon taken away by a violent death, which gave them the opportunity they seemed so much to wish for. See *Whitby in loc.* But it appears much more reasonable to understand the *passage* before us of the *antichristian spirit*, which began to work in the Christian church then, in the pride and ambition of some ministers, the factious temper of many Christians, the corruption of many Christian doctrines, the imposing unauthorized severities, the wor-

ship of angels, &c. of all which things the *papacy* availed itself, for acquiring and exercising its iniquitous dominion; and so *he that hindereth*, will refer to the *imperial power*, of which we shall presently speak, but of which prudence obliged St. Paul to write with a caution, which unavoidably occasioned some obscurity.

^f *There is one that hindereth, &c.*] Dr. *Geddes* very properly explains this of the *Roman emperor*, who would not suffer ecclesiastical power to grow to an exorbitant height, while he held his seat at Rome. See *Geddes's Tracts*, Vol. II. p. 10; and as many good modern commentators give it the same turn, so it is observable that *Tertullian*, *Augustine*, and *Chrysostom*, all agree in saying, that *antichrist* was not to appear till after the fall of the *Roman empire*. See *Archbishop Tillotson*, Vol. II. p. 193.

stroy with the brightness of his coming : eradicate and abolish him, by the resplendent brightness of his coming, when truth shall beam in upon men's minds with all its energy, and its most formidable enemies shall fall before it. SECT. ii. 2Thes. ii. 8

9 Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, shall prevail, [even he] whose coming is according to the energy of Satan, whose interest he shall reestablish, where it seems to be overthrown. That malignant and deceitful spirit shall therefore endeavour to promote this anti-christian kingdom to the utmost, by all lying power, and signs, and wonders,^g by a variety of fictitious miracles, so artfully contrived and so strongly supported by an abundance of false testimonies, that many shall be entangled, deceived, and undone by them.

10 And with all deceivableness of unrighteousness in them that perish : because they received not the love of the truth, that they might be saved. And, in the conduct of this most iniquitous design, recourse will be had to all manner of unrighteous deceit, which shall be managed with the utmost art and address, among those wretches, who shall many of them finally perish; because they received not the love of the truth, that they might be saved by it, but preferred those secular views which such dishonest practices promoted, to the great prospects of their everlasting happiness in an invisible world.

11 And for this cause God shall send them strong delusion, that they should believe a lie : And for this cause, when they have for a limited time been permitted to trifle with the message of his mercy, and the strivings of his Spirit, God will in righteous judgment give them up to a reprobate and insensible mind, and will send upon them the energy of deceit;^h he will suffer them to deceive others, till they are deceived themselves too; so that they shall

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness. That they may all be condemned at last, who believed not the truth, though offered to them with sufficient evidence, but, on the contrary, had

^g Lying power, signs and wonders.] It is certain that the construction will very well allow us to refer *ψευδεις* to all the preceding words, as well as the last, and nothing seems so natural as to refer the whole to the fictitious miracles of the church of Rome, which have grown up to such a degree of extravagance and effrontery, as even to make their own popes ashamed.

^h Energy of deceit.] Those most ridiculous popish legends, which have yet gained such credit as to be admitted into their public offices, furnish out a most affecting comment upon these words.

SECT. *pleasure in unrighteousness,*ⁱ and imposture,
 ii. when it might serve their present interest, to
 2Thes. which all considerations of conscience and
 ii. 12 honour, religion, and future hope, were sacrificed. And this I leave upon record, that such as are not entirely incorrigible, may be alarmed by this dreadful representation, and that others may be warned to stand at the remotest distance from the tents of these wicked men, and, though it should be at the greatest hazard, to maintain the cause of God and of truth against them.

IMPROVEMENT.

VERSE LET us behold with humble reverence the depths of the Divine counsels and judgments : God hath been pleased to suffer the craft of *Satan* to display itself, in reducing from his allegiance a great part of the Christian world, yet has he *taken the wise in his own craftiness*, so far as to make that very *apostasy* from Christianity an additional proof of its Divine original. Who that had only examined the *genius* of that holy religion, could have imagined that such a *mystery of iniquity* should have arisen in it, and *that man of sin* have been revealed? Surely, when the particulars of the description come to be compared with the accomplishment, it may seem owing to some judicial infatuation, that men of deep policy and great penetration, with this very passage of scripture in their hands, should have suffered the marks of *antichrist* to be so very apparent, even in many instances, beyond what might have seemed absolutely necessary for establishing that secular kingdom which they sought; particularly, that the *pope* on high day should set himself on a *high throne*, in the *temple of God*, to be there solemnly *adored*, and should have permitted his *parasites* so expressly to boast that *he is God*, and to give him, in some of their licensed and authorized works,^k *Divine titles*.

ⁱ *Had pleasure in unrighteousness.*] I cannot but think this refers to many of the *priests* and others in the *Romish church*, who impose on the people *known delusions*, merely out of regard to *secular interest*; and it wears so dreadful an aspect on such, and on those, who, on the like principles, act the same part in the protestant world, if such there be, that I cannot but hope it may be the means of producing in time some great *reformation*, when it shall please God powerfully to impress on the professed *teachers* of others a serious sense of the importance of *their own salvation*, and to make them feel how contemptible all worldly emoluments are, when compared with *truth of doctrine*, and *purity of worship and discipline*.

^k *Divine titles.*] See Mr. Barker's sermon at Salter's Hall, in the lecture against popery; and Mr. Chandler's account of the conference in Nicholas Lane.

The scandalous and extravagant pretences which the followers of the *papacy* have made to *miracles*, exceeding in number, and some of them in marvellous circumstances, those of *Christ* and his *apostles*, plainly display *the energy of Satan*, that father of frauds, pious and impious. And the most incredible lies, which they have, by solemn and irrevocable acts, made essential to their faith, shew *the strength of delusion*, beyond what could have been imagined, had not *fact* led us into the *theory*. How dreadful is it to think of some of the expressions which the *Spirit* itself uses, when speaking of these *artifices in deceit!* that they should be *abandoned by God to believe a lie*, that *they may all be damned who have pleasure in unrighteousness*; that they might bring upon themselves eternal aggravated damnation. Who would not tremble, who would not grieve for so many of our *fellow men*, yea of those, who, degenerate as their form of Christianity is, we must yet call our *fellow Christians*, who are thus dishonoured, enslaved, and endangered? The Lord grant that they may not be *utterly* undone! Let them *despise* us, let them, by most solemn *execrations* annually repeated, devote us to destruction, and prepare against us all the instruments of it in their power, yet will we still *pray* for them. The Lord grant that they may *recover themselves out of the snare of the devil, who are led captive by him at his pleasure!* (2Tim. ii. 26.) Let us recommend to Divine compassion the souls drawn after artful and wicked leaders, in the simplicity of their hearts, and take comfort in this thought, that the time will come, when the Lord shall destroy this son of perdition with the breath of his mouth and the brightness of his coming. May the remnant of God's people among them take the alarm, and *come out from them* in time, and be *separate*, that they may not be *partakers with them in their plagues*; (Rev. xviii. 4.)

S E C T. III.

Paul returns thanks to God for his mercy to the Thessalonians in supporting them hitherto, and addresses such exhortations to them, and prayers for them, as might most effectually conduce to their continued establishment, desiring also their prayers for him amidst his various labours and dangers. 2 Thes. II. 13, to the end. III. 1—5.

2 THES. II. 13.

2 THESSALONIANS II. 13.

BUT we are bound to give thanks alway to God for you, brethren, **S**UCH corruptions as these will at length arise in the church, and we have hinted that something of this spirit is already beginning to work. *But* blessed be God that so little of it appears among you; on the contrary, we are sensible that we ought always to give thanks to God for you, brethren, whom we have

SECT.
ii.
ver. 9SECT.
iii.
2Thes.
ii. 13

SECT. great reason to address, as *beloved of the Lord*, beloved of the Lord,
 iii. *because that cordial zeal with which you have* because God hath
 2Thes. embraced the gospel, and that resolution with from the beginning
 ii. 13 which you retain it in the midst of afflictions chosen you to salva-
 and persecutions, give us ground cheerfully to tion, through sancti-
 conclude, that *God hath*, of his wise counsels fication of the Spirit,
 and abundant grace, *from the beginning* of his and belief of the
 work and plan for the redemption of men, truth :
chosen you to eternal salvation ; for a participa-
 tion of which you are prepared *by that sancti-*
fication, which is the work of the Holy Spirit on
 your hearts, and that *belief of the truth*, which
 hath so effectual a tendency to promote it.

14 This is God's appointed way of obtaining an interest in this salvation, *to which he hath called you by our gospel*, even to the obtaining the glory of our Lord Jesus Christ ; that glory which his mercy hath prepared, and to which his faithful care shall at length conduct all his obedient followers, in which they shall fully enjoy the rich provisions of his love, and be made

15 like him in holiness and happiness. *Therefore, brethren*, let me exhort you to *stand fast*, and strongly to *retain the instructions which you have learned* of us, *whether by word or by our former letter*, as you may be assured you have there a genuine representation of the contents of those important doctrines with which we are

16 intrusted. *And may our Lord Jesus Christ himself, and God even our Father, who hath loved us* in so surprising a manner, and given [us] by his gospel such a fund of *everlasting consolation*, and such *good hope* through his overflowing *grace*, when, without it, we could not have had any glimmering of hope, or prospect of

17 comfort for ever. May he, I say, by the rich communication of his love and mercy, *comfort your hearts*, and may he *strengthen* and confirm you, making you ready for every good word and work, that his name may be glorified, and your present satisfaction and future reward

III. 1 may abound. *As for what remains*, I shall not enlarge, but must beseech you, *brethren*, that ye would *pray for us*, that the word of the Lord may run a free and unobstructed course every where, and be greatly glorified,^a as through

III. 1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you ;

^a *May run and be glorified.*] Some think the races, which constituted so important these words allude to the applause given a part of the Grecian games.
 to those that made a speedy progress in

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

his grace [it is] among you; And that we, whom he hath honoured with the office of dispensing it, may be delivered from unreasonable^b and wicked men, who are endeavouring as much as possible to prevent the propagation of the gospel, by destroying or confining us. We cannot wonder at it, for all men have not faith,^c and there are so many corruptions opposing its progress, and they are so powerfully abetted by the great enemy of souls, that we have rather reason to admire the Divine agency, in making it so successful as it is. But, whatever diffi-

SECT. iii.
2Thes. iii. 2

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

culties we meet with, this is our comfort, that the Lord Jesus Christ, to whom we devote our labours, and have committed our souls, is invariably faithful; who will strengthen and keep both us and you from the evil one and all his works. He will indeed preserve us from every thing that would on the whole be hurtful to us, and overrule to our truest good what has the appearance of evil. And we have a cheerful

5

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

confidence in the fidelity and grace of our blessed Lord, with respect to you, that by his powerful influence you are and will be established in every good resolution, so that in every instance ye both do and will do the things which in his name we give you in charge. And may we

4

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

have the pleasure of seeing this our confidence happily answered more and more! May the Lord direct your hearts into the more vigorous and constant exercise of the love of God, and into the exercises of that patience under all your trials and afflictions which becomes the disciples of Christ,^d and is agreeable to his example.

5

^b Unreasonable.] Bishop Wilkins observes that ἀσεβῆς may signify absurd, contumacious persons, who are not to be fixed by any principles, and whom no topics can work upon. Wilkins of Nat. Rel. p. 34. Many such remain among us even to this day.

^c Faith.] By faith some understand a principle of honesty, which may encourage a confidence to be reposed in them. Horne

of the Spirit, Vol. II. p. 192. But I rather understand it of that upright and candid disposition which would engage men to receive the testimony of the apostles.

^d The patience of Christ.] We render it, the patient waiting for Christ, but ὑπομονὴ τῆς χριστοῦ may rather signify Christian patience, or that patience with which Christ himself suffered the many injuries and afflictions through which he passed.

IMPROVEMENT.

sect. iii. How wisely and happily does the *apostle* unite the views of the grace of God and the duties of men, while he represents our *choice to salvation* in a light so worthy of God, since this salvation is still to be obtained *through sanctification of the Spirit and belief of the truth*. Our spirits must be *sanctified* by the operation of the *Divine Spirit*: the *truth* must be not only speculatively, but powerfully and *practically* believed, or all our hopes will be vain. But surely, were it possible that salvation could any other way be obtained, it would be much less desirable, or rather, that which did not imply a sanctified spirit, and an heart open to receive and obey the truth, would not deserve the name of *salvation*. Blessed be God, who in this view hath *called us to obtain salvation and glory by Jesus Christ*, even *God our Father who hath loved us*. From him do these *everlasting consolations* flow. It is by his blessed and gracious operation we are *strengthened and established in every good word and work*. His *fidelity* stands engaged to do it, if we humbly commit ourselves to him, and wait upon him. The prayers of the *apostles*, dictated no doubt from above, concur with the promises to encourage our hopes, that he will *direct our hearts into the love of God and the patience of Jesus Christ*. On the exercise of that love and that patience doth the happiness of life chiefly depend. Too ready are our weak hearts to wander from it, and to faint under the difficulties that lie in our way. Let us call on him to preserve and maintain the graces he hath implanted, that they may be exerted with growing vigour and constancy even unto the end.

verse 13
verse 14
verse 16
verse 17
chap. iii. 3

2 *Unreasonable and wicked men* will oppose the progress of the *gospel*, which has so powerful a tendency to promote holiness and comfort; and, as there are those *that have not faith*, they will be ready to labour its destruction. But when the *prayers* of Christians are frequently engaged, that *the word of God may run and be glorified*, there is great reason to hope that much of their perverse opposition may be overruled to most contrary purposes, so that the *wrath of man shall praise him, and the remainder of that wrath be restrained*; (Psal. lxxvi. 10.)

S E C T. IV.

The apostle concludes his epistle with giving some directions as to the strenuous exercise of discipline, with respect to some disorderly persons, and with renewed prayers for the prosperity of the church at Thessalonica. 2 Thes. III. 6, to the end.

SECT. iv. 2 THESSALONIANS III. 6. 2 THESS. III. 6.
2Thes. iii. 6 **A** ZEALOUS regard for the honour of our **N**OW we command you,
 on the churches under my inspection, a strict

brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

care in the exercise of discipline ; and I heartily wish there were nothing in your circumstances which particularly demanded my farther admonitions on that head. *But*, as many good men are ready to be too remiss here, from a fear of displeasing others, and making themselves enemies, *we solemnly charge you, brethren, in the awful and beloved name of our Lord Jesus Christ*, the credit and progress of whose religion is so nearly concerned in the matter, *that ye withdraw yourselves from any brother*, whatever his rank, circumstances, or profession may be, *who* in the conduct of his life *walks irregularly, and not agreeably to the instruction which he hath received from us*, with regard to the grand rules of Christian morality.

SECT.
iv.
2Thes.
iii. 6

7 For yourselves know how you ought to follow us : for we behaved not ourselves disorderly among you.

I speak freely on this head, *for ye yourselves know how it becomes you* in this respect to *imitate us ; for we were not* in any instance *irregular among you*, but endeavoured to behave so as to recommend and enforce our doctrine by our example.

8 Neither did we eat any man's bread for nought : but wrought with labour and travail night and day, that we might not be chargeable to any of you :

Neither did we eat any man's bread at free cost, when we had an opportunity of subsisting gratis, at the expense of any particular persons or families, *but with diligent labour*, and frequently with very tedious and wearisome *toil*, *we wrought* with our own hands, in that profession which we had learned, and this *night and day*,^a *that we might not be burdensome to any of you*, and give you the least room to suspect that we had any secular views in the doctrine we brought you, or that indolence led us to engage in preaching it.

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

Not that we are destitute of authority, from the reason of things, and the express commission of Christ himself, to take a moderate subsistence from the persons in whose instruction we employ our time and strength ; for the Lord himself hath ordained, that they who preach the gospel should live of the gospel : *but we declined using that liberty, that we might exhibit ourselves to you [as] an example, that ye might imitate us* in a frugal and industrious life.

10 For even when we were with you,

And ye know, that even when we were yet with

^a *Night and day.*] This expression seems to intimate, that the apostle was sometimes obliged to sit up a part of the night at his

business, as a *tent maker*, that he might have the day at leisure to preach to those that came to him for religious instruction.

- SECT. iv. *you, we were so fearful of any irregularity in this respect, that we expressly gave this in charge to you, that if any one would not work, neither should he eat; that no idle drones should consume the common stock, and quarter himself freely on the diligent and laborious, but rather be brought under a necessity of working, to relieve his own want, if he would not do it from a sense of social duty and good order.*
- 2Thes. iii. 10
- 11 We now insist upon this the more largely, *for we hear that there are some among you who walk irregularly, not prudently working at all for their own honest subsistence, but impertinently busy in attending to the concerns of others.* *They who are of such a character therefore, we solemnly charge and tenderly entreat, by the dear and venerable name of our Lord Jesus Christ, that working with quietness, and silently pursuing their proper business, they eat what may with justice be called their own bread, not supporting themselves with what has been purchased by the labours of others, while they continue unprofitable to society.*
- 12
- 13 *And as for you, my brethren, the wiser and sounder part of the church, I would fain animate and exhort you, that ye faint not, nor be discouraged, [while] you are engaged in a course of well doing,^b prosecuting those actions which are fair, beautiful, and honourable, however men may censure you, or whatever difficulties may lie in your way, yea, though some should ungratefully abuse your goodness.*
- 14 *But if any one is not obedient to our word, whether spoken to you during our short abode, or signified by this, or my former epistle, set a mark upon that man, whoever he be, and have no familiar converse with him, that so, seeing himself shunned by his brethren, whose esteem it is natural for every one to wish, he may be ashamed, and by that shame may be recovered^c from those irregularities which have engaged you to avoid his company, and made his friend-*
- 15 *ship for the present infamous. Yet account*
- 11 For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.
- 12 Now them that are such we command, and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
- 13 But ye, brethren, be not weary in well doing.
- 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.
- 15 Yet count him

^b *Faint not while well doing.] Diodate gives it this excellent turn; though some may abuse your liberality, be not deterred thereby from works of charity.*

^c *By that shame be recovered.] Some would render ἐλεησθαι, that he may be reclaimed by shame; but I thought it better to insert the additional words in the paraphrase, than the version.*

not as an enemy, but [him] not as an enemy, nor do any thing in the least to hurt him in his secular affairs, or to exasperate his irregular passions, but admonish [him] as a brother, and with faithful love to his soul, as well as a tender concern for the edification of the church, and credit of religion, labour for his recovery.

SECT.
iv.
2Thes.
iii. 15

16 Now the Lord And now, to conclude, may Jesus, the great Lord of peace, who hath established concord between heaven and earth; and so effectually provided for uniting the hearts of men in the most pacific and friendly bonds, himself give you peace at all times by every means. May all the dispensations of his Providence, in every place and circumstance of life, concur to advance the serenity and happiness of your minds: and for this purpose, may the Lord continually [be] with you all.

17 The salutation Thus far I have dictated to the person whose assistance I use in writing this; but now I will take the pen myself, and add the salutation by the hand of me Paul, which is the token in every epistle;^d for so, to prevent counterfeits, I write, that the several churches may be secure that

18 The grace of what is thus signed is genuine. May the grace of our Lord Jesus of our Lord Jesus Christ [be] with you all, and may you enjoy all the happy consequences that flow from the most plentiful communication of it! To which I am sure you will put your hearty amen, as I do mine.

IMPROVEMENT.

MAY the grace of our Lord Jesus Christ, given in a richer abundance to his churches, animate and engage them to maintain that discipline which is so necessary to his honour and to their own comfort and edification. Scarcely can we say which is more to be lamented, the neglect of the thing, or the abuse

^d *The token in every epistle.*] I think it very evident, from this and several other passages, that Paul, not being very familiarly used to Greek characters, and perhaps to save time, every moment of which he knew how to estimate, used to dictate to some ready scribe, perhaps sometimes while his hands were employed in the labours of his trade. And this may account for some small inaccuracies of style at which little minds have been offended, and which some, who seem to carry their scrupulosity to an excess, have been over solicitous to vindicate, but which they, who read with any thing of the temper of the writer, will easily know how to excuse. What was hinted before in this epistle, (chap. ii. 2,) may be an intimation that some fictitious letters were early written in his name, by which St. Paul might be induced to add this token with his own hand.

SECT. of the name. It never could be the design of the wise *Legislator*
 iv. of the church, that *secular* terrors should be pressed into his ser-
 vice, that *finēs, imprisonments, and civil incapacities*, should be
 the result of censures passed in his peaceful and benevolent
 name. Irregularities, in those that call themselves his *followers*,
 6 are indeed to be observed, and discountenanced. Offenders are
 to be *admonished*, and, if lighter admonitions succeed not, they
 are to be *avoided*: but still in a view of recovering them by an
 14 ingenuous *shame* (if any remainder of it be left in their hearts)
 from those practices, which, if connived at, would soon become
 the shame of the *society*. Thus far therefore let us resolutely
 carry our censures, separating scandalous persons from our
sacramental communion, and declining that *familiar converse* with
 those who are so separated, which might lead them to think we
privately disregarded these censures which had in *public* so awful
 a form; yet at the same time, let us not treat them as *enem-*
ies, or as those of whose recovery we have no hope, but remem-
 15 ber the tenderness of *brotherly love*, amidst all the severest acts
 of brotherly reproof, and the common tie of *humanity*, to those
 whom we are commanded to regard only as *heathens* or *publicans*.
 11 May there be, in the professed disciples of *Jesus*, a care to
 avoid and discourage that *sloth* and *petulance* which would make
 men *busy* in other people's matters, while they are quite negli-
 8, 9 gent of their own. Let us remember the example of the *apostle*,
 12 and be solicitous to *eat our own bread*. So shall we be most
 likely to enjoy inward peace and satisfaction of mind, and find
 that relish in the possession of a little, which the largest supplies
 would not give to them who are conscious to themselves of sloth
 or dishonesty.

Some worthless people there have always been in every station
 of life, and under all religious professions, and some idle drones,
 who are ready to abuse the bounty of others better than them-
 selves. But let us not from hence seek a mean excuse for re-
 fusing to such as really stand in need, acts of liberality and
 13 charity. *Let us not be weary in well doing*; the time of rest and
 reward will come. While we are waiting for it, the presence of
 the *Lord of peace* may be expected, if we take care to adorn his
 religion by the usefulness, as well as the meekness, of our be-
 haviour, in this world of misery and provocation, through which
 he hath appointed us to pass, and through which he has *himself*
 condescended to pass before us, to make our way safe and our
 exit happy.

The END of the FAMILY EXPOSITOR on the SECOND EPISTLE
 to the THESSALONIANS.

THE
FAMILY EXPOSITOR;
OR,
A PARAPHRASE
ON
THE FIRST EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY;
WITH
CRITICAL NOTES, AND A PRACTICAL IMPROVEMENT
OF EACH SECTION.



GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

TIMOTHY, to whom this epistle is addressed, was a native of Lystra, a city of Lycaonia, in the Lesser Asia. His father was a Greek, but his mother (whose name was Eunice) a Jewess, (Acts xvi. 1,) and, as well as his grandmother Lois, a person of an excellent character. (2 Tim. i. 5.) The pious care they took in his education soon appeared to have its desired success; since we are assured by the *apostle*, that from a child he was well acquainted with the holy Scriptures. It is not certain when he was converted to the Christian faith; though it is not improbable but it might be in the first visit that Paul and Barnabas made to Lystra, mentioned Acts xiv. when the *apostle* was stoned by the malice of the Jews and left for dead, to which he refers, 2 Tim. iii. 10. However this be, when St. Paul came into those parts again, he had the satisfaction to find, not only that Timothy continued steadfast in the profession of Christianity, but was in great esteem with the churches at Lystra and Iconium for his distinguished piety and zeal. The discovery of so excellent a temper, promised fair for eminent usefulness, and could not fail of recommending him to the peculiar regard of the *apostle*, who from that time seems to have fixed upon him as his companion and assistant in his labours. But, as he was a Jew on the mother's side,

he judged it prudent that he should be circumcised before he entered upon his ministerial office : after which, he did not scruple to ordain him in a solemn manner by the imposition of hands, (1 Tim. iv. 14 ; 2 Tim. i. 6,) though he was at that time probably not much more than twenty years old. (Compare 1 Tim. iv. 12.) From this time we often hear of him as attending the *apostle* in his travels, and assisting him in preaching the gospel ; and from Heb. xiii. 23, we may gather, that he shared with him in his sufferings as well as his labours ; to which we may add, that St. Paul has thought fit to join his name with his own in the inscription to several of the epistles, viz. 2 Cor. Philip. Coloss. 1 and 2 Thess. and Philem. He appears in every respect to have been eminently qualified for the important office with which he was invested ; and the honourable terms in which the *apostle* always mentions him to the churches, and the confidence which, notwithstanding his youth, he reposed in him upon all occasions, are sufficient to give us a very high idea of his character. And perhaps there was no one of all his companions and fellow labourers whose sentiments and views of things so exactly corresponded with his own. He appears, from their first acquaintance with each other, to have been particularly concerned to form him for usefulness ; and no doubt his principal view, in taking him at first as the companion of his travels, was, that he might be more immediately under his inspection, and enjoy the advantage of his more free and familiar instructions. No wonder then, if the apostle looked upon his pupil with peculiar complacency, and even *parental* affection, when he saw him answer his fondest expectations, and fill up with so much honour the station he had assigned him. No wonder, on the other hand, that Timothy should discover a filial reverence for a person of St. Paul's venerable character, with whom he had been so intimately connected, and from whom he had received so many and such important favours.

It is well known, that the *date* of this epistle hath been greatly disputed : to enter largely into the controversy would far

exceed the limits allotted to these Introductions. However, as in a work of this kind the reader may expect some notice should be taken of a question which is of some importance, and as he may not be furnished with those authors,* who have treated it more fully, I shall here give some account of the principal hypothesis relating to it, and state the evidence with which they are respectively attended.

The hypothesis which seems to have prevailed most generally, is, That it was written about the year of our Lord 58, when Paul had lately quitted Ephesus on account of the tumult raised there by Demetrius, and was gone into Macedonia, Acts xx. 1. And this is the opinion of many learned critics, ancient and modern; particularly of Athanasius, Theodoret, Baronius, Ludovic, Capellus, Blondel, Hammond, Grotius, Salmasius, Lightfoot and Benson. On the other hand, bishop Pearson endeavours to prove, that it could not be written till the year 65, between the first and second imprisonment of Paul at Rome; and L'Enfant, without any hesitation, goes into this hypothesis.

It is universally allowed that St. Paul must have written this *first epistle to Timothy* at some journey which he made from Ephesus to Macedonia, having, in the mean time, left Timothy behind him at Ephesus; for he expressly saith to Timothy, 1 Tim. i. 3, *I besought thee still to abide at Ephesus, when I went into Macedonia.* Bishop Pearson accordingly, in order to prove that the date of this epistle was as late as he supposes, having observed that we read only of *three* journeys of Paul through Macedonia, (*viz.* Acts xvi. 9, 10; Acts xx. 1; and *ibid.* ver. 3,) endeavours to show, that it could not be written in any of these, and must consequently have been written in some *fourth* journey, not mentioned in the history, which he supposes was

* See Pearson *Op. Post. Diss.* 1. C. ix. § 5. p. 75, &c.

Benson's *Propag. of Christianity*, vol. II. p. 167—170.

Witsii *Meletem.* C. ix. § 3—5.

Boyse's *Works*, vol. II. p. 292—297.

about the year 65, after Paul was released from his first imprisonment at Rome. That it was not written at the *first* or *third* of these journeys is readily allowed, and it appears from the whole series of the context in both places ; but it is the *second* that is generally contended for.

Now the bishop supposes, that the epistle was not written at this *second* journey, because it appears from Acts xix. 22, that Paul did not leave Timothy then at Ephesus, having sent him before into Macedonia, and appointed him to meet him at Corinth. See 1 Cor. iv. 17 ; xvi. 10. To this it is answered, that though Paul did indeed send Timothy from Ephesus, yet, as we are told that Paul made some stay there after that, (Acts xix. 22,) Timothy might be returned before the tumult, and so the *apostle* might, notwithstanding, leave him behind at Ephesus, when he himself set out on his journey for Macedonia. (For it should be observed, that he changed his scheme, and, before he went to Corinth, where he had appointed Timothy to meet him, spent some time in Macedonia ; from whence he wrote his *second epistle* to the Corinthians in company with Timothy, who came to him in his return from Corinth, and continued with him while he remained in these parts.) Now that Timothy returned to Ephesus before the *apostle* departed, will indeed appear very probable, if (as Mr. Boyse argues from Acts xx. 31, compared with chap. xix. 8, 10) St. Paul spent *three years* at Ephesus, and in the neighbouring parts, and sent Timothy away *nine months* before the tumult ; which would leave him time enough to perform his commission, and return to Ephesus before the *apostle* had left it. (See *Family Expos.* Vol. III. sect. 43, note ^c, p. 282.) To which it may be added, that it appears from 1 Cor. xvi. 10, 11, which epistle was written from Ephesus, that Paul expected Timothy, after his journey to Macedonia and Corinth, would return to him at *that city*.

The bishop further objects to the epistle's being written at this *second* journey, mentioned Acts xx. 1 ; that when the *apostle* set out he proposed to go into Macedonia, and visit

the churches there and in Greece, which must necessarily take up a considerable time ; whereas in his epistle to Timothy he speaks of his intention to return very soon. (1 Tim. iii. 14 ; iv. 13.) But it is natural to suppose, that some unforeseen accident might detain him longer than he designed ; and, being disappointed of some assistance he expected from Macedonia, he might afterwards send for Timothy to come to him, who, as the passage by sea might be dispatched in a few days, might arrive at Macedon before the *apostle* wrote his *second epistle* to the Corinthians.

The bishop further argues, that it appears from the epistle to Titus, as well as from some passages in his epistle to the Philippians, and to Philemon, that Paul actually made another journey into those parts after his first imprisonment at Rome, in which journey he left Titus behind him at Crete, which lay in his way from Rome. (Tit. i. 5.) Now it must be allowed the bishop, that the supposition which Salmasius makes is not at all likely, that Paul touched at Crete when he was going from Achaia to Macedonia, for then he carried a collection with him, (1 Cor. xvi. 1—5 ; Acts xxiv. 17,) and therefore it was not probable he would go so much out of his way ; and when he was about to sail into Syria, and heard that snares were laid for him, (Acts xx. 3,) it is not to be supposed that he would go into the mouth of them ; or that he would take up his time in preaching at Crete, when he was in haste to be at Jerusalem ; (Acts xx. 16 ;) or that he would winter at Nicopolis (Tit. iii. 12) when winter was passed, and he desired to be at Jerusalem before the passover. But then it hath been observed, that perhaps the epistle to Titus might be among the first Paul wrote, and his voyage to Crete, one of the many events before his going up to the council at Jerusalem, which in the history of the Acts, Luke not being in company with him when they occurred, hath entirely passed over ; and of which there are, notwithstanding, some traces in St. *Paul's epistles* ; particularly 2 Cor. xi. and Rom. xv. 19. Or if it be allowed that the epistle to Titus was written by Paul

after his first imprisonment, it will not follow from thence, that the first epistle to Timothy must have been written at the same time. This is a brief account of the arguments for bishop Pearson's hypothesis, that this *epistle* was written about the year 65, with their respective answers.

On the other hand, it is pleaded in favour of the first mentioned hypothesis, namely its being written in the year 58.

(1) That when Paul wrote his *first epistle* to him, Timothy was a young man ; (1 Tim. iv. 12, *Let no man despise thy youth ;*) which is also referred to, 1 Cor. xvi. 10, 11. Now supposing he were only 16 years old when he was converted to Christianity, which was in the year 46, he would in the year 58 be about 28 years of age ; but in 65, the time when bishop Pearson supposes the epistle was written, he would be 35, and past a youth, 30 being the age at which the Levites were, according to the law, to enter upon their office. And whereas it hath been objected to this observation, that even in his *second epistle*, which is supposed to be written some years after his *first*, he is cautioned to flee *youthful lusts* ; it may be replied, that though he were indeed at that time in the *meridian* of life, yet he was not out of the reach of such temptations, though the season of youth be more peculiarly liable to them. Besides, the admonition might be intended to suggest this thought, that having *out grown youth*, he ought to be so much the more superior to them.

(2) It is observed, that the state of things in the church of Ephesus in 58, better suits the contents of the *first epistle* than it does in 65. For instance, it appears from chap. i. 3, 4, 6, 7, and other passages, that those corruptions which the *apostle* speaks of as greatly increased and risen to a considerable height, when he met the elders of Ephesus at Miletus, and when he wrote his *second epistle*, were just beginning to creep into the church at the time of his writing the *first*. To which it may be added, that from the particular instructions Paul, in his *first epistle*, gives Timothy about ordination, it seems as if

the church of Ephesus, and those in the neighbourhood, had few or no bishops at the time it was written ; from whence it appears extremely probable, that the meeting between Paul and the *elders*, or *bishops* of Ephesus at Miletus, must have been after the writing of *this epistle*. Mr. Drury, on the other hand, hath pleaded, that when Paul addressed the elders at Miletus, he speaks of these things as *future* ; (Acts xx. 29 ;) which, when he wrote his *first epistle* to Timothy, were actually accomplished ; such as the trouble they met with from *Judaizing teachers*, &c. which are the persons he supposes we are to understand by grievous or ravening *wolves*, in the forecited passage of the Acts : and therefore the epistle must be written after that interview. But to this it is replied, that the *ravening wolves*, of which the *apostle* there speaks, were *heathen persecutors*, and not such seducers as should arise among themselves. Some have further objected, that even in his epistle to the Ephesians, the *apostle* does not speak of those evils as having risen to such a height in the church, as he does in his *first epistle* to Timothy, though *the epistle* to the Ephesians was undoubtedly written after the interview at Miletus : therefore the *first epistle* to Timothy must be written *some length of time* after that interview. To this it may be justly replied, that without supposing the *apostle* to intimate in his *first epistle*, that the evils referred to had actually prevailed so far, it is certain, from that part of Luke's history which precedes Acts xx. that there was such a bigotted zeal for the Mosaic law, among some professing Christians, as would justify the caution given to Timothy : especially, considering that a great many Jews were always resident in Ephesus. And though in the epistle to the Ephesians, Paul says nothing of Judaizing teachers, (nor of the *wolves* and *perverse men* who should arise, against whom it is certain, he had before the *date* of it cautioned the elders at Miletus,) yet many of the advices he gives in that epistle, as well as in this to Timothy, would be of great use in preserving Christians from such dangers. But,

(3) The argument on which the principal stress hath been laid, in order to prove the *date* of this epistle to be about the year 58, is taken from the solemn *prophetic* declaration which Paul made when he took his leave of the elders of Ephesus at Miletus, that they *would never see his face any more*, (Acts xx. 25,) from whence it is inferred, that he must have written his epistle to Timothy before that interview; since in that he not only expresses a full expectation of returning, but speaks of his having just left Ephesus when he set out upon his journey for Macedonia. The chief objection to this seems to arise from 2 Tim. iv. 20, where St. Paul acquaints Timothy that he had left Trophimus sick at Miletum, plainly intimating that he had *lately* been visiting those parts; which, admitting that epistle to have been written but a short time before his death, will indeed prove that he took another journey into Asia after his first imprisonment: but we cannot certainly infer from thence that he must have been at Ephesus. Dr. Whitby and other critics have observed, that the Miletum here mentioned was in Crete, and, consequently, not the same with Miletus near Ephesus, where the *apostle* had that interview, with the elders so often referred to. If it should appear to any most probable on the whole, that St. Paul did take such a journey after his first imprisonment, and make a visit to Ephesus; in order to reconcile it with Acts xx. 25, he must make this supposition, that most of the ministers or elders of Ephesus, and of the neighbouring parts were, by that time, either dead or removed. From this detail of the arguments in favour of both these hypotheses, the reader may determine for himself which bids the fairest for truth. See *Family Expositor*, Vol. III. sect. 45, notes ^b, ^c. Compare sect. 43 note ^c, and sect. 46, note ^f.

Upon examining the contents of this *epistle*, it appears, that it was principally intended to direct Timothy in managing the affairs of the church while he abode at Ephesus; and particularly to instruct him in choosing proper persons to be set apart for the ministry and other offices in the church, as well as

in the exercise of a regular discipline. Another part of the *apostle's* design was to caution this young evangelist against the influence of those Judaizing teachers, who, by their subtile distinctions and endless controversies, had corrupted the purity and simplicity of the gospel; to press upon him a constant regard, in all his preaching, to the interests of practical religion, and to animate him to the greatest diligence, fidelity and zeal, in the discharge of his office.

In pursuance of this design, the *apostle*, after having saluted his beloved pupil with his usual affection, and reminded him of the reasons for which he left him behind at Ephesus, takes occasion, from the idle speculations and Jewish controversies that had been unhappily introduced into the church, to assert the practical nature and tendency of the Christian doctrine, and from thence to remonstrate against the absurdity of opposing the *gospel*, out of a pretended zeal for the *law*; when in reality the great end of the law was much more effectually answered by the gospel, as it not only restrained men from the more open and notorious acts of vice, against which the law was more immediately levelled, but was calculated to raise its votaries to the most sublime heights of virtue, chap. i. 1—11. The *apostle*, having mentioned the *gospel*, cannot forbear digressing, in the fulness of his heart, to express the affectionate sense he had of the Divine goodness in calling him, who had been a persecutor, to the Christian faith and ministerial office, and observes that this favour was extended to him, though so unworthy, as an encouragement to those that should believe in every future age, ver. 12—17. He then goes on to recommend to Timothy a conscientious care in discharging the duties of that sacred office he had committed to him, and reminds him of the fatal miscarriage of some who had apostatized from the faith. In pursuance of this general exhortation, he directs that prayer should be offered up for all men, and especially for princes and magistrates; as it was the great design of Christianity to promote the peace and welfare of communities, and the happiness of the whole human race. And,

as the prudent behaviour of all the members of the society was of great importance to the credit of religion, he advises the women to maintain the strictest decency in their dress, as well as modesty and reserve in their whole deportment, walking as persons professing godliness ; and forbids their teaching in public assemblies, as inconsistent with that due subjection to the other sex which he enforces from the scripture account of the fall, ver. 18, *to the end*, and chap. ii. *throughout*. As one very important part of Timothy's office was to ordain ministers and officers in the church, the *apostle* proceeds to instruct him in the qualifications necessary both for bishops and deacons. A bishop, or pastor, he describes as a person of a blameless and exemplary character, distinguished for his temperance, moderation, and charity, the husband of one wife, prudent in the management of his own family, not lately converted to the Christian faith, but well furnished with knowledge, and in good repute with his heathen neighbours. His directions for the choice of deacons are nearly the same, which he concludes with representing the advantages that would attend the faithful discharge of that office ; chap. iii. 1—13. And, that Timothy might be the more concerned to follow his instructions, he speaks in very high terms of the importance of the charge committed to him, and the sublime and excellent nature of the Christian dispensation. Yet he assures him the Spirit had expressly foretold, that apostates should arise in the church, who would corrupt the purity and simplicity of the gospel, requiring abstinence from marriage, and from various kinds of meats, which God had left indifferent, and teaching other doctrines equally false and pernicious, ver. 14, *to the end*, and chap. iv. 1—5. As many of the precepts he had given him were of universal concern, he exhorts him to inculcate them upon the society committed to his care, leaving those idle tales, of which the Jewish rabbies were so fond, and confining his discourses to the great truths of practical religion : these, he observes, were the foundation of all their

hopes as Christians, and the advancement of these was the great end of all his labours and sufferings. And, to render his ministry among them successful, he recommends it to him, to maintain such a purity and sanctity of manners as might not only secure him from that contempt to which his youth would otherwise expose him, but render him a worthy example to the flock. With the same view, he exhorts him to use the utmost diligence in exercising and improving the gifts with which God had honoured him, for the edification of the church and the salvation of souls, ver. 6, *to the end.* The *apostle* then proceeds to lay down some directions for Timothy's conduct towards persons in different circumstances of life, advising him to suit his manner of address to their respective ages and standing in the church. This leads him to give some rules in relation to those widows who were intrusted by the society with some peculiar office, and maintained in the discharge of it out of the public stock. None were to be admitted into this number, but those who, being advanced in life, were destitute of any other support, and had maintained an exemplary character for piety, charity, and every good work; for he observes, the many irregularities into which persons in younger life were often betrayed, was a sufficient reason for excluding them from such a trust; chap. v. 1—16. St. Paul further directs, that a peculiar honour should be paid to faithful ministers, and no accusation received against them but on the credit of two or three witnesses. And, as a due care in the exercise of Christian discipline was of so much importance to the credit of religion, he gives him a most solemn charge to observe the strictest impartiality in the execution of this difficult part of his office. On the same principles, he admonishes him not to engage too hastily in setting apart any to the ministry, lest he should make himself partaker of their guilt; and, from the variety of men's characters, intimates the necessity of prudence and caution in his manner of treating them. To all which he adds some advices relating to the behaviour of servants towards their masters, whether they

were heathens or Christians, ver. 17, *to the end*, and chap. vi. 1, 2. The *apostle* having finished his instructions to Timothy in relation to the pastoral office, exhorts him to avoid those false teachers, who, instead of insisting upon the great truths of practical religion, amused their hearers with trifling controversies, which only served to raise a spirit of envy and contention in the church, while at the same time, under a pretended zeal for the truth, they were really carrying on their own mercenary views. This leads him to caution Timothy against all approaches towards a covetous temper, which he represents as the root of all evil, and to press upon him a constant and growing regard to vital practical godliness ; as of the utmost consequence to his own and his people's happiness ; chap. vi. 3—12. To give yet greater force to his admonitions, the *apostle* concludes with a most solemn charge to Timothy, as in the presence of God and Christ, to maintain the purity of the Christian faith as he had received it from him, that it might be preserved uncorrupt till the glorious appearance of Christ at the great day. After which, he inserts, by way of Postscript, an exhortation to the rich, not to be puffed up with their wealth, but to employ it in acts of charity and beneficence, that they might secure to themselves eternal life : and closes all with renewing his earnest request to Timothy, to keep that gospel he had intrusted with him, and carefully to avoid those empty speculations and vain sophistries by which some had been insnared, ver. 13, *to the end of the epistle*.

PARAPHRASE AND NOTES

ON

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

S E C T. I.

The apostle Paul, after having saluted Timothy with much affection, and mentioned the reasons of his leaving him at Ephesus, remonstrates against the absurdity of opposing the gospel, out of pretended zeal for the law of God. 1 Tim. I. 1—11.

1 TIM. I. 1.

PAUL an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto Timothy, my own son in the

1 TIMOTHY I. 1.

I PAUL an apostle of the Lord Jesus Christ SECT. i. according to the gracious appointment and command of God our Saviour, and of the Lord Jesus Christ, [who is] the foundation of all 1Tim. i. 1 our hope of true happiness in this world and the next, Send this epistle to Timothy, [my] 2 *genuine son* ^a in the faith, in whom I see those

^a *My genuine son.*] It is not certain from the history, that Timothy was at first converted by Paul: compare Acts xvi. 1, 2. It seems therefore that he calls him his son, chiefly to express the parental affection he had for him, and the complacency he found in that assistance he had received from him in the work of the ministry, and in the filial reverence and affection which this excellent young minister expressed to him; nor can we doubt but Timothy had received much confirmation in Christianity from the apostle.

- SECT. unfeigned graces of true piety, which God hath wrought in his heart by my means, and which I have myself by his grace experienced in mine own. May grace, mercy, [and] peace ever be upon thee, from God, our almighty and ever gracious Father, and from Christ Jesus our Lord, through whom he communicates these blessings to sinful men.
1. *As I entreated thee to continue at Ephesus, when I went into Macedonia, (Acts xx. 1,) that thou mightest charge some who seemed inclinable to introduce their own corrupt notions into the church, that they should not teach other doctrine, contrary to the certain truth I had delivered to them, [so] I hope thou wilt still be mindful of the exhortations I gave thee, and [act] strenuously upon them. In pursuance of these views, I depend upon it, that thou wilt caution [and admonish them] not to regard Jewish fables^b, and endless genealogies, which, intricate as the investigation of them is, the Judaizing teachers are so fond to trace, as thinking so many privileges to depend upon them, which indeed afford matter of troublesome and angry debates, rather than godly edification in the faith of Christ, or in any of the duties of an holy life. But let it always be remembered and considered, that the great end of the gospel declaration, is to promote in the mind a temper directly opposite to this, even a principle of love, and all the genuine expressions of it that can proceed from a pure heart and a good conscience, supported and animated by an undissembled faith in the great doctrines it reveals. But these are noble and generous things, from which, some having greatly wandered, have turned aside to vain and empty discourse and harangue, which could have no tendency to edification, but only express*
2. *As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.*
3. *Neither give heed to fables, and endless genealogies; which minister questions, rather than godly edifying, which is in faith: so do.*
4. *Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned:*
5. *From which some having swerved, have turned aside unto vain jangling;*

^b *Jewish fables.*] To what a monstrous degree these fables are brought by the rabbies, few are entirely ignorant, though few are so unhappy as fully to know. It is probable, this wild romantic humour, might in some measure prevail as early as the apostle's days, and may be referred to here. By the genealogies afterwards mentioned, I do not, with some commentators, understand the *cons* of the gnostics, but *tables of lineal descent*, by which the Jews endeavoured to prove their right as priests and Levites, or their alliance to the house of David, all which were apparently vain, in the circumstances in which the Jews then were, and in those to which every Christian knew they must quickly be reduced.

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. *Desiring to be teachers of the law, and assuming as magisterial airs as any of its professed doctors can do,^c and yet in the mean time, neither understanding what they say, nor concerning what they so confidently affirm, while they vent these precarious fancies of their own, as if they were indubitable and self evident truths, the first principles of all science, human or Divine.*

SECT:
i.
1Tim.
i. 7

8 But we know that the law is good, if a man use it lawfully; *But while I say this, I am very far from having the least design to reflect upon the law of Moses, or upon the precepts of God's natural law: for we well know, that the law [is] good and excellent, reasonable in its constitution, and most profitable in its tendency, if a man use it lawfully,^d and according to its original intention. As knowing this, that a law, established, as we know that in question to be, with penal sanction, is not made in a direct and immediate reference to a righteous man,^e who will indeed*

^c *Teachers of the law.*] The word is here νομοδιδασκαλοι, which we render in the evangelists, *doctors of the law*; and though it is not used exactly in that sense here, yet there seems to be some reference to it. This is urged as an argument, that the *false teachers* here referred to, could not be the gnostics, who declared an aversion to the law; not to insist on the agreement of Irenæus, Clement, and Jerom, in placing Valentinus, Carpocrates, and Basilides, the founders of that sect, much lower.

^d *If a man use it lawfully.*] This plainly intimates, that there were some who abused the law, borrowing a pretence from it to condemn some of the best of men, and to subvert the gospel. And whereas some had represented Paul as an enemy to the law, he here denies and disproves the charge. The design of the Mosaic law was to direct the conduct of those to whom it was given, and to humble them under a sense of their sin, but it could not be intended to save them by a perfect conformity to it, which was το αδυνάτον, what the law could not do. Rom. viii. 3.

^e *A law is not made in reference to a righteous man.*] Δικαιο νόμος ἢ κήρυξι. Some would render it, *does not lie against a righteous man*; but I do not find that this interpretation of the word κήρυξι in this connection, can be justified by sufficient au-

thority, nor would it be very easy to clear up the apostle's argument on that interpretation. The thought seems evidently to be this, That a law (for there is no article to determine or confine it to the Jewish) is chiefly intended to restrain men from actions injurious to the public. What it says therefore chiefly relates to crimes and their punishments; but the genius of Christianity is so sublime, and the character of Christians in the general (at that time) so good, that there is no need of insisting on legal sentences denounced against such enormities, in order to keep them in the course of their duty. I can hardly think with Diodate and L'Enfant, that by the mention of these crimes, he intimates, that their Jewish teachers were such wretches as those here spoken of, as if he had said, one of the chief uses of the law is to condemn such as themselves. Such monsters could never have maintained a party in religion, but he might choose these instances, as precepts of the law in particular lay against each of them, and as the discourses of these teachers might be a sort of common place, almost entirely levelled against the worst of crimes, and so less suited to the edification of believers. To imlicate it so much upon them, and especially to pretend to condemn them out of it, was therefore an irregular and improper use of the law.

SECT. be a law to himself; but in order to restrain the
 i irregularities and enormities of *the lawless and*
 1Tim. *ungovernable*, and to preserve society from
 i. 9 their assaults. Of these it speaks, to these it
 directs its menacing voice, even to *the impious*
 and [*profligate*] *sinner*s, to *the unholy and pro-*
 fane, who disregard the rights both of God and
 man, to *murderers of fathers and of mothers* or
 10 other assassins. To *fornicators and Sodomites*,
 to *those who steal men*, that they may sell them
 for slaves. It addresses to *liars and perjured*
persons, and, in a word, is intended to guard
 against *whatever is contrary to wholesome doc-*
 trine and good morality, that it may restrain
 and control the authors of mischief, and mark
 them out as the objects of universal abhorrence
 11 and just punishment. And these things are
 condemned by every Divine revelation, and by
 that which we teach in the strongest terms,
according to the known tenor of the glorious
gospel of the blessed God, with which I was in-
trusted. This guards against the smallest de-
 viation from the strictest rule of rectitude, and
 the secret abominations of the heart, as well
 as the grosser scandals of the life: so that for
 any out of pretended zeal for such a law to
 oppose the gospel, must certainly argue the
 greatest ignorance, or the greatest malice and
 hypocrisy, that can be conceived,

man, but for the law-
 less and disobedient,
 for the ungodly and
 for sinners, for un-
 holy and profane, for
 murderers of fathers
 and murderers of
 mothers, for man-
 slayers,

10 For whore-
 mongers, for them
 that defile them-
 selves with mankind,
 for men stealers, for
 liars, for perjured
 persons, and if there
 be any other thing
 that is contrary to
 sound doctrine.

11 According to
 the glorious gospel
 of the blessed God,
 which was commit-
 ted to my trust.

IMPROVEMENT.

verse CHRIST is indeed our hope, or we have nothing which can
 1 deserve to be called hope. For in us he is the hope of glory.
 On him therefore let us build, to him let us with the most joyful
 4, 6 consent commit our souls, and, dismissing all vain questionings
 and endless unprofitable controversies, ever attend to godly edify-
 5 ing, and bear in our memories and in our hearts the great end of
 the commandment. And may the great God of love work that
 love in our hearts which is so justly represented in that view;
 love proceeding from a good conscience, and from faith unfeigned.
 8 We rejoice in the gospel, and let us reverence the law, and
 endeavour to use it lawfully and properly. Let it regulate our
 lives; let it awaken our consciences, and lead us to look for a
 better righteousness than this alone can afford. Blessed be
 9, 10 God, that it is providentially made the means of restraining
 many who act on motives merely legal, from much wickedness,
 which they might otherwise commit. But let the glorious gos-

pel of the blessed God, intrusted to the apostle, be the great foundation on which our souls build. It is glorious indeed: may the great Author of it ever be blessed, and the great end of it answered in our hearts, not only in preserving us free from those gross enormities of which the apostle has given so black a catalogue, and against which the law was more immediately directed, but in forming us to a stricter obedience, a sublimer purity, and more exalted hope, than any other dispensation which God himself has given could inspire.

SECT.
i.
—
verse
11

S E C T. II.

The apostle makes a digression to express, in lively terms, the affectionate sense he had of the Divine goodness, in calling him, though most undeserving that favour, to the Christian faith and ministerial office. 1 Tim. I. 12—17.

1 TIM. I. 12.

AND I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

1 TIMOTHY I. 12.

I HAVE just been mentioning the glorious gospel of the blessed God as committed to my trust, and as I always recollect that favour with pleasure, so I would now, in a particular manner, return my thanks to Christ Jesus our Lord, who hath strengthened me for the arduous duties of such a calling, that he accounted me faithful, and reposed so great a confidence in me, putting me into the sacred office of the ministry; Who was before a most impious 13 blasphemer^a of his holy name, and a cruel persecutor of his people, and an injurious oppressor of them, in contempt of all rights, human and divine. But I obtained that mercy, which probably would never otherwise have been extended to me, because though I acted in a very rash, savage, and criminal manner, yet I did not therein contradict the sentiments of my conscience, but did [it] ignorantly^b in unbelief;

SECT.
ii.
—
1Tim.
i. 12

13 Who was before a blasphemer and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief:

^a A blasphemer.] He had the greater reason to acknowledge this guilt, as he had not only spoken evil of Christ himself, but encouraged and even compelled others to do so. Acts xxvi. 11.

^b Did it ignorantly.] If Paul had an opportunity of knowing more than some others, (compare Luke xxiii. 34,) yet perhaps, being then a scholar at Gamaliel's feet, he might not have been present on

the spot when any of Christ's miracles were performed, as Christ spent but little time at Jerusalem. The popular cry was so strongly against him, and the Pharisees and rulers treated him with so much contempt, and were so full of malignity against him, and so ready to advance the most slanderous reports to the prejudice of his character, that it is the less to be wondered at, that this rash hot youth was

SECT. ii. whereas if I had knowingly opposed what I apprehended to be truth, out of regard to secular interest, I should doubtless have been left to perish under a judicial blindness of mind and hardness of heart. *But the grace of our blessed Lord superabounded towards me, being attended with the exercise of faith and love which is in Christ Jesus, and which by the influence of his Spirit and grace was implanted in my heart, thereby giving life and joy to my profession.*

14 And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.

15 I cannot therefore but mention *this*, as what [*is*] a most faithful infallible saying, and worthy of all acceptance, of being universally received and admitted by every one who hears it, and of being welcomed to the heart, as well as gaining the assent of the understanding, *that Christ Jesus, the eternal Son of God, though originally possessed of Divine glory with the Father, came with infinite condescension into the world in which we dwell, that he might save from final condemnation and ruin miserable sinners; of whom it becomes me ever with all humility to confess that I am chief.* For surely there never was, nor ever will be, a display of richer and more sovereign grace than that which recovered and transformed me.

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 *But it was in a great measure for this cause that I obtained the mercy of which I was so unworthy, that in me, as the chief of sinners, Jesus Christ might display, and, as it were, exhibit, to the view of the whole world an example of all long suffering, as a pattern for the encouragement of those who should afterwards believe on him, even to the remotest ages of time, in order to the obtaining eternal life.* And now, when I consider it in this view, I cannot forbear bursting out into a song of praise, and saying, to the supreme King of universal nature, who reigns through all the unknown extent of boundless ages, and unmeasurable space, who is pos-

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 borne down by the torrent. Yet we see how far Paul was from thinking *all this*, and whatever could be added to it, a sufficient excuse. Instead of insinuating with some, that the miracle wrought for his conversion to Christianity was a reward for his extraordinary integrity and virtue, while a Jewish zealot, he speaks of him-

17 Now unto the

self as one of the greatest sinners upon earth; and thereby shews, by the way, how much guilt a man may contract without acting directly contrary to the convictions of his mind, if he has neglected an impartial care in forming his principles of action.

self as one of the greatest sinners upon earth; and thereby shews, by the way, how much guilt a man may contract without acting directly contrary to the convictions of his mind, if he has neglected an impartial care in forming his principles of action.

<p>King eternal, im- mortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.</p>	<p>essed of <i>eternal</i> glory and <i>immortal</i> life, though <i>invisible</i> to mortal eyes; even to <i>the only wise</i>, living and true <i>God</i>, [<i>be</i>] <i>honour and glory for</i> <i>ever and ever</i>, for this and every other display of a wisdom unsearchable, and a goodness in- exhaustible! <i>Amen.</i></p>	<p>SECT. ii. —— 1 Tim. i. 17</p>
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IMPROVEMENT.

WHO can wonder that a person of *Paul's* experience and piety, should thus, on the mention of the *gospel*, digress to indulge his reflections on that singular and astonishing interposition of Divine grace, by which he had been brought to embrace it, and honoured with the charge of it! Who can wonder, that such *blasphemies* and such *outrages* as he had uttered and committed, such a zeal for *persecution* as he had exerted, should leave a deep impression on his heart, and engage him, notwithstanding all his care in the externals of the law, and *blameless* as he was *touching* all its *righteousness*, to call himself *the first*, the *chief of sinners*, and to celebrate that as *superabundant grace*, which had been extended to him!

Well was he, who had received it, thereby fitted to proclaim it to all the world. Let us gladly receive it from the pen of this once malignant and blasphemous persecutor, but now holy and happy *apostle*, as a most *certain truth*, and *worthy of all acceptance*, that *Christ Jesus*, the Son of God, hath, in unutterable and inconceivable compassion, *come into this world* of ours to *save sinners*, even the *chief* of them. Let us thankfully accept this *abridgment* of the whole *gospel*, and apply to the Saviour thus triumphant in *mercy*, with whatever aggravated guilt our consciences may charge us. Let us also remember, that *Paul* obtained *mercy* not on his own account alone, but that the *compassions* extended to him, might be considered as an *example* of what this gracious Redeemer is ready to extend to all them who, like him, shall believe. Let us pause upon it, till our hearts glow within us in all thankful acknowledgment of his mercy, and then let our lips burst forth in praise to the *King eternal*, immortal, and invisible, to the *only wise God*, who hath found out such an admirable way at once to glorify his *justice* and his *grace*, in pardoning and accepting the *chief of sinners* in his Son. May our hearts be more and more disposed to celebrate his power, wisdom, and goodness, and to begin those songs of praise upon earth, which we hope will be our everlasting employment in heaven!

S E C T. III.

The apostle, after recommending to Timothy a conscientious care in the whole of his behaviour, gives and enforces several directions relating to prayer, and to the conduct of women professing godliness. 1 Tim. I. 18, to the end, and chap. II. throughout.

1 TIMOTHY I. 18.

SECT.
iii.1Tim.
i. 18

THIS charge which I am now going to give, I solemnly commit unto thee, my son Timothy, as a matter of the highest importance to thy usefulness and success in the ministerial office. As indeed there is nothing which I more earnestly desire, than *that thou mayest, according to former prophecies concerning thee,* with which holy men of God, who knew thee in younger life, were inspired, (being animated by a cheerful and believing remembrance of them,) maintain with holy alacrity and resolution a good warfare, even that noble and glorious struggle in which thou art engaged, under thy Christian, and especially thy ministerial character, against those enemies that oppose the gospel, and the salvation of men. Go on therefore resolutely, retaining the great principles of the Christian faith,^a and with it the exercise of a good conscience: which last some having thrust away, and obstinately opposed its just dictates and remonstrances, concerning faith have made shipwreck upon the rocks of surrounding temptations, and so have lost all that precious treasure, by which, had it been wisely guarded and improved, they might have been for ever rich and happy. Of which [number,] among others, is Hymenæus and Alexander,^b

1 TIM. I. 18.

THIS charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare ;

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck :

20 Of whom is Hymenæus and Alexander; whom I have

^a Faith.] As it is here distinguished from a good conscience, it is plain that faith here signifies, an assent to the truth of Christianity, and consequently all arguments drawn from hence, against the doctrine of the perseverance of the saints, must be very inconclusive.

^b Hymenæus and Alexander.] Probably this Alexander is the person mentioned Acts xix. 33, who might become worse and worse after Paul's departure from Ephesus, emboldened by his absence : so that the apostle might now be determined to deliver him up to Satan, to inflict upon

him certain pains and evils, which might possibly reclaim him. Compare 2 Tim. iv. 14, and note there. Mr. Reynolds justly and finely observes, (*Letter to a Deist*, p. 256,) that when the apostles mention the names of apostates, and censure them with such freedom and severity, it affords a plain argument that they knew themselves to be entirely out of their power : for if they had been conscious of any thing to be feared from their discovery, they would have endeavoured to manage them more artfully, that they might not provoke them to the uttermost.

delivered unto Satan, that they may learn not to blaspheme.

with whom thou Timothy art not unacquainted, and who once professed a great regard to the gospel; but they are now turned apostates, and have behaved in so outrageous a manner, that I have, according to that extraordinary apostolic power with which God hath invested me for such purposes, solemnly delivered them both over unto Satan, that they may learn, by what they now suffer in their afflicted and diseased bodies, not to blaspheme the truths of Christ, or to revile his faithful servants, in such profane and wicked language as they have sometimes used when speaking of them.

SECT.
iii.

1 Tim.
i. 20

II. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

But I will proceed in the charge which I proposed to address to thee, that, by a diligent and vigorous performance of thy duty, thou mayest be secure from falling into that miserable state in which thou seest others who once seemed to set out well. I exhort thee therefore, first, as it is a duty of great importance in itself, and highly subservient to thy success in every other branch of this office, that earnest supplications,^c repeated prayers, affectionate intercessions, [and] cheerful thanksgivings, be made by thee, and those whose devotions may in any degree fall under thy direction, for all men, for the whole human race, whether Jew or Gentile, Christian or Pagan, friends or enemies: And particularly for kings, and all who are in any exalted stations of life; that their hearts may be so influenced, as at least to tolerate the gospel, that we who are by the principles of our religion taught to abhor every thing which would be injurious to them, may not be injured by them, but may be permitted to pass a peaceful and quiet life, while we are desirous to conduct ourselves, not only without offence, but in a useful and exemplary manner, in all piety and gravity, attentive to the several duties which we owe both to God and our fellow

II. 1

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

^c *Supplications be made.*] That any man should ever have understood this phrase as a charge given to Timothy to compose a liturgy for the use of the clergy and people of Ephesus, appeared very surprising to me, when I saw it quoted from one Erasmus Warren, by Mr. Peirce: (*Vind.* p. 411.)

but that the great and good Bishop Bull should have given so unnatural a turn to the phrase, as I find he has done in his *Posthumous Sermons*, Vol. II. N^o 13, p. 543, &c. was such an instance of weak attachment to party prejudices, as is almost ready to make me weep.

- SECT. creatures. *For this [is] good and acceptable in* 3 *For this is good*
 iii. *the sight of our Saviour God, who is the great* and acceptable in
 Guardian of the rights of society, and never the sight of God our
 1Tim. Saviour :
 ii. 3 meant to encourage his ministers or people to
 violate or disturb it out of any pretences of a
 4 religious nature : *Who indeed wills that all* 4 *Who will have*
men should be saved,^d and come to the acknowl- all men to be saved,
edgment of the truth of his gospel, which they and to come unto the
 will be most likely to do, if they see the pro- knowledge of the
 fessors of it behaving in the manner I now truth.
 recommend, and avoiding all occasions either
 5 of public or private offence. Let us therefore
 accustom ourselves to take proper views both
 of God and of mankind, *for it is the grand*
 fundamental principle of our religion, that
 [there is] *one God, the Creator of all, the gra-*
 cious Father of all his creatures, who is no
 respecter of persons, *and one Mediator between*
God and men, even the man Christ Jesus,^e who
 hath not undertaken to plead for this or that
 nation or party of men alone, but whose kind
 offices in the court of heaven, where he now
 dwells, extends in some degree to the whole
 human race, and who refuses not the blessings
 he has procured to any that with sincerity and
 6 humility cast themselves upon him. Let us
 make his extensive grace familiar to our mind,
 and live and act as those who remember our
 relation to that Saviour, *who gave himself a*
ransom for all, so that no nation, no rank, no
 condition of men are excluded from the benefit
 of his death ; *to be attested in due time to the*
 most distant regions of the world, that they
 may be called to put in their claim for that
 pardon and salvation which he hath purchased

6 Who gave him-
 self a ransom for all,
 to be testified in due
 time.

^d *Will have all men to be saved.*] It is far from being my design, in any of these notes, to enter deep into controversy, but I must confess I have never been satisfied with that interpretation which explains *all men* here merely as signifying some of all sorts and ranks of men ; since I fear it might also be said, on the principles of those who are fondest of this gloss, that he also *wills all men to be condemned.* On the other hand, if *many* are not saved, it is certain the words must be taken with some limitation, which the following clause, he *wills their coming to the knowl-*

edge of the truth, must also prove. The meaning therefore seems to be, that God has made *sufficient* provision for the salvation of *all*, and that it is to be considered as the *general* declaration of his will, that *all* who know the truth themselves, should publish it to all around them, so far as their influence can extend.

^e *The man Christ Jesus.*] Though the union of the *Divine* nature with the *human*, qualified Christ for the office of Mediator, yet I think this plainly shews, that it is in his *human* nature we are to consider him as discharging it.

by his blood for all those who should believe in him. SECT. iii.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity.

This is the declaration of that glorious gospel, of which I was appointed an herald, to proclaim the grace of it all abroad, and was sent forth as an apostle, to attest that great and essential doctrine of it, the resurrection of Jesus from the dead. (*I speak the truth in Christ,*^f as thou Timothy well knowest. *I lie not* in pretending to such an extraordinary mission,) and I was not only in general ordained to this ministry, but by peculiar destination was appointed to be a teacher of the Gentiles in this holy faith, and in the whole system of truth which it comprehends. *I therefore* give it in 8

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting:

charge to them, and to thee, with that authority which it becomes one who is so expressly called to this high office; and *I will* in particular, that, as prayer is so important a duty, men pray in every place, that over all the world, and not only in the temple, or synagogues of the Jews, it be performed; in public assemblies, in families, and in secret retirements. And let them not only be taught in the general to perform it, but instructed as to the particular manner of doing it, that they may still be holding up holy hands,^g undefiled with any pollution of cruelty, sensuality, or unrighteous gain. Let it also be performed without wrath, with the most placid and composed mind, the most mild and benevolent affection, and without doubting^h too,

^f *I speak the truth in Christ.*] Paul uses such solemnity in asserting this doctrine, as the Jews were so much averse to it, and were ready to charge his preaching the gospel among the Gentiles, either upon the want of a due regard to his own nation, or some view of avarice or ambition; looking on the Gentiles as most detestable creatures, and probably growing more inveterate against them, in proportion to the degree in which they were compelled to permit them to dwell in their own holy land, and often to associate themselves with them.

^g *Lifting up holy hands.*] The expression of holy hands may allude to the custom of washing their hands before solemn prayer, which has prevailed not only among the Jews, but among heathens and Mahometans, that they might hereby ex-

press their desire of inward purity. And the caution against wrath might be more suitable, as the many injuries which the Christians received from their persecutors might tempt them to some imprecations against them, not agreeable to the gentle and benign genius of their religion. And would to God this might always be considered, that they who are to lead the devotions of others in free prayer, may not mingle their own angry and irregular passions with their addresses; than which, I assuredly believe, scarce any thing can be more displeasing to God, more reproachful to Christian assemblies, or more scandalously offensive to persons of a right temper and disposition.

^h *Without doubting.*] Some would render *χαρις διαλογισμους*, without debating, or disputing: but I think the more common

SECT. with a lively faith in the power and wisdom,
 iii. the goodness and faithfulness of God, and a
 cheerful dependance on all those gracious prom-
 ——— ises by which he encourages our addresses.

1Tim.
 ii. 8

9 *In like manner*ⁱ [*I would charge*] the women also, who are to be considered as comprehended in the former precepts, that they be particularly careful to adorn themselves^k only with decent apparel, with modesty and sobriety, neither exceeding in the article of unnecessary and inconvenient expense, nor in the least degree intrenching on the strictest decorum. I have many reasons, both relating to themselves and others, to wish that they may not place their ornament so much in plaited hair, or gold, or pearls, or rich and costly garments: But in what is itself infinitely more valuable, and much better becomes women professing godliness, and the gospel of Christ as the great rule of it, in good works; which will render them amiable in the eyes of God himself, and of all wise and virtuous persons with whom they converse.

11 They will no doubt be diligent in frequenting the public worship of God in your assemblies. And let the women there learn in silence, with all becoming submission to those who associate, and with the regard due to such a congregation. But I permit not a woman to teach publicly, nor to usurp authority over the man, which she might seem to do, by officiating under the character of a preacher. But, on the contrary, I charge her to be in silence at such a time.

13 And indeed this is agreeable to what was intimated at the beginning of the world, and which passed in the earliest scenes of it. For Adam was formed the first^l of the human species, from

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with brodered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

interpretation preferable, as it suggests another very important thought, that is, the necessity of faith in prayer, according to the account given of it in the paraphrase.

ⁱ *In like manner.*] Some explain this, as referring to what was to be attended to in their assemblies; but I think it evident that it refers to the charge the apostle had given to Timothy with such solemnity, in the beginning of the preceding sentence.

^k *Adorn themselves, &c.*] Estius very justly observes, that this discourse con-

cludes with yet stronger force against *foppery in men.*

^l *Adam was formed the first.*] It is plain the apostle does not mean to put the whole of his argument upon the priority of the man's creation, in point of time, for on that principle the birds and beasts would have the preeminence even to Adam. But he refers only to the human species, and to the regard which God expressed for the ease and comfort of man, by making the woman to be his companion and assistant

the dust of the earth, being under God, its acknowledged lord and proprietor, and then no suitable companion being found for him, among all the creatures which came to pay him their homage, *Eve* was produced, from a rib taken out of his side, and presented as one whom God intended for a partner and helper to him.

SECT. iii.
1Tim° ii. 13

14 And Adam was not deceived, but the woman being deceived was in the transgression.

(Gen. ii. 18—22.) And it is farther to be recollected, that at the fatal entrance of sin into the world, *Adam was not immediately deceived*^m by the fraud of the serpent, but that artful seducer chose to begin his attack on the woman, who being deceived by him, was first in the transgression, and prevailed upon Adam by her solicitations to offend. Now it should be an humbling consideration to all her daughters, that their sex was so greatly interested in the introduction of guilt and misery, and make them less forward in attempting to be guides to others, after such a miscarriage. Yet let

15 Notwithstanding, she shall be saved in childbearing;

them not be despised or upbraided on this account, considering on the other side, that she was also happily instrumental in producing the great promised Seed, (Gen. iii. 15,) who was derived from a woman without any human father; and so they shall be saved, as I may say, by childbirth,ⁿ if there be a suitable readiness,

So that it is the same thought in fewer words, which is expressed more largely, 1 Cor. xi. 8, 9. *The man was not created for the woman, but the woman for the man,* and this I have endeavoured to express in the paraphrase.

^m *Adam was not immediately deceived.*] Diodate observes here, that the sacred history does not say that the man was deceived at all, thereby perhaps intimating his apprehension, as Milton long afterward represented it, that Adam, out of an excessive tenderness for his wife, offended against his better knowledge, at her persuasion, without expecting such effects from the forbidden fruit as she did. But certainly this is making the matter much worse on the man's side than on the woman's. I rather think the apostle hereby intimates, that the tempter chose to make his first attack on the woman, as in her original and most glorious state the inferior, and consequently less fit in future life to take the lead in important affairs. As it seems in the general reasonable to sup-

pose, that much the same proportion of understanding may be observed in the respective sexes, and though there may be some excepted cases, yet that they are not so many as to affect the main force of the argument.

ⁿ *Childbirth.*] I have taken what on attentive deliberation seemed the most probable sense of this much controverted and very obscure scripture; and it is that in which the learned and judicious Dr. William Harris acquiesces. (*Har. on Mess. p. 54*) Mr. Locke (on Rom. vii. 5) understands it, of being carried safely through childbearing, as the like expression, *συνεστῆται δια πυγῶν* seems to signify, 1 Cor. iii. 15, (see the note there,) which sense Dr. Whitby endeavours to illustrate at large; not indeed as an absolute promise, which fact shews it is not; but as a general intimation, that pious women might cheerfully commit themselves to God, in the hour of nature's distress, if they trusted in God, maintaining charity withal, persevering in chastity, and strictly

SECT. not only to profess, but to obey the gospel ; if they continue in
 iii. and *if they continue* constant in the exercise of faith and charity, and
 1Tim. *faith, and love, and holiness, with that sobriety* holiness with sobriety.
 ii. 15 of temper and conduct which I have been now
 recommending, and which both religion and
 prudence concur to recommend to all, and to
 that sex in particular.

IMPROVEMENT.

chap. MAY every Christian learn by these apostolical dictates to
 i. 19 retain *faith and a good conscience*, and be very solicitous that no
 exactness in the former be thought sufficient to compensate for
 a defect in the latter. Soon will that *faith* itself suffer *ship-*
wreck, where a *good conscience* sits not at the helm ; or rather
 soon will it serve only as a talent of gold, to a man sinking in
 the sea, to plunge him so much the deeper. It will be a part of
 the character of one who desires to preserve a good conscience,
 to maintain a *benevolence* of heart towards the *whole* human race,
 chap. and to breathe out that benevolence in *prayer* which at the same
 ii. 1 time expresses and increases it. And while *all men* have a share
 2 in it, *kings* and *princes*, in whose behaviour and temper the hap-
 piness of so many thousands are concerned, have a peculiar
 claim to our devout remembrance. Above all, let us pray for
our own, that they may continue, as blessed be God his *present*
majesty hath long been,* and we have reason to hope his suc-
 cessors will be, *the ministers of God for good*. May *our life*, un-
 der such a government, be in one sense as well as another *quiet*
and peaceable, and may it be conducted in *all godliness and hon-*
 4 *esty*. Thus shall we do our part to subserve that gracious *will*
of God, to effect which he hath done all that it was proper for
 him to do, that *all men may be saved*, as our *walking in the truth*
 may bring many to the *knowledge of it*. May that knowledge
 5 prevail more and more in the world, that the *one God* may be
 universally adored, through the *one Mediator between God and*

adhering to the laws of *temperance* in every other respect. Mr. Pyle, from 1 Tim. iv. 3, v. 10—14, concludes, that the *apostle* refers to some of those *false teachers* that condemned *marriage as unlawful*, or at least comparatively *unclean*. But I can by no means acquiesce in either

of these senses ; nor suppose, as some others have done, that *τεκνογονια* signifies the *education of children* ; though I am very sensible, a due care in that respect is one of the most *important* duties and service which can be imagined to come within the verge of *female* life.

* The author had the happiness to write this in the *twenty fourth year* of King George II. that father of his people, by whom we enjoy great *quietness*, and by whose

providence very worthy deeds are done unto this nation, which we should accept *always*, and in all places, with all *thankfulness*.

man, the man Christ Jesus, in whom Deity dwells, and whom, with the Father and the Holy Spirit, we worship, as exalted above all adoration and praise. SECT.
iii.

This only begotten Son of God became a man, that he might give himself a ransom for us, a ransom for all who should believe in him. Blessed be God, that we have received this important testimony, received it from Paul the apostle, received it from that faithful herald of such astonishing grace, who was divinely appointed to be a teacher of the Gentiles, and who to this day is teaching us by his writings, and in every section of them giving us lessons of infinite importance. verse.
7

May we learn, from what he teaches here, not only the object to whom our prayers are to be directed, and the persons for whom they are to be offered, but likewise the temper from which they are to proceed. May our hands be holy, and our hearts overflowing with love, and firmly established in faith unfeigned, resting on the promises we plead, and rejoicing in an assured hope, that the eternal JEHOVAH, who so long since styled himself the hearer of prayer, (Psal. lxxv. 2,) will not now say to any humble and upright souls, *Seek ye me in vain*. In all our conduct, let us remember we are in his presence, and let a concern to please him, and to adorn our profession, run through every action of our lives. Let it direct our expenses and our dress. Let it engage us to maintain a constant decorum in every circumstance, sacred or civil; to be in due subjection to our superiors, and to continue in faith and love, in holiness and sobriety. 8
9
15

Let the sex, to whom the concluding instructions of this section are peculiarly addressed, while they are humbled in the remembrance of that original offence, in which Eve, our first mother so unhappily led the way, rejoice in the great victory of the seed of the woman over the serpent. And let the other sex, on which this was bestowed as a gift of so great value, that God judged it necessary to complete the felicity of paradise in its untainted bloom, never manifest the odious effects of the fall, by ungenerously upbraiding the daughters for the mother's fault, at the distance of so many generations; but rather rejoice, that, as by woman came transgression, so by her came redemption too. And let us all join in improving so invaluable a favour, and endeavouring to express our gratitude for it, by acting aright, according to the several relations which we sustain in life. 13
15
14

S E C T. IV.

The apostle instructs Timothy in the qualifications to be attended to in those who were to be set apart to the office of a pastor, and deacon in the church. 1 Tim. III. 1—13.

1 TIMOTHY III. 1.

SECT.
iv.
1Tim.
iii. 1

[*I T* is] a faithful saying, most certain in itself, and worthy of being always acknowledged and attended to, that, if any one earnestly desireth the episcopal or pastoral office, he desireth a good work. To feed the church of

Christ, and to take the oversight of it, is indeed a very laborious employment ; but it is also very honourable, and greatly tends to advance the glory of God, and to promote the good of mankind, if it be discharged in a proper manner. A bishop therefore, or an overseer of the flock of Christ, must be blameless in every respect, with regard to his moral character, since any thing which may be amiss in him will tend to bring a reproach upon his office, and greatly to obstruct his usefulness. It is particularly requisite that if he be a married man, he should be the husband of only one wife ;^a for if he have more than one at a time, or have divorced a former without sufficient excuse, and taken another during her life, it is an irregularity by no means to be countenanced in a person from whom it is natural to expect such exemplary purity of manners. It is also necessary that he be watchful, and not one of a slothful and indolent temper, who would sleep over so high and sacred a charge ; that

1 TIM. III. 1.
THIS is a true saying, if a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober,

^a The husband of one wife] Mr. Hallet and Mr Whiston both infer from hence, that second marriages are unlawful to the clergy ; and the Muscovites suppose that one wife is so necessary, that no man can become a bishop till he be married, nor continue to exercise that office longer than his wife lives. Pery's Russia, p. 230. But circumstances may be so adjusted, that there may be as much reason for a second marriage as for the first, and as little inconvenience of any kind may attend it. Upon the whole, therefore, it seems to me most reasonable to believe, that (as there

is no express precept in the Bible, requiring a man who had several wives at the time of his embracing Christianity, to divorce or dismiss all but one) the Divine wisdom might judge that it was a proper medium, between encouraging polygamy, and too great a rigour in condemning it, to fix such a brand of infamy on this irregular practice, by prohibiting any man, let his character be ever so extraordinary, to undertake the ministry, while he had more than one wife, and to discourage it in those already converted by such passages as Mat. xix. 9, and 1 Cor. vii. 2.

of good behaviour,
given to hospitality,
apt to teach ;

he be *prudent* and steady in his behaviour, regular and *decent*, guarding against those little indecorums which expose men to contempt, even where there is nothing grossly vicious in their conduct. And it is particularly desirable that he be *given to hospitality* ;^b as Christians, who travel from one place to another, will naturally go to the minister's house, if they are strangers in the place, and expect, on account of their common profession, to be received there. He must also be a person of such natural abilities, and so instructed in the doctrines of Christianity, as that he should be *fit to teach*^c publicly, as well as to preside in other respects. *Not* 3

SECT.
iv.
——
1Tim.
iii. 2

3 Not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous ;

one that sitteth long over wine, or any other kind of strong liquor, or that has so little government of himself, as to be *ready to strike* those that displease him. He must *not be attached to any method of sordid and dishonourable gain*,^d but must be *moderate* in all his desires and passions, *not given to contention*, *not a lover of money*, so as to take a pleasure in hoarding it up, even if it be justly and properly his own.

4 One that ruleth well his own house, having his children in subjection, with all gravity ;

It is also evidently desirable, that he should 4 *be one who presides well over his own house, having his children, if he be a father, in subjection with all gravity*, that their follies may not bring a reproach upon the family, and by consequence in some measure upon himself ; *For* 5

5 (For if a man know not how to rule his own house,

if any one cannot preside over his own house, in

^b *Given to hospitality.*] Let it be observed once for all, that as there were then in the eastern countries few houses of public entertainment, *hospitality* was a virtue more peculiarly reasonable and necessary than among us ; I mean so far as it related to the accommodation of entire strangers on their travels.

^c *Apt to teach.*] The bishop of Winchester lays some stress on our not meeting with any directions relating to *ordination* in this enumeration of the offices of a bishop, or presbyter. (For so candid and judicious a writer could not but acknowledge they are here words of the same signification.) But it is strange he should not have observed, that nothing is here said of *administering the sacraments*, which concur with many other circumstances to shew how far the *apostle* was from intending a full representation of *all* the pastoral du-

ties. And it may be added, that the directions he afterwards gives to Timothy, on the head of *ordination*, may suggest instruction in this respect to all ministers. And it must be submitted to consideration, whether the omission of any charge to presbyters, enjoining them to obey their bishop as a person of *superior* authority, does not weigh much more one way, than the omission pleaded above can avail the other. See *Hoadly of Episcop.* p. 390.

^d *Attached to sordid gain.*] It is remarkable that this phrase is seldom or never used in the New Testament to express any *gain*, but that which is made or procured by the *covetousness of Christian ministers* ; and never surely does an eagerness or greediness in pursuit of money appear more dishonourable and sordid than in persons of that noble, but alas ! too often prostituted profession.

SECT. such a manner as to preserve a due decorum how should he take
iv. in the family, where he has such a natural au- care of the church
thority, *how shall he be able to take care of the of God ?*)

1Tim. church of God,^e where there will be such a di-
iii. 5 versity of persons and tempers, over which it
will be impossible for him to maintain an equal

6 inspection and influence? A bishop also 6 Not a novice,
should *not* be *one newly converted* to Christian- lest being lifted up
ity, *lest*, not having had a sufficient acquaint- with pride, he fall
ance with its principles, nor establishment in into the condemna-
the duties it teaches, *he should be lifted up with tion of the devil.*

pride, in consequence of his distinguished char-
acter, and arrogate to himself an authority and
dominion which God never intended for him.

[*And*] should this be the case, *he might easily fall into the condemnation of the devil*, who was intoxicated with self conceit, and so rose up into mad rebellion against God, that he might obtain that greater exaltation to which he imagined his own excellency gave him a claim.^f

7 *It is necessary also*, in order to a pastor's filling 7 Moreover, he
up this important office with a becoming dig- must have a good
nity, *that he have a good report of those that report of them which*
are without, lest he should otherwise fall into are without; lest he
reproach, and in consequence of that be taken fall into reproach,
in the snare of the devil,^g who will easily know and the snare of the
devil.

^e *Who presides well over his own house, &c.*] Exactly parallel to this is a wise saying of *Confucius*, when directing princes to take care of their families; "It is impossible that he who knows not how to govern and reform his own family, should rightly govern and reform a people." *Conf. Mor.* p. 38.

^f *Condemnation of the devil.*] Many have imagined that the first instance of Satan's pride was an affectation of equality with God, but others have thought that improbable, and have concluded it was the breach of some positive law, either relating to the manner in which God required to be worshipped, or the order and station of the angelic squadrons, or refusing some appointed ministry to some lower world, or rejecting the dominion of God's incarnate Son, who might in general be revealed as the future Head of angels as well as men. This last is the scheme which *Milton* prefers, and it is insisted upon at large in *Reyn. Quer. of the Ang. World*, 2. xvi. p. 13—28. But though it is certain the crime was pride, our conjectures may never be

able to determine what was the particular instance; nor is the inquiry by any means necessary.

^g *Snare of the devil.*] Some have explained the word *Διαβολος*, of some human slanderer, but it seems to me much more natural to understand it in the sense it has just above, where I think it must signify, our great infernal enemy. And it is easy to see, that Satan might graft many dangerous temptations on the evil report which a man might have incurred by any scandal, before he entered on the ministry; either attempting to draw him to the repetition of former evils, from an apprehension, that he had very little reputation to lose by a new fall, or weakening his hands in efforts of usefulness, by a fear, that the remembrance of those past irregularities would render his attempts less effectual. Thoughts worthy the consideration of all who design themselves for the ministry, and especially to be recollected, when persons who have been remarkably profligate, are desirous of undertaking it, or returning to it.

how to graft temptations upon that circumstance, to draw him aside one way or another, from that strictness and correctness of behaviour which suits his distinguished station.

SECT.
iv.
1Tim.
iii. 7

8 Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre,

This may suffice concerning the principal order of ministers in the church of Christ, bishops, pastors, or elders. *In like manner, [let] me now say something relating to the other order, I mean that of deacons, who are more immediately appointed to serve tables, and especially to take care of the poor. (Acts vi. 2.) Concerning these I would observe, that it is of importance, that they likewise [be] grave in their deportment, that they may avoid that contempt which the excesses of levity are ready to produce. They should not by any means be double tongued, deceitful, or inconstant in their words, as they may chance to come into different companies; nor addicted to much wine, which will render them utterly unfit for their office; nor greedy of dishonourable gain, which may tempt them to violate their engagements to the church, and appropriate its stock lodged in their hands to private uses, rather than those charitable purposes for which it was collected. In one word, let them be persons well*

8

9 Holding the mystery of the faith in a pure conscience.

and retaining the sublime and long concealed mystery of our holy faith, not merely as a point of speculation, but practice; and let it ever be held in a pure and undefiled conscience, and those only chosen into this office who seem conscientious men in the judgment of charity, And let even these be first proved and tried for a while, and then, if they be upon trial found to be blameless, let them use the office of a deacon.

9

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

In like manner, [let] the wives of the deacons, and therefore much more of the bishops, [be] grave and sober in their deportment, not according to the example of the great enemy, that malignant spirit, who has his very name from thence, false accusers of the brethren and others. Let them also be watchful for occasions of doing good, and guard against every temptation to evil, and let them be faithful in all things which are committed to their care, lest

10

11

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

SECT. their imprudent and unfaithful conduct should
iv. bring the character of their husbands under
suspicion.

1Tim.
iii. 12

Let the deacons, as well as the bishops, be the husbands of only one wife, and let them be men of prudence and resolution, governing their children and other members of their own houses well; that no irregularity at home may dis-

12 Let the deacons be the husbands of one wife, ruling their children, and their own houses well.

13 grace the society they belong to. It is necessary to be thus cautious, though their ministry be but of an inferior rank, *for they who have discharged the office of a deacon well, procure to themselves, not only a fair report in the general, but very often a good degree^h of farther advancement in a higher office; and they lay a foundation for great boldness in professing the faith which is in Christ Jesus.* Their acquaintance with the affairs of the church will render them more capable of defending it, than many others can. And the honourable testimony borne to their character, by advancing them to this trust, and continuing them in it, will also embolden them to plead more freely, and engage the more respectful attention.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.

IMPROVEMENT.

verse

THE teachers of others, and those who preside in the highest offices which *Christ* has founded in his church, may learn from this passage their duty as well as their dignity and honour. Let them remember, the work they have desired and engaged in is a good work. Let them think and speak, not arrogantly and tyrannically, but respectfully and solemnly of their office, and let them cultivate all these excellent qualities, which may fit them to discharge it aright; *sobriety and vigilance, gravity and hospitality, the strictest temperance, the most diffusive benevolence.* Let them rise far above those low views which are to worldly minded ministers the occasion of so many scandalous contentions, which so often establish a separate interest, and produce a secret and mutual aversion between them and their people.

Let the churches of *Christ* attend to this charge, to direct them in the choice of their pastors; and let ministers of standing and

^h A good degree.] As a learned education was not, in this age of extraordinary gifts, so necessary in the superior officers of the church, as it has since been; and as it is highly probable deacons might fre-

quently officiate as occasional teachers in public assemblies: it might be matter of prudence, to choose their elders or pastors out of the deacons, to which the apostle here evidently refers.

reputation, under whose guidance the matter may in part fall, be very careful that they do not encourage any to undertake the work, who are deficient in these things : things of such importance, that it is certain no genius and learning can make up for the want of them. If *deacons*, in their inferior stations, are to be free from such *stains*, and to be remarkable for such *virtues* as are here described, how much more should the *pastors* themselves be so, to whom the inspection of the *deacons* is also committed ?

SECT.
iv.
verse
12, 13

Let the *ministers of Christ* therefore study to excel in them more and more. And let such as are but lately entered on their work, though not *novices* in the language of the *apostle*, yet be on their guard, lest they be *lifted up with pride*, and so fall into the condemnation of the *devil*. But from this lurking and insinuating evil who is secure ! Let all ministers learn to draw an occasion of exercising *humility*, from what might in another view seem a temptation to *vanity*, a survey of the dignity and excellency of their office. For how justly may this humble them, when they reflect on the many imperfections which attend their discharge of it !

To conclude, let all, who are in any degree distinguished in the church, be excited to a care of *presiding* in a proper manner over their own families : and since it is evident that the *apostolic* rule allows of *marriage*, and supposes that, by whatever *doctrine of devils* it might be forbidden, it would generally be practised by the *ministers of Christ*, let them however take care to make choice of companions in conjugal life, who may adorn and bless the houses to which they belong, and lessen, rather than increase, the difficulties inseparable from their own station and office.

S E C T. V.

Though he hoped quickly to have an interview with Timothy, the *apostle* recommends the care of the church to him ; in which view he raises his idea of the charge he received, and represents the difficulties attending the faithful execution of it, in consequence of those pernicious doctrines, which false teachers would endeavour to introduce. 1 Tim. III. 14, to the end. Chap. IV. 1—5.

1 TIM. III. 14.
THESE things I write I unto thee, hoping to come unto thee shortly :

1 TIMOTHY III. 14.
THESE things which thou hast now been reading concerning the character of persons who are to be intrusted with the office of bishops and deacons, I write to thee, hoping to come

SECT.
v.
1Tim.
iii. 14

SECT. *to thee shortly.*^a But if I delay, I give thee
 v. these instructions, that thou mayest know how
 1Tim it becomes thee to converse in the house of God,
 iii. 15 in which thou hast the honour to bear so high
 an office; even in that house, which is the
 church of the living God. But I will not incul-
 cate the matter farther, contenting myself with
 reminding thee, that the very pillar and ground
 of the whole system of gospel truth,^b upon
 which the support of the entire edifice depends,
 16 And which is confessedly great, beyond all con-
 troversy and contradiction, is the mystery of
 godliness, that wonderful and sublime doctrine,
 which it is our great business to assert and en-
 force, and which has so evident a tendency to
 promote true godliness in all its branches: God
 was manifested in the flesh of our blessed Re-
 deemer, in whose human nature the incarnate
 Deity dwelt; and thus he was justified in and
 by the Spirit, whose extraordinary communi-
 cation, in the midst of all the meanness of hu-
 man nature in its suffering state, vindicated
 his high claim, and marked him out, in the
 most illustrious manner, for the Divine Person
 he professed himself to be. He was seen of
 angels, and gazed at by them in various cir-
 cumstances of his life and death, as a most
 astonishing and instructive spectacle. He was
 preached among the Gentiles, who were invited
 to embrace his religion, upon assurance of

15 But if I tarry
 long, that thou may-
 est know how thou
 oughtest to behave
 thyself in the house
 of God, which is the
 church of the living
 God, the pillar and
 ground of the truth.

16 And without
 controversy, great is
 the mystery of godli-
 ness: God was man-
 ifest in the flesh,
 justified in the Spir-
 it, seen of angels,
 preached unto the

^a *Hoping to come to thee shortly.*] It seems evident from hence, that Paul intended to have come back to Timothy at Ephesus in a little time, but was providentially called another way; but it can by no means be concluded from hence, (as has been shewn in the introduction,) that Paul wrote this epistle to Timothy after his first imprisonment at Rome.

^b *The pillar and ground of truth.*] Though it is, as Dr. Lightfoot has observed, very true, that this title is sometimes given by the rabbies to the members of the great sanhedrim, at least when assembled together, yet no interpretation of this text seems more precarious than that which refers it to the church. That had just before been called a house, and therefore

cannot naturally be called a pillar, or foundation. Yet, if it were to be granted, it would only prove, that the church was to support Christianity from age to age, (which it has certainly done,) not that any particular church is infallible. But it is well known, that many good critics refer this descriptive clause to Timothy, agreeably to that figure by which Peter is called a pillar, Gal. ii. 9. Compare Rev. iii. 12. But, I think, had this been the construction, the accusative case would have been used to agree with *se* understood. I therefore choose to end the sentence with the word ζωνη, and begin the next with σιμων, as in the version and paraphrase; and then the whole system of evangelical truth is considered as resting on this pillar and basis, as *σδγαρον* may signify.

Gentiles, believed on in the world, received up into glory.

being received to equal privileges with the Jews. He was also *believed on in the world*, many of the most distant nations already coming in to the Christian profession, and pressing for a share in the benefit of it. And at length, when his ministry on earth was completed, he was *received up into glory*, and seated on a throne in the heavens, where he presides over all things for the good of his church, and answers nobler purposes with regard to it than his corporeal presence here could have done.

SECT:
v.
1Tim.
iii. 16

IV. 1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

These great doctrines of our holy faith are worthy of being recollected by every Christian, and of being insisted upon by every minister. *But the Spirit of Divine inspiration, in the scriptures of truth,*^c and in evangelical prophets, particularly in me, *expressly saith* and testifies, *that in the last times,*^d in ages yet to come, some, who are under the dispensation of the gospel, and make great pretences to zeal in its interests, *shall apostatize from the purity of the original faith ; giving heed to deceitful spirits, who shall endeavour to impose upon them by false, though specious appearances, and to various doctrines of demons,*^e and particularly such doctrines relating to the spirits of dead men, as the devil, the great author and abettor of lies, shall suggest to them for the most pernicious purposes. For they will come to be worshippers of dead idols, and departed spirits ; as in Israel also they worshipped them ; *through the hypocrisy of the most abandoned and shameless liars,*^f spreading their errors

IV.1

2 Speaking lies in hypocrisy ; having

^c In the scriptures of truth, &c.] I have paraphrased this *clause* in its greatest extent, because, as there are some passages in the Old Testament which have been supposed, though I think not very expressly, to look this way, it is highly probable that others, who had the *gift of prophecy*, (as we are sure many at that time had,) might predict so memorable and important an event as Paul certainly had done before. See 2 Thes. ii. 1, &c. But the inspiration of the New Testament in general rests on much stronger evidence than what arises from this clause.

^d In the last times.] Though it is certain, that (as Dr. Whitby here proves at large) the phrase of the *last days* does of-

ten signify the concluding period of the Jewish church, and the first age of Christianity; yet, I cannot perceive, that it is so confined to this, but that the whole period, or time under the reign of the Messiah, may be spoke of in this language.

^e *Doctrines of demons.*] Archbishop Tillotson follows Mr. Joseph Mede in explaining this, as expressing *worship paid to the spirits of the dead.* Tillotson's Works, Vol. II. p. 53. But, though this be undoubtedly one branch of that *diabolical doctrine* which the church of Rome hath followed, I see no sufficient reason for limiting the phrase to that detestable tenet.

^f *Through the hypocrisy of liars, &c.*] A very ingenious critic (many of whose

SECT. under pretence of sanctity ; whose own con- their conscience
 v. science is so seared and cauterized, that they seared with a hot
 — feel no manner of remorse for the grossest iron ;

1Tim. iv. 2. frauds, by which they impose on the weak and credulous with impious pretences to a Divine

3 revelation. They will indeed endeavour to gain the good opinion of men, as persons of extraordinary sanctity and mortification ; in this view requiring, especially from the ministers of Christ, *abstinence from marriage*,^s as if it were an impure state, [and] less pleasing to God than that of celibacy. They will also

3 Forbidding to marry ; and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth.

urge men to *refrain from various kinds of meats, which God, the bountiful Former of all things, hath created for our nourishment and entertainment, to be received with thanksgiving by the faithful, and by those who know the truth, and so are instructed to place religion, not in such indifferent things as these, but in things*

4 more truly excellent and worthy of God. For, whatever these deceivers may suggest, and however they may misrepresent the matter, *every creature of God [is] good, and nothing [is] to be rejected under a colour of scrupling the lawfulness of it, [provided it be] received with*

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

5 *thanksgiving ; For it is in that case sanctified by the word of God, which allows the use, and by prayer, which draws down a blessing upon it.*

5 For it is sanctified by the word of God, and prayer.

remarks on scripture deserve attention) has urged the authority of Epiphanius, for inserting into the former part of this verse the following words, as spoken by the apostle, Εσθίσαι γαρ νεκροίς λαβρευόμεναι, ως και εν τω Ισραηλ εισέλασθησαν. Epiph. Hær. 78, p. 1055. Ed. Col. But the credit of one copy cannot be so considerable, as to warrant such an addition to the sacred text, especially considering how late that citation was made, and how absolutely impossible it would have been, after the time of Epiphanius, to have corrected all the copies, by erasing from them these words, of which no trace is any where else to be found. I rather think that this father, very far, to be sure, from being a correct writer, has confounded two quotations together, and in these words referred to 1 Cor. x. 7, illustrated by Ps. cvi. 28, of which he had an imperfect remembrance ; or that by φησι, (with which the passage is introduced,) we are to understand " he means," and then it will be only the

gloss of Epiphanius. In this sense Mr. Mede took it, in his discourse on the *apostasy of the latter times*. Yet, as this seems a remarkable comment of so ancient a writer, I was willing to insert it in my *paraphrase*, though I could not mark it as any part of the text. The construction of the original in these two verses, προσεχόντες πνευμασι εν υποκρισει ψευδολογων, makes it necessary to vary from our translation in the manner I have here done. See *Crit. Not. on Scrip.* p. 9—103.

^s *Abstinence from marriage and various kinds of meats.*] The original words, κωλυσιων γαρμεν, απεχεσθαι βραματων, contain, as Mr. Blackwall well observes, one of the holdest *ellipses* in the whole New Testament, where a word is to be understood, contrary to that which is before expressed. But he shews, that some of the most celebrated *classical* writers, and particularly Horace and Cicero, take the same liberty. *Blackw. Sacr. Class.* Vol. I. p. 72, 73.

And when persons attend to the instructions of God's word, and maintain converse with him by prayer, seeking thereby in particular his blessing upon their food, they may indifferently use on any days all kinds of wholesome nourishment, not excepting those which were most strictly forbidden by the Mosaic law, for reasons peculiar to that dispensation, and therefore to expire when the authority of that law was to cease.

SECT.
v.
—
1Tim.
iv. 5

IMPROVEMENT.

WHAT the *Spirit of God expressly spake* has been so expressly accomplished, as plainly to prove the Divine original of this oracle, and of all that are connected with it. The grand *apostasy of the latter days* is made manifest, the *seducing spirits* have effectually done their part, the world has given heed to them, and wandered after them; so that *doctrines of devils* have almost cast out from his own church the doctrine of *Christ*. No testimony of *hypocritical liars* hath been wanting to confirm the fraud to the utmost of their power, and the whole conduct of it seems to declare to how dreadful a degree it is possible for *conscience to be seared*. *Marriage* has been *forbidden*, while the pardon of *fornication, adultery, and incest*, have been rated at a certain price by that grand merchant of the *souls of men*, who hath ventured to call himself *the vicar of Christ upon earth*. By him men have been taught to place the greater part of religion in *abstaining from meats*, in attending unintelligible jargon, instead of the service of God's sanctuary, and in transforming the high solemnities of the simplest and most rational worship that ever was instituted, into a ceremonious farce. Adored be Divine Providence and grace, that any parts of the once dark domains of this *man of sin* have been awakened to assert the purity of the *Christian* faith and worship, and to seek to purge away the reproach and infamy which such adulterations had brought upon the *name*! Blessed be God that our attention is diverted from these trifles and monsters, these mysteries of folly, and mysteries of iniquity, to the *great mystery of godliness*! Let it be familiar to our thoughts. *The manifestation of God in the flesh*! A sight which the *angels beheld with wonder*, while the blessed *Spirit* sealed the authority of God's incarnate Son, and attested his gospel among the *Gentiles*, till the *world* was brought to believe in him; so that he looked down from the throne of *glory*, to which he was *received*, and saw his own oracle fulfilled, *If I am lifted up, I will draw all men unto me*. (John xii. 32.) May this mysterious, yet resplendent truth be strenuously maintained, and practically preached, by all the ministers of the gospel; 15

chap.
iv. 1

2

3

chap.
iii. 16

SECT. v. may they shew, in every other respect, that they know how to behave themselves aright in the house of the living God; and may many by these means be brought to believe and to know the truth in its vital energy. Then will the common enjoyments of life have an additional relish, being received with thanksgiving, and sanctified by the word of God and prayer.

chap. iv. 3
4, 5

S E C T. VI.

Paul gives many good advices to Timothy, to attend to the great essentials of religion, patiently to endure all afflictions, to behave with the most exact decorum and exemplary care, and study to improve the gifts with which God had honoured him for the edification of the church and the salvation of souls. 1 Tim. IV. 6, to the end.

1 TIMOTHY IV. 6.

SECT. vi. IF thou shalt be careful frequently to suggest these great and weighty things,^a of which I have now been writing to the brethren who are committed to thy charge, and to remind them of their importance with becoming zeal and affection, thou shalt be a good minister of Jesus Christ, and shalt act as may be expected from one who has been nourished up from his very childhood in the words of faith and of good doctrine, which thou hast accurately traced out, and followed with suitable diligence. But these profane and old wives fables,^b of which many of the Jewish allegorical and traditionary teachers are so fond, do thou reject as things altogether unworthy of thy regard, and rather take care strenuously to exercise thyself in those doctrines and practices which have the most immediate tendency to promote real godliness.

1 Tim. iv. 6

7 But refuse profane and old wives fables, and exercise thyself rather unto godliness.

8 For that bodily exercise, about which many are so solicitous, and in the pursuit of which they go through so many fatigues, in preparing for, and attending the public games, is profitable to but very little,^c the best rewards of it being of

1 TIM. IV. 6.

IF thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

8 For bodily exercise profiteth little :

^a Suggest.] Raphelius on the place justly observes, that this is the exact signification of the word *προσθεμιστος*. For the import of *παρρησιαστικας*, see on Luke i. 3.

^b Old wives fables.] This undoubtedly signifies Jewish traditions. Compare chap. i. 4, 6; Tit. i. 14. If they were such as those with which the rabbinical writers, so far as I have had an opportunity of judg-

ing of them, abound, nothing ever better deserved the name, they being not only the most incredible, but the most insipid and senseless tales any where to be met with.

^c Bodily exercise is profitable to little.] *Γυμνασια*. It seems much more reasonable, with Dr. Whitby, and Dr. Edwards, (on Script. Vol. II. p. 167, 168,) to refer this to the celebrated exercises at the Gre-

but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. SECT. vi.
1 Tim. iv. 8

9 This is a faithful saying, and worthy of all acceptation.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

11 These things command and teach.

cian games, (of which Dr. West has given so entertaining and useful an account in the *Dissertation* prefixed to his *Pindar*,) than to those severities of the *Jewish Exercises* which some other commentators mention. These strenuous exercises might promote strength and courage, they would naturally raise high emulation, and the victors received great honours, and sometimes valuable immunities and privileges. Perhaps, indeed, some of these might hardly balance personal injuries they might meet with in them; and many had suffered much who received no reward at all. But the *apostle* stands not on this: he plainly intimates, that where men succeed best, the greatest advantages they received by their victory all fell infinitely short of those which true religion secures.

^d *Promise of the present and future life*] *Godliness*, under the New Testament dispensation, has no particular promise of *health*, or *reputation*, or *wealth*, or any other individual blessing, though in its natural consequences it wears a most friendly aspect upon all, but it has the promise of *comfort* and *happiness* in general; and that

a very transient and fading nature; but true, substantial, practical *godliness is profitable to all things, having the promise both of the present and future life*; ^d naturally tending to promote our real happiness in this world, and being surely and alone effectual to secure the blessedness of the next. *This [is] a faithful saying, and worthy of all acceptance*; receive it therefore and retain it carefully, and inculcate it upon those who are committed to thy charge, or whom thou mayest be concerned in setting apart for the ministry. For the advancement of *this godliness is the end of all the hardships we encounter*; while we both pass through the most fatiguing labour, and suffer the sharpest reproach and the most violent outrage, because we have hoped, and continue to hope, in the protection and favour of the living God, who is the Saviour and Preserver of all men, ^e by his gracious providence, and especially of the faithful souls who cordially believe and sincerely obey the gospel; for whom he reserves the most invaluable blessings of a future state, and whom he will guide safely to it, through all the dangers of this. *These, my dear Timothy, are things of the greatest importance*, ^f and there-

declaration of Christ, that the good man shall receive an hundred fold, even in the midst of persecution, if that should be his lot, (Mark x. 30,) might alone be sufficient to vindicate the *apostle* in this assertion. I have often wondered, that so great a man, as the present bishop of London, should suppose a reference here to the covenant with Noah, by which he supposes the original fertility of the earth was restored after the deluge; since there are so many other temporal promises made to the righteous; and the benefit of this is common both to good and bad men, admitting his *lordship's hypothesis* as to the sense of it. See Dr. Sherl. on *Proph.* p. 111.

^e *Saviour of all men.*] This seems a title parallel to that in Job vii. 20; *Preserver of men*; but he is especially the *Saviour of believers*, as he extends to them the noblest and most important deliverance.

^f *These are things of the greatest importance.*] The following expression, of *giving them in charge*, shews, that these words refer not merely to what was mentioned in the former clause, but to the whole preceding discourse.

fore give them solemnly in charge, and teach them to all, as thou hast opportunity.

SECT.
vi.
I Tim.
iv. 12

And, that thou mayest inculcate them with the greater efficacy, let it be thy care to behave in such a manner, that *no man* may be able to *despise thy youth*; but, on the contrary, let thy whole behaviour command a reverence to it, while others see that, young as thou art in years, thou art old in wisdom, piety, and universal goodness. *Be thou therefore an example to all the faithful in prudent and useful speech, in a grave, steady, and consistent conversation, in unbounded love, and in a candid yet zealous spirit,*^g *in uniform and incorruptible fidelity, and in unspotted purity,* by which all suspicion of evil shall be avoided, and even all occasion

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

of apology superseded. And till I come back to Ephesus, to take thee along with me, if Providence favour my purpose of returning, or if not, till I may have an interview with thee elsewhere, make the best improvement of thy time, as considering the greatness of thy work, and the various furniture which it requires. In this view, attend to reading the scriptures and other useful writings, and to the important care of *exhortation, and to teaching*

13 Till I come, give attendance to reading, to exhortation, to doctrine.

both in public and private. Neglect not, by proper and strenuous exercise, to rouse and cultivate that gift of God's Holy Spirit which is in thee, which was given thee in a large and sensible effusion on that ever memorable day, when thou wert set apart to thy sacred office by the ministration of those who had the gift of prophecy, by which they were enabled and excited to foretel something extraordinary concerning thee. With such a token of his special presence did God honour the imposition of the hands of the whole presbytery,^h who concurred

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

^g *In spirit.*] Some explain this of an industrious improvement of the gifts of the Holy Spirit, and have urged it as a proof, that Timothy was possessed of such extraordinary endowments of this kind, as raised him far above the rank of an ordinary minister. That he had miraculous gifts is certain, compare ver. 14; but the proof of it from these words, which admit

another sense so naturally and fairly, must be very precarious.

^h *Gift — by the imposition of the hands of the presbytery.*] The presbyters seemed to have laid on their hands with Paul, when Timothy was solemnly set apart to the ministerial work; and, as the Spirit was often given by the imposition of the apostles' hands alone, (compare 2 Tim. i. 6;

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

with me in recommending thee to his blessing by that solemn rite. *Meditate therefore on these things*, which I have now been writing thee by way of direction and charge; *be always employed in attending to these things*, that thy improvement in all that can conduce to the honourable and faithful discharge of thine office, may be made manifest to all around thee. In a word, remember that thou art surrounded with numberless temptations, and that the trust committed to thee is a matter of infinite importance. *Take heed therefore to thyself*, to thine own temper and conduct; *and take heed to [thy] doctrine*, both with respect to the matter and manner of thy teaching, and *continue in them*, making this the whole of thy business and care. The fatigue indeed may be great, and many of the restraints to which thou mayest be subjected for the present, disagreeable, but the happy consequence will counterbalance all; *for in doing this thou shalt both save thyself and thy hearers.*ⁱ It will be the means, not only of delivering thine own soul in the great day of account, but of improving thy happiness to unknown degrees; and though it is not in thy power to command success, yet thou hast great encouragement to hope, that God will so bless thy labours, as to make thee instrumental in delivering many souls from death, and raising them to complete and everlasting felicity.

SECT.
vi.
1Tim.
iv. 15

Acts viii. 17, 18,) we cannot suppose those of Paul would be less efficacious in this circumstance. See *Misc. Sacr.* Vol. II. *Ess.* ii. p. 70. It is strange, that a man of Mr. Slater's good sense should have thought of interpreting presbytery here of the whole college of the apostles. There is no reason at all to believe that they were now together, or that any of them was with Paul, at *Timothy's ordination*; for there is no hint of its being performed at Jerusalem, where a few, though but a few, of them might perhaps reside at this time. See *Orig. Draught*, p. 184. As this text strongly implies, that Timothy was adorned with some supernatural gifts, so it also proves, that the degree in which such favours were continued, did very much depend on the diligence and fidelity with which they were cultivated by the person who had received them.

ⁱ *Save thyself and thy hearers.*] I cannot forbear observing here, though it be not a critical remark, that the salvation of others may accidentally have some influence upon a man's own salvation; as the better those about him are, the more advantage he has for religious improvement, the fewer hindrances from duty, and temptations to sin. And the argument for imitation is much strengthened, when it comes from a person placed in an inferior station, from whom therefore less might be expected in that view than from ourselves. But certainly the thought chiefly referred to here, is the necessity of acting faithfully in the ministry, in order to being entitled to the Divine promise of salvation, in which persons who betray so important a trust, can have no part.

IMPROVEMENT.

SECT.
vi.
—
verse
6

It is doubtless a very great advantage to *Christians*, and especially to the *ministers of Christ*, to have been *nourished* and educated in the *words of faith and of good doctrine*; and they who are honoured with the great trust of training them up, should be particularly careful on this head, remembering that no other branches of learning are of comparable importance to any *Christian*, and much less to those whose business it must be to maintain the faith of *Christ* in the world, and to instruct others in his doctrine, both publicly and privately.

12 But to do this with success, and to command that *reverence*, which it is desirable for the public good they should command, whether they be younger or elder, it is necessary that they endeavour to be *examples* to other *believers* in their whole *conversation* and deportment, in *word* and in *spirit*, patterns of *charity, faith, and purity*. To qualify them more abundantly for such a work, whatever their *gifts* may be, whether of nature or of grace, it will be necessary to *stir them up* by frequent exercise, and to cultivate them by *reading* and *meditation*, as well as prayer; that their stock may be increasing, *that their profiting may appear unto all*, and that they may lose no advantage they can secure, of rendering their exhortations and instructions worthy the regard of the wisest and best, as well as the least and weakest of those committed to their care.

10 But surely, whatever difficulties may lie in their way, and whatever fatigues, or *censures*, or *sufferings*, they may encounter, while thus employed, the prospect of *success* may sweeten all. 16 If they may *save themselves and those that hear them*, if they may *give up an account with joy*, if they may see souls recovered from the tyranny of sin and the kingdom of *Satan* now, and at length, after having anticipated the pleasures of heaven upon earth, raised to the full enjoyment of those pleasures above, they will *bless* the remembrance of their labours. Yea, the very consciousness of spending life in such pursuits must, to a generous and pious mind, afford unspeakably *more* delight, than the acquisition and enjoyment of any thing which the children of this world pursue, and perhaps some of them with equal fatigue.

8 Let *Christians* in other stations also be quickened to exert themselves in the same blessed cause, remembering, that while other things, for which men labour *as in the fire*, can *profit but little*, *godliness is profitable to all*. It hath so far the *promise of this life*, that the godly man shall not want any thing that his Father and his God knows to be truly *good* for him, and he will probably be abundantly *happier* in this world, amidst all the calamities to which he may be exposed, than in like circumstances

he could possibly have been, without such a principle of *piety* in his heart : and it has absolutely *the promise of the life which is to come*, and that such a life, so glorious and so lasting, that the very mention of it may well swallow up the thoughts of *this* life and its interests, any farther than as they are connected with that. Let us then receive the word with all *readiness*, and pursue these glorious objects, *trusting in the living God*, who, while he scatters the bounties of his common Providence on *all*, is, in a peculiar and most important sense, *the Saviour*, the Guardian, the Father of those who believe.

SECT.
vi.
—
verse

S E C T. VII.

Directions for Timothy's conduct towards persons in different circumstances, and particularly elders and widows : which leads the apostle to give some advices concerning those matrons who were intrusted by the church with some peculiar office, and supported out of the public stock in the discharge of it. 1 Tim. V. 1—16.

1 TIM. V. 1.

REBUKE not an elder, but *entreat him as a father, and the younger men as brethren,*

1 TIMOTHY V. 1.

THY office, O Timothy, will often oblige thee to censure the conduct of others, and sometimes of those who are more advanced in age than thyself. But remember to do it with a becoming modesty and tenderness. *Rebuke not an aged man^a severely, but rather exhort [him] as a father, to perform whatever duty he neglects, or to avoid those temptations which may be dangerous to him : [and] as to the younger, though thou mayest use more freedom with them, yet remember still to treat them with kindness and affection, as brethren, and not with a lordly and supercilious contempt.* Address thyself to *the aged women, as mothers, [and] to the younger, as sisters, with all chastity,* and the strictest decorum in thy converse with them ; remembering how many eyes are upon thee, and how fatal any thing, which might in that respect bring the least blemish upon thy character, would be to the honour and success of thy ministry, and to the credit of the gospel and its professors.

SECT.
vii.
—
1Tim.
v. 1

² The elder women as mothers, the younger as sisters, with all purity.

^a *An aged man.*] The opposition between elder and younger, plainly shews, that *αἰετοβύσιος* here signifies an aged person, which may farther be argued from the opposition between elder and younger in the next verse.

- SECT. vii. Honour, and endeavour honourably to support, those widows who are truly widows,^b and whose destitute circumstances recommend them as the certain objects of charity. *But if any*
- ¹Tim. v. 3. 4 *widow hath children, or grand children, who are capable of supporting her, let them learn first to exercise grateful piety at home, and to repay the benefits they have received from their parents, or remoter progenitors, in their necessities, before they talk of extending their generosity to others; for this is good and decent, fair and beautiful in the eyes of men, and it is likewise acceptable before God, who requires us, out of regard to his honour and favour, to attend carefully to the duties of those relations in which we stand to each other.*
- 5 *Now that you may understand the character, to which I advise you to confine your charitable exhibitions, I must add, that she who is truly a widow, and thus left alone, and destitute of the assistance of human friends, is one that hopeth in the good Providence of God, reposing herself with humble confidence on his faithful care, and continues constantly day and night in supplications and prayers, makes devotion her business, in the proper return of its daily seasons, and endeavours to be as much at leisure for it as her circumstances in life will permit. *But she that liveth luxuriously, as some Christian widows, to the great shame and scandal of their profession, do, is indeed dead while she liveth,*^d as to the noblest ends and purposes*
- 6 *of life. And as this is a very important article, and these things, in some degree, affect Christians of all circumstances and relations in life, who are too ready to lose themselves in the pursuit of sensual pleasure, I desire thou wouldst give them in charge to all thy hearers, that so*
- 3 Honour widows that are widows indeed.
- 4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.
- 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.
- 6 But she that liveth in pleasure, is dead while she liveth.
- 7 And these things give in charge, that they may be blameless.

^b Truly such.] Here is, as Calvin justly observes, an allusion to the Greek word *χρηστος*, which signifies a person in distressed and indigent circumstances.

^c Day and night.] That is, continually, morning and evening, and on every proper occasion, by night or by day, 1 Thes. ii. 9; iii. 10; 2 Thes. iii. 8; 2 Tim. i. 3.

^d Dead while she liveth.] Some philosophers, even among the barbarous nations,

are noted for having spoken of those as dead, who deserted what their sects esteemed the doctrines of truth, and abandoned themselves to sensual passions. The word *παραλασσει*, which we may render *living in pleasure*, properly signifies *faring deliciously*; and Dr. Whitby observes, it especially refers to drinking strong and costly liquors.

they may in this respect be blameless ;^c and that by maintaining a due government of themselves, and strenuously attending to the duties of life, they may answer the obligations under which they lie.

SECT.
vii.
——
1Tim.
v. 7

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. *But especially insist upon it, that a due care be taken of the poor, by those of their relations who are capable of supporting them ; for if any do not provide for his own, and especially for those of his own house, he hath, whatever he may pretend, in effect and practically denied the faith, and, on the whole, is worse than an infidel ;*^e bringing a greater dishonour upon the gospel than one who openly professes to reject it, while he is thus deficient in those duties which common humanity teaches even many of the heathens to practise themselves, and to inculcate upon others. *Let not a widow be taken upon the list*^h of those to be maintained by the church, and to minister in the office of deaconesses in it, who is *under sixty years old, and then, only such a person who hath been the wife of one man,*ⁱ and avoided all scandalous

^c *That they may be blameless.]* Some would refer this to the widows ; but the gender of the word ἀνεπίληπτοι rather favours our referring it, either to the deacons, or to Timothy's hearers in general ; since it is certain, that widows were not the only persons, who, in so luxurious a city as Ephesus, were in danger of falling into such sensualities as he had been warning them against.

^e *Those of his own house.]* Τῶν οἰκίῶν seems to signify domestics, or those who dwelt with the indolent person here spoken of ; and it would certainly be an aggravation of his neglect, if these relations, whom he was unwilling according to his ability to maintain, were in his family, and consequently under his eye ; so that there does not seem to be reason, with Mr. Hallet, (*Notes on Scrip.* Vol. I. p. 31.) to conclude, it signifies those of the household of faith, as the apostle speaks elsewhere, (Gal. vi. 10,) that is, believing relatives.

^e *Worse than an infidel.]* Dr. Whitby proves, by very apposite citations, that the heathens were sensible of the reasonableness and necessity of taking care of near relations, and especially of parents, when they fell into poverty.

^h *Taken upon the list, &c.]* Καταλεγεῖσθαι has precisely this signification. Surely none can imagine, that the apostle meant to confine the charity of the church to widows of such an age, and who had all these characters ; we must therefore conclude, that he speaks of those who bore the office of deaconesses, who were probably intrusted with the care of entertaining Christian strangers, whether ministers or others, and perhaps of educating some poor children, who might be maintained by the alms of the church. And it might, on many accounts, and for very obvious reasons, be proper, that this office should be committed only to persons of an advanced age, and such as had laid aside all thoughts of marrying again. It is evident, that they who had practised hospitality themselves in their more prosperous days, would be peculiarly fit for one part of this office, and peculiarly worthy of the countenance which this office gave, and of the trust which it implied.

ⁱ *The wife of one man.]* It is very certain that second marriages in general are not condemned by Christianity, and it would be a great objection against it if they were. The apostle expressly advises the younger widows to marry again, ver. 14 :

- SECT. commerce with others. And, as some pecu- 10 Well reported
vii. liar trust is reposed in such, let care be taken of for good works ;
— that she be [one] who hath a reputation for good if she have brought
1Tim. works in general ; and she will especially be up children, if she
v. 10 worthy of such an encouragement and honour, have lodged stran-
if she have educated her own children with care, gers, if she have
or any other children who have been committed washed the saint's
to her ; if in her more prosperous days she feet, if she have re-
have expressed an hospitable temper, and lodg- lieved the afflicted,
ed strangers, who have been at a loss for if she have diligently
necessary accommodations on their journeys ; followed every good
especially if she have washed the saint's feet, work.
and in other respects relieved in a proper manner
Christians in such circumstances ; if she have,
in other instances, according to her abilities,
assisted the afflicted ; and, in short, if she have
followed every good work, and endeavoured to
adorn her profession by a benevolent and use-
ful life. But refuse to admit into such an office
11 the younger widows ; for when they grow wan-
ton,^k as (though such a disposition be directed
against the laws of Christ) many in such a cir-
cumstance of life do, they will marry, and per-
haps to husbands who are strangers to Chris-
tianity. Thereby exposing themselves to just
12 blame of men and condemnation from God, be-
cause they have disannulled their first faith, and
violated their engagement to the church, when
it assigned them such an office, to which it
would be very inconvenient to admit persons
that have any views of entering again into the
conjugal state : not to say that some men have
been enticed, by very improper alliances, to
throw off even the general profession of Chris-
tianity. And indeed, with relation to several
13 of such (as I have observed in societies less
13 And withal

and it would seem very hard to exclude them afterwards from this office, how fit soever they might be for it on other accounts, merely because they had done it. I therefore am inclinable to think the meaning of the expression, may be, one who has chastely confined herself to one husband, while in the married relation ; for it is certain, that it never was usual among the Jews or the Greeks, to admit women to have more than one husband at once. It may deserve consideration, whether this may not reflect some light

on the correspondent phrase, when applied to a bishop, chap. iii. 2.

^k Grown wanton, &c.] Κατασενιασασα is a strong expression, which cannot be exactly rendered into English. When these widows grew negligent of their proper duty, sensual affections might prevail upon them ; and their credit among Christians being hurt by such an unbecoming conduct, it is very probable they might often be forced to take up with heathen husbands, and so might at length be led to apostatize from Christianity.

they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not.

careful in this respect than were to be wished,) these women *also*, while they pretend to continue in their office, *being idle* and slothful in the province *they* have undertaken, instead of staying at home, and attending the proper duty of their charge, *learn a [habit of] gadding abroad, and going from house to house; and [they are] not only idle, but triflers also¹ and busy bodies*: there is a levity and impertinence in their behaviour, which is the natural result of neglecting to keep themselves well employed; and they are often *speaking things* that are very *unbecoming*, which do loudly proclaim the irregularity of their disposition, and shew how much their minds are vitiated and disordered.

SECT.
vii.
1 Tim.
v. 13

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

I would therefore have the younger [widows,] 14 instead of thinking of a trust and situation, for which they are generally so unfit, to *marry* again, if they are so inclined, as it is generally best that they should; *and* employ themselves in such cares as suit the mistress of a family, that they may *breed children, [and] govern their domestic affairs so as to give no occasion to the adversary*, who is glad to find any excuse for it, to *speak reproachfully* of religion, on account of the unsuitable behaviour of its professors.

15 For some are already turned aside after Satan.

And I give the caution with the greater solicitude, because it is too evident, that, as *for some*, from whom the churches expected better things, they *have already turned aside after Satan*, so as to follow his leading and impulse, in direct opposition to the law of Christ, and much to the detriment of his interest.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

But if any believer of either sex have near relations, who are widows, let them, as I advised before, take care of them at home, *that the church may not be burdened* with more charitable cases than it can properly support, *but may take care of [those who are,]* as I have said, *truly widows, and must otherwise be left altogether desolate.*

¹ *Triflers.*] The word *φλυαροί*, seems to be derived from *φλυεῖν*, which I think properly signifies the noise which water makes when it is ready to boil over. See *Raph. in loc.* And therefore it very well

expresses the inward *fermentation* (if I may so speak) in the minds of these trifling people, which they vented by unprofitable discourses.

IMPROVEMENT.

SECT. MINISTERS are instructed by this apostolical advice, in that
 vii. difficult duty, of managing *reproof* aright. Churches may learn
 how their poor are to be treated, and *children* may be reminded
 of that *grateful* tribute which they owe especially to their *aged*
 verse 1 and *necessitous* parents. No recompense can be *fully* adequate,
 4, 16 but surely to a generous temper nothing can be more delightful,
 than to sooth the declining years of those by whom our infant
 days were sustained, our feeble childhood supported, and our
 giddy youth moderated and directed.

6 Let *St. Paul's* sentiments of a *luxurious* life be particularly
 attended to in *this age* of ours, in which so many are entirely *de-*
voted to these pleasures. They call it *living*, but the wiser *apostle*
pronounces it a kind of *moral death*. And many of the *heathens*
 themselves have been instructed by nature to speak in a
 language like his. Nay some of them *acted* on this principle in
 a manner which might shame most that call themselves *Christ-*
ians. Let us learn to form our taste to *nobler* pleasures than
 those on which thoughtless multitudes are so intent. Let us
 cultivate those that are suited to our *rational* and *immortal* spir-
 its, and that will not only follow us into the invisible world,
 but will there be exalted and improved.

8 But let us be particularly careful, that, while religion raises
 us above a sensual life, we do not make use of it as a pretence
 to excuse ourselves from attending to *social* duty. To neglect
 a due care of those whom Providence has committed to us,
 would, in the *apostle's* language, be a *denial of the faith*, and
 would even argue us *worse than infidels*, who, deficient as they
 were in the knowledge of God, or in such regards to him as
 were even proportionable to what they knew, discoursed large-
 ly and excellently on the obligations of *justice* and *benevolence* to
 our fellow creatures, and were themselves examples of what
 they taught in relation to them.

10 Among other virtues here spoken of with due honour, a
 proper care in the *education of children* is none of the least.
 Let Christians of both sexes be diligent in it, and let *women*, to
 whom the chief care of *children* is consigned in those tender
 years, when the deepest and surest impressions are often made,
 be sensible, how great advantage the public may receive by
 13 their wise and pious conduct towards them. While many are
triflers and *busy bodies*, running from house to house, and *speaking*
things which they ought not, let *women* professing godliness
 remember they are to adorn it by the exercise of *domestic* vir-
 14 tues, so as to cut off occasion of *speaking reproachfully*, even
 from the ingenious malice of *adversaries*: occasion too often

given by those who, while they follow the gay desires of their hearts, and the fashions of this vain world, seem to have forgotten what the *apostle* intended by the awful and lively phrase of being *turned aside after Satan* ; and make themselves his more secure and certain prey, by every step they take in these flattering paths through which he would lead them to final destruction.

SECT.
vii.
—
verse
15

S E C T. VIII.

The apostle adds directions concerning the regard to be shewn by the people to their faithful ministers ; concerning the method of proceeding against those who were accused of any fault ; and the most prudent and regular manner of treating candidates for the ministry. The section concludes with some other necessary advices and particulars for the instruction of Christian slaves. 1 Tim. V. 17, to the end. Chap. VI. 1, 2.

1 TIM. V. 17.

1 TIMOTHY V. 17.

LET the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.

I HAVE already been giving you some directions with relation to those who are elders in age, and now let me add a word or two concerning those who are distinguished by the office they bear in the Christian church, and have that title of respect and reverence given them on that account. And here, *let the elders which preside well* ^a *be esteemed worthy of double honour,* ^b and, as circumstances may require and admit, let them be respectfully maintained by the society ; *especially those who*, to all their other kind cares of a more private nature, add an exemplary attendance to that of public instruction, and *labour* with diligence and zeal in administering *the word*, and stating and vindicating the *doctrine* of the gospel in your relig-

SECT.
viii.
—
1 Tim.
v. 17

^a *The elders who preside well*] Mr. Reeves (*Apol.* Vol. I. p. 115, note P) must surely be driven to very great extremities, when, to ward off some consequences which were to him disagreeable, he concludes that these elders were bishops, in the English sense of the word, or persons of an order superior to common ministers : which interpretation would suppose, that some such officers in the church might *preside well*, though they did not *labour* in the *word*, while able to do it, which the following words evidently suppose the *elders* here spoken of to be ; for else their being disabled by age, or any other infir-

mities, would be a strong reason for their being honourably maintained, on account of the services of their better years. Compare note on 1 Thes. v. 12.

^b *Double honour.*] It is a scrupulous nicety of interpretation, to explain this as a decision, that they were to have twice as much as the *deaconesses*. Different circumstances might require different exhibitions to persons in the same office. It seems only to express a plentiful maintenance, (according to what they needed, and the society could afford,) given in a liberal and respectful manner.

SECT.
viii.
——
1Tim.
v. 18

ious assemblies.^c For you well remember, I doubt not, that *the scripture has said*, again and again, *Thou shalt not muzzle the ox that treadeth out the corn*, but shalt allow him, while labouring upon it, to eat of it as his hunger requires : (Deut. xxv. 24 ; 1 Cor. ix. 9 ; and note :) and the Old Testament, as well as the words of our Lord and the reason of mankind, teaches us, that *the workman [is] worthy of his hire* :^d on which account the law requires that, instead of being entirely withheld from him, it should not be delayed for a day. (Deut. xxiv. 14 ; Lev. xix. 13.) Persons therefore, who labour in so honourable and important a work, are by no means to be neglected, nor suffered to want necessary support and encouragement.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn : and, the labourer is worthy of his reward.

19 Great care should also be taken that their reputation, on which their usefulness will so much depend, may not be lightly impeached. Accordingly, *do not receive an accusation against an elder, unless on the testimony of two or three credible witnesses* ; for the single report of any one person is not material enough to set against the word of an elder, maintaining his own innocence.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 You will, I doubt not, use your utmost endeavours to preserve the purity of the church ; yet, as offences will certainly come, let me advise you to keep up a due solemnity in church censures ; and as for *those that sin^e* in any scandalous and remarkable manner, *rebuke them before all, that even the rest of the congregation may fear*, and stand upon their guard against those temptations, which have brought upon others such public admonition and reproof.

20 Them that sin rebuke before all, that others also may fear.

[Especially they who labour.] This seems to intimate that there were some who, though they presided in the church, were not employed in preaching. Limborch indeed is of opinion, that *νοπιωσαι* signifies those who did even *fatigue themselves with their extraordinary labours*, which some might not do, who yet in the general presided well, supposing preaching to be a part of their work. *Limb. Theol.* lib. vii. cap. iv. § 10. But it seems to me much more natural to follow the former interpretation. Compare 1 Cor. xvi. 16.

it is the opinion of the ingenious Mr. Seed, that St. Paul here quotes these words of the evangelist as of equal authority with those of Moses. Deut. xxv. 4. *Seed's Ser.* Vol. II. p. 292.

^d *The workman, &c.*] As the very words of this passage only occur, Luke x. 7 ;

^e *Those that sin.*] I see no reason for understanding this of *offending elders* ; though, were it to be so taken, it would by a strong consequence be applicable to others. A humour of seeking a stricter connection than is any way necessary, has led many commentators into very limited, and sometimes into whimsical interpretations.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.

I know how contrary these faithful proceedings may sometimes be to flesh and blood, and therefore solemnly charge [thee] before the blessed God, and the Lord Jesus Christ, and the elect angels,^f (who, having kept their stations, when so many of their fellows were seduced by Satan, are now confirmed in a state of immutable felicity, and shall attend our common Lord to the awful judgment of the great day,) that thou keep these things without any prejudice against any part of them; doing nothing by partiality, in favour of one person more than another, according to the inducement of private friendship or affection. And as it is a matter of so great importance to the Christian church, what persons are admitted to minister in it. I must also charge thee, that thou lay hands suddenly and rashly on no man,^g to set him apart for that sacred trust, before his character and qualifications have been fully examined and thoroughly approved. Neither make thyself partaker in the sins of others, as thou wilt certainly do, if thou art the means of bringing those that thou mightest have discovered

SECT.
viii.
—
1 Tim.
v. 21

^f *The elect angels.*] Mr. Jos. Mede interprets this of the seven archangels chosen by God to the greatest nearness to him, and highest honours in the court of heaven. But all his arguments, to prove that there is such a number of celestial spirits, in such posts of distinction, appeared to me so precarious, that I rather chose to explain the words in a more general manner, on principles which I think much more certain.

^g *Lay hands suddenly and rashly.*] That this is the signification of *ταχως*, Rappellius has sufficiently shewn. Though some have referred this to the laying on of hands in the *absolution* of notorious offenders, it seems safer and more natural to explain it of *ordination to the ministry*; in reference to which this rite is often alluded to in these epistles. It has been said by one of the most rational and candid patrons of *Diocesan Episcopacy*, "What need was there that, after the settlement of a Christian church at Ephesus, Timothy should be sent to *ordain elders*, if a right of ordination lay in presbyters, or in a church, nominating to the pastoral office? Especially, how should he, on this suppo-

sition, be directed to perform it *himself*, and not merely to advise and assist others in the performance." *Bishop of Winchester* (Dr. Hoadly) of *Epis.* p. 392. But I must beg leave to answer, that this does not appear to be the chief reason of Timothy's being sent to Ephesus, or rather being left there, when Paul went into Macedonia. (Chap. i. 3.) Various circumstances of this church might require, that a person of Timothy's extraordinary gifts and character, should be left to superintend their affairs: and it might reasonably be taken for granted, that, as he was there by the apostle's special direction, so much regard would be paid to him, that he would be desired to preside in their sacred solemnities, in the same manner as Paul had done when among them. But that no elder could at any time be ordained, without the presence and concurrence of such an extraordinary person, and that such an extraordinary power and influence should afterwards be transferred to others, not in like manner qualified for the management of it, are things neither easy to be proved, nor rashly to be taken for granted, on a question of so great moment.

SECT. to be unworthy men into the ministry ; who
viii. may have much greater opportunities of doing
— mischief, in consequence of their bearing such
1Tim. an office, and may give great scandal, and lead
v. 22 many others astray. Therefore *keep thyself
pure* from such pollutions, as well as all others,
by guarding against the first occasion of them.

23 A recollection of the difficulty of thy work,
and what I know of the tenderness of thy con-
stitution, and thy great abstinence, engage me
to caution thee, that thou *do not* confine thy-
self *any longer* to *drink water* alone, *but use a
little wine* mingled with it, *for the sake of thy
stomach*, which needs to be strengthened by
that more generous liquor in a moderate quan-
tity ; and out of regard to *thy frequent infirmi-
ties*, which otherwise may grow upon thee, so
as to render thee incapable of that public ser-
vice for which thou art so well qualified.^h

23 Drink no long-
er water, but use a
little wine for thy
stomach's sake, and
thine often infirmi-
ties.

24 In judging of characters, and passing sen-
tence, according to the advice given above,
you will find it necessary in different cases to
use different precautions. *The sins of some
men are manifest, leading on to pass judgment
on them without any difficulty ; whereas some
follow after*, and are so artfully disguised, that
it will require great diligence and strict exam-
ination to detect them. *So also the good works
of some are manifest* to all, and spread a kind of
glory around those that perform them, which
renders them lovely and venerable in all eyes :

24 Some men's
sins are open before-
hand, going before
to judgment ; and
some men they fol-
low after.

25 *and those which are otherwise*, though for a
while concealed under the thickest veils that
humility can spread over them, *cannot long be
entirely hid*. They will appear on accurate
observation ; and as they will at the last day
be laid open to their public honour, they will in

25 Likewise also
the good works of
some are manifest
beforehand ; and
they that are other-
wise cannot be hid.

^h Use a little wine, &c.] One cannot
forbear reflecting here, how very *temper-
ate* Timothy must have been, to need an
advice of this kind ; which amounts to no
more than mingling a little wine with his
water. And what is said of his *many infir-
mities*, compared with the *apostle's* exhor-
tation to him, to be *instant in preaching* the
word, may certainly teach us, that every
weakness of constitution is not to be acqui-
esced in as an excuse for not going on
with the ministry ; though to be sure,

great allowances are to be made for
bodily infirmities, and life itself may
often depend upon seasonable interrup-
tions of public labour. Sir Norton Knatch-
bull, observing that the connection is so
broken between the 22^d and 24th verses, by
the insertion of this advice in this place,
conjectures, that Paul might write it in
the *margin*, by way of *postscript*, and that
it was introduced into the text by the
mistake of some early transcriber.

the mean time recommend such silent and reserved Christians to the esteem and respect of those who are intimately conversant with them; and may even prove the means of advancing them to some important trusts, which they are not the less fit for because they have so low an opinion of their own merit.

SECT.
viii.
1Tim.
v. 25

VI. 1 Let as many servants as are under the yoke, count their own masters worthy of all honour: that the name of God and his doctrine be not blasphemed.

I shall only here add a word or two concerning servants, whom, inferior as their station in life is, I would not have you overlook; since their souls are equally valuable before God with those of their superiors, and much of the credit of Christianity is concerned in their conduct and behaviour. *Let therefore as many servants as are under the yoke of bondage, account their own masters worthy of all that civil honour and respect which suits the station in which they respectively are; not taking occasion from their own religious knowledge and privileges to despise and rebel against them; that the name and doctrine of God, which they profess, may not be blasphemed by their insolence and pride.*

2 And they that have believing masters, let them not despise them, because they are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit.

And as for those servants who are so happy as to have believing masters, let them not presume upon that account to despise [them,] because they are brethren, and with respect to sacred privileges, equal in Christ their common Lord; but let them rather serve [them] with so much the greater care, tenderness, and respect, because they are faithful and beloved, [and] partakers with them of the great and glorious benefitⁱ which the gospel brings

ⁱ Partakers with them of the benefit] Some would render *οι της ευεργεσιας ανιδιαιμαγομενοι*, &c. because they who partake of the benefit, that is, the benefit of their service, are faithful and beloved. But this seems to take it for granted, that what the apostle exhorted to was already actually done; that is, that such faithful services were rendered. Others, as Mr Cradock has observed, (*Apost. Hist.* p. 221,) would translate it, *who will be careful to recompense the well doing of their servants*; but I think *ευεργεσια* signifies a benefit freely conferred, and therefore is hardly fit to express even the cheerful and exact obedience of slaves. If this clause be referred to the servants, and the whole be rendered, *but rather let them who partake of the benefit, that is, who*

have a share in the same blessed hope with their masters, do service to them, because they are faithful and beloved, the sense will be so far the same, that *ευεργεσια* will signify that great and glorious benefit, which, by virtue of our Christian profession, superiors and inferiors equally share; and strongly suggest, what a band of union the participation of it should in all reason prove. But this supposes a transposition which seemed unnecessary; so that this is on the whole one of the many texts, where, having examined a variety of versions, we have been obliged to acquiesce in our own, which is in the main a very good one; and generally gives the true sense, though the elegance and spirit of it may often be improved.

SECT. to all its faithful professors, of whatsoever rank
viii. or profession in life. And let the thought of
the degree in which they share the favour of
God, the tender bond in which as fellow Christ-
ians they are joined, and the hope of partaking
with them in all the final blessings of an happy
immortality, while it engages their servants to
behave towards them in a becoming manner,
teach the masters duly to condescend to them,
and treat them, not only with justice, but with
kindness.

1Tim.
vi. 2

IMPROVEMENT.

verse THE regards here required to the *elders who preside well*, and
who *labour in the word and doctrine*, are in themselves so rea-
17 sonable, that where the other duties of *Christianity* are attend-
ed to, and the inestimable blessings of it duly apprehended and
esteemed, there will be no need of insisting largely upon them.
19 To be cautious how we *lightly believe* any report to the injury of
such, is what we owe to ourselves as well as them, since our
own improvement, by their ministration, will be greatly ob-
structed by any *prejudices* taken against their persons.

Let the *ministers of the gospel* remember how much it is their
duty to appear strenuously in defence of their Master's precepts,
20 and to *reprove* bold and insolent offenders, in whatsoever rank
they may stand. And, lest riches, and power, and greatness of
station, should obstruct their faithful execution of this office, let
21 them think of the *solemn charge* they have received, *before God*,
and the *Lord Jesus Christ*, and the *elect angels*, and of the appear-
ance which they and their people must make before the awful
tribunal of *Christ*, when he shall come in his own glory, and that
of his Father, and attended by all his holy angels. The frequent
consideration of that important day would have an uniform in-
fluence on the whole of their conduct; it would particularly make
22 them careful, that they do not contract *pollutions*, and make
themselves *partakers in other men's sins*, by *laying hands sud-*
denly on any; but use a proper care in examining, that in the
great business of *ordination* they may act on the conviction of
their consciences in the sight of God, and maintain an unbiassed
regard to the honour of the great Redeemer and the salvation
23 of souls. Yet let them still be severer towards themselves than
others, and maintain that *strict temperance* and self government
in every respect which may become the dignity of their charac-
ters, and command the reverence of all about them.

Let us all *endeavour* to be shining examples of good works,
24 and while so many *declare* their sins *openly*, and *send them* as it

were before them to judgment, let us never be ashamed of religion. Yet where a modest reserve may be conveniently maintained, let us study it, and always avoid an unnecessary ostentation, as remembering the time will come, when those good works, which have been most solicitously concealed from the eyes of men, will be publicly honoured and rewarded by God. In expectation of that day, let us all attend to our proper offices, whether in superior or inferior stations of life, studying so to behave, as that the name and doctrine of God may never be blasphemed upon our account, and always feeling the force of that endearing engagement to all social duties, which arises from our sharing with all true Christians in the favour of God, and in the blessings and hopes of his gospel.

SECT.
viii.
verse
25
chap.
vi. 1, 2

S E C T. IX.

The apostle presses Timothy to urge on his hearers the great things which relate to practical godliness, as what will be attended with the happiest consequences ; and cautions against covetousness, as the root of all evil. 1 Tim. VI. 2—12.

1 TIM. VI. 2

1 TIMOTHY VI. 2.

THESE things teach and exhort.

THESE things, which I have been mentioning, take care, O Timothy, to teach and exhort thine hearers always to maintain a due regard to them. And if any one teach otherwise, if he attempt to broach principles contrary to these great maxims, and attend not^a to such sound and wholesome words, [even] to those of our Lord Jesus Christ,^b as these may with strict propriety be called, and which express the doctrine [that is] agreeable and subservient to the great cause of practical godliness, which it is the declared design of the gospel to promote in the world ;

SECT.
ix.
1 Tim.
vi. 2

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ;

And if any one teach otherwise, if he attempt to broach principles contrary to these great maxims, and attend not^a to such sound and wholesome words, [even] to those of our Lord Jesus Christ,^b as these may with strict propriety be called, and which express the doctrine [that is] agreeable and subservient to the great cause of practical godliness, which it is the declared design of the gospel to promote in the world ;

3

4 He is proud, mote in the world ; Whatever fair shews of simplicity and humility he may affect, he is certainly proud, and, whatever conceit he may have of his superior knowledge, he is one who

^a Attend not.] I think it is with great reason, that the learned Dr. Bentley supposes, that the original reading was not προσεχέαι, which is seldom used in this sense, but προσείλαι, or rather προσεχει, which has been thus used in this epistle. Chap. i. 4. See Phil. Lips against Coll. p. 72, 73

^b Words of our Lord Jesus Christ.] I neither suppose, with Mr. Pyle, that this re-

fers to Mat. xxi. 27, and the many parallel places, nor with others, to any sayings of our Lord's which tradition had as yet continued, but which are now lost. It seems much more natural to conclude, it goes on this important principle, that, what the apostle wrote, as by Divine direction, was in effect the words and commandments of Christ. Compare 1 Cor. xiv. 37.

- SECT. *knows nothing* to any good purpose ; *but*, like knowing nothing, but
ix. a man *raving* and delirious in a fever, he runs doting about ques-
1Tim on, declaiming on idle questions,^c and useless tions and strifes of
vi. 4 debates about words ; from whence no good can words ; whereof
be expected to arise, but, on the contrary, a cometh envy, strife,
great variety of mischief, *envying* of those railings, evil sur-
more regarded than themselves, *contention* with mising^g,
others who will not submissively yield to what
such self sufficient teachers dictate, *abusive*
language, which their intemperate zeal deals
round to all who offend them, and *evil sus-
picious* and obnoxious representations of the
5 worthiest and most amiable characters ; An- 5 Perverse disput-
gry *debates of men whose minds are corrupted* ings of men of cor-
and *averse from the truth*, for which they pre- rupt minds, and de-
tend so eagerly to plead ; *while they seem to* stitute of the truth,
suppose that which promises the largest quan- supposing that gain
tity of *gain to be most worthy of their pursuit* ; is godliness : from
and would, if possible, varnish it over with the such withdraw thy-
venerable name of *godliness*. Turn away there- self.
fore *from such*, and have no intimacy with them.
6 Whereas, on the contrary, if any man will but 6 But godliness
have the integrity and resolution to follow true with contentment is
religion, wherever it leads him, he will cer- great gain.
tainly find that *godliness*, which is so naturally
accompanied with inward *contentment*^d and
peace of mind, in every circumstance of life
which Providence may appoint, *is indeed great
gain* ; and does much more to promote real
happiness than any accession of wealth could
7 possibly do. And it is the truest wisdom to 7 For we brought
accustom our minds to such reflections as these ; nothing into *this*
for we brought nothing into the world along with
us, but were thrown naked upon the indulgent
provision which our gracious Creator has been

^c *Raving on questions, &c*] It is so well known that *ῥωσων* signifies a person in a *distempered* state, that it hardly required the pains which Dr. Abraham Taylor has taken to prove it, by a large collection of authorities. Bishop *Wilkins* would render it, he is *sick of questions*, or of the *wrangling disease*, with which, it is much to be lamented, that the Christian *clergy*, as well as *laity*, have so generally been infected, in almost all ages and nations. *Wilk. Serm* p. 73. The word here seems to express the effect of a disease upon the mind, in

which view, *raving* appeared a more proper word than *doting*.

^d *With contentment.*] *Diodati* thinks *αὐταρκεια* here signifies a *competency* ; but it gives a much nobler sense, to suppose the apostle to intimate, that *contentment* will attend *godliness*, as its inseparable companion ; and consequently that the godly man will be happy, whatever his circumstances in life may be, and even much more so, than any accumulation of worldly wealth can make him.

world, and it is certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and

pleased to make for us ; [and it is] evident, that, whatever treasures the most insatiable avarice could amass, we cannot carry any thing out of it, but must in a little time return to the dust, stripped of all.

Having therefore, while we continue in this transitory and uncertain life, food and raiment, and having the other necessities of it, let us be content with these, and not seek, with restless earnestness and solicitude, the great things of it, which are often of so short a continuance, and of so precarious, as well as so unsatisfying a nature.

With these sentiments we may enjoy what happiness is to be expected in a world like this ; *but they who are determined that at all adventures they will be rich, fall headlong into many a dangerous temptation, and many a fatal snare, and [into] many foolish and mischievous desires ; which not only sink men beneath the dignity of their nature, but prove the occasion of much further mischief ; insomuch that they frequently plunge men into an irrecoverable abyss of ruin and destruction, in which they lose their worldly possessions, and, what is infinitely more valuable, their souls too.*

For the excessive love of money is the root of all moral evil, which some having greedily desired, have so debauched their minds with corrupt prejudices, that they have wandered from the faith, so as to abandon the very profession of the gospel ; and while they were dreaming only of the pleasurable consequences that would attend their more exalted circumstances in human life, have pierced themselves through with many sorrows, and felt long and incurable pains, by the numerous wounds they have given to their own consciences, as it were on every side.

But thou, O man of God, whom he hath honoured as he did the prophets of old, making thee his messenger to thy fellow creatures, shun these things ; these insatiable desires of

* Pierced themselves through.] I have endeavoured in the *paraphrase* (though I could not do it in the *version*) to give something of the emphasis which Leigh and other critics have observed in the word *αἰσθησάμενοι* ; which, we are told, properly signifies, they have *stabbed themselves*, as it

were, *from head to feet*, so as to be all covered with wounds. And this indeed happily expresses the innumerable outrages done to conscience by those madmen who have taken up this fatal resolution, that they will at all adventures be *rich*.

SECT. worldly possessions and enjoyments, which follow after right-
 ix. will render thee most unfit for so sacred an ousness, godliness,
 office ; and pursue, as the richest prize and the faith, love, patience,
 ITim. noblest gain, the practice of universal righteous- meekness.
 vi. 11 ness towards men, and piety towards God, fidelity in every branch of trust committed to thee, love to all mankind, patience under every affliction, and meekness under every provocation. 12 Fight the good
 12 Maintain, in the most strenuous man- fight of faith, lay
 ner, and with all the force thy soul can exert, hold on eternal life,
 the good, noble, and glorious, combat of faith ; whereinto thou art
 lay hold on the prize of eternal life ; and let also called, and hast
 none, how violently soever they may assault professed a good
 thee, wrest it out of thine hands : even that life, profession before
 to the hope of which thou hast been solemnly called, many witnesses.
 and in pursuance of it hast confessed a good, fair, and worthy confession before many witnesses, who were present on that solemn day when thou wert given up to the full exercise of the ministry.

IMPROVEMENT.

verse IF we do indeed believe the love of money to be the root of all
 10 evil, let us set ourselves seriously to extirpate it out of our bosoms, and to imbibe this true philosophy of the apostle, to seek
 6 our gain in that godliness on which contentment waits, and which
 8 makes its disciples happy on the easiest terms, by moderating their desires. Food and raiment of one kind or another few want. But where there is real necessity, and has been a care to behave well, if a man's own stock be deficient, he is generally supplied from the charity of others ; and true piety and greatness of mind can enjoy the gift of Providence on these terms without repining, being truly sensible, how little, even the best, amidst so many imperfections and miscarriages, can deserve to receive any thing from God by the instrumentality of any creature.
 To this day do we see such facts as taught the apostle these useful remarks, independent on those miraculous influences by which

[⁵ Maintain the good combat, &c.] These and the following words are plainly agonistical, and refer to the eagerness with which they who contended in the Grecian games struggled for, and laid hold upon, the crown ; and the degree to which the presence of many spectators, or (as the apostle elsewhere speaks) the cloud of witnesses, animated them in their contests for it. It might perhaps more literally be rendered, Exercise the good exercise ; but that is a Grecism, which the English lan-

guage will not conveniently allow ; nor does the word exercise by any means express the force of ἀγωνα, which always supposes an opponent to be resisted, as combat also does. The learned Dr. Lardner, very justly observes, we are often liable to be diverted from the right meaning by a translation, which yet is not the fault of it, but owing to some defect in modern languages, which want words exactly correspondent to the ancient original. Lardner, Sermon. p. 270.

he was guided in things spiritual and evangelical. As we see SECT. ix. the new born race of human creatures rising *naked* into life, we see death stripping the rich, the noble, and the powerful, and returning them *naked to the dust*. In the mean time, while we verse 7 may observe many in lower circumstances, cheerful and thankful, we see those who are *determined on being rich, falling into* 9 *temptations and snares*. We see them *piercing themselves through with many sorrows, and plunging themselves into* 10 *irrecoverable ruin and destruction*, while they pursue, to the utmost verge of the fatal precipice, those shadowy phantoms, which owe all their semblance of reality to the magic of those passions which riches or the desire of them have excited.

Happy would it be for the *church of Christ*, if these important doctrines of practical religion were more inculcated, and less of the zeal of its teachers spent in discussing *vain questions and intricate strifes about words* which have been productive of so much *envy and contention, obloquy and suspicion*. Let the men of God, therefore, inculcate *righteousness and faith, piety and charity, patience and meekness*, and let them endeavour to render their lessons successful, by a care themselves to *pursue* these graces; to *exercise themselves* more strenuously in that noble and generous *conflict to which they are called*, so as to *lay hold* 12 *on the crown of eternal life*, and to retain it against the most powerful antagonist. These are the *wholesome words of our* S *Lord Jesus Christ*, even these *doctrines according to godliness*; and the minister who will be wise enough to preach and act upon these principles, will raise the most lasting character, and secure the most valuable reward.

S E C T. X.

The apostle concludes with a solemn charge to fidelity in the ministry, and particularly urges Timothy to inculcate on those that were rich such exhortations and cautions as their peculiar circumstances required. 1 Tim. VI. 13, to the end.

1 TIM. VI. 13.

1 TIMOTHY VI. 13.

IGIVE thee charge in the sight of God, who quickeneth all things, and

AND now to conclude, *I solemnly charge* SECT. x. *thee, as in the presence of God, who, by his continual energy, animates and quickens all* 1Tim. vi. 13 *things,^a in the whole compass of the creation, and at his sovereign pleasure revives the dead;*

^a *Quickens all things.*] This seems a very his profession, God, who raised up Christ suitable, though oblique intimation, that, from the dead, was equally able to raise should Timothy, after the example of his him. And this is most fully expressed and great Lord, sacrifice his life to the honour of urged, 2 Tim. ii. 8, 10, 11.

- SECT.** *and in the presence of Christ Jesus, who, when* before Christ Jesus, who before Pontius Pilate witnessed a good confession ;
- X.** he was examined before Pontius Pilate, witnessed, at the apparent hazard of his life, a good confession,^b in declaring himself to be indeed a king, though he knew how liable that declaration was to a most unjust and pernicious interpretation : In this august presence do I charge thee, O Timothy, to keep [this] commandment, which I have now given thee in all its branches, and to deliver it down to those who may succeed thee, unspotted and blameless, that it may shine with uncorrupted lustre through all future ages, even till the appearance of our Lord Jesus Christ.
- 1 Tim.** *Jesus Christ, Which, in his own appointed times, he shall manifest, in the most awful and conspicuous manner, [who is] the blessed and indeed the only Potentate, before whom no other name or power is worthy of being mentioned. He may with the strictest propriety be spoken of by that title, by which other princes have vainly and blasphemously affected to be called the King of kings and Lord of lords, who hath the fates and lives of all the monarchs on earth entirely in his hands, and can dispose of them all according to his sovereign pleasure : Even he, who alone hath immortality in himself ; so that all kinds and degrees of life in others are derived from him, and continually dependent upon him, according to the orders issued from that throne on which he sits supreme, inhabiting inaccessible light, whom no man hath ever seen in the full display of his glory, nor indeed can see, without being immediately overwhelmed with the first glance of it : to whom [be] honour and everlasting dominion ascribed by us, and by all his creatures through eternal ages. Amen.*
- vi. 13** *One farther instruction I have to give thee, which I shall here add by way of postscript.*
- 14** That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.
- 15** Which in his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords ;
- 16** Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see : to whom be honour and power everlasting. Amen.
- 17** Charge them

^b Witnessed a good confession.] This refers to John xviii. 37. Christ's confession before the Jewish high priest, when interrogated upon oath, (Mat. xxvi. 63, 64; Mark xiv. 61, 62,) was rather more express, but this before Pilate was more dangerous ; as his owning himself a king was the only pretension that was likely to expose him to the resentment of the Roman governor, who had the supreme power of life and death. John xix. 10. It is perhaps called a good confession, not only as in itself noble and generous, but as all our hopes of salvation and happiness are built upon the truth of it.

that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ;

There are indeed few of *those who are rich in this present world,*^c that embrace the gospel, or will have any regard for the instructions of its ministers. But as it is probable that some such may be found, in so opulent a city as that of Ephesus, in which thou now residest, and as my own labours there have succeeded with some few in this rank of men, remember that their character and behaviour is of peculiar moment. Do not therefore flatter them, but faithfully *charge* them, to behave in a manner suitable to their distinguished station, and to guard against the snares to which it exposes them. particularly urge it upon them, *that they be not high minded*, so as to despise their inferiors, who often are in the sight of God much wiser and better than themselves : and, *that they do not trust in uncertain riches*, of which a thousand accidents may immediately deprive them, *but in the living God*, whose favour will be a sure and eternal portion to all that are possessed of it ; even in that gracious Being, *who imparts to us all things richly for our enjoyment*, and who has so liberally distinguished them by the communications of his bounty. Charge it upon them, *that*, in proportion to the abundance God has given them, *they do good, that they be rich in good works, that they be ready to distribute* what Providence hath lodged in their hands. And *willing to communicate*,^d what they have so freely received ; thereby *treasuring up to themselves a good foundation against the future ; that they may, through the riches of Divine grace, lay hold on eternal life*, when they relinquish all their possessions here, and find every temporal enjoyment deserting them for ever.

SECT.
X.
1 Tim.
vi. 17

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate ;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

^c *Rich in this world.*] This clause seems to be added to extenuate the value of riches, which extend only to *this* transitory and precarious world, and can neither attend us into the *other*, nor at all influence our happiness there.

^d *Rich in good works, ready to distribute, willing to communicate.*] If these phrases have any thing of a different signification, perhaps it may be, as Archbishop Sharpe explains it : Let them endeavour in the general to do good, not only now and then, in some scanty proportion, but frequently,

constantly, and abundantly ; not only with their time, labour, and interest, but by distributing of their substance too ; and this as freely, as if it were a common stock, to which all had a right. Archbishop Sharpe's Serm. Vol. I p. 136 Yet these expressions clearly shew, that there was not a community of goods among Christians in general, for in that case there could have been no room for the exhortation and the distinction on which it is founded.

SECT.

X.

1Tim.
vi. 20

To conclude all, *O my beloved Timothy*, as thou valuest thine own soul, and desirest to give up thine account with joy, *keep that gospel which is lodged with thee*, as a sacred trust, and never suffer it to be wrested out of thy hands. Let thy very soul dwell upon it, *avoiding profane [and] empty babblings, and the opposition of that which is falsely called knowledge,*^c but is indeed ignorance, pride, and folly :

21 *Which some having professed to pursue, have fatally wandered from the Christian faith, some entirely forsaking it, and others corrupting it with such adulterations, that it is hardly to be known for that religion which came immediately out of the hands of the Lord Jesus Christ. And that thou mayest ever oppose such false teachers with integrity, courage, and success, may the grace of Christ [be] ever with thee in all things, to guide thy judgment and thy conduct. Amen.*

20 *O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.*

21 *Which some professing, have erred concerning the faith. Grace be with thee. Amen.*

IMPROVEMENT.

verse

13

O THAT we might often be setting ourselves as in the presence of God, the great and blessed God, whose almighty power quickeneth all things, and is the life of universal nature, and of the Lord Jesus Christ, who shall judge the living and the dead ! Let the thoughts of so august a presence awaken our souls to diligence in the discharge of our duty, and let it animate us with courage to witness a good confession, to whatever inconvenience and danger it may expose us. Never let us forget that appearance which he shall manifest, to whom all these sublime titles belong, even that blessed and only Potentate, before whom all the lustre of all the princes upon earth vanishes in a moment, like that of the smallest stars before the rising sun : the King of kings and Lord of lords, who alone hath immortality, and dwelleth in unapproachable light. How astonishing his goodness in veiling his glory, so that we may approach him, in bowing down his ear to receive our requests, yea, in coming to dwell with that man who is humble and of a contrite spirit, and who trembleth at his word ! (Isa. lxvi. 2.) To him be honour and power everlasting. And let his infinite majesty be deeply and affectionately remembered, amidst all the condescensions of his love.

^c *Falsely called knowledge.*] Though it is not certain that the name of *gnostics*, or the *knowing men*, was so early used to designate a distinct sect, yet it is highly probable, that they who opposed the apostle, made extraordinary pretences to *knowledge*; and this text seems sufficient to prove it.

Let the rich in this world, since the riches which here distinguish them cannot attend them into another, be engaged to receive with all reverence the charge of our holy apostle. Too many of them walk in pride; but they see, by the sepulchres of many, once as opulent and as haughty as themselves, and by a thousand other marks of the Divine power and human weakness, how soon God is able to abase them. (Dan. iv. 37.) Forsaking, therefore, what they think their strong tower, and the high wall, which, instead of sheltering, may soon crush them into ruins, let them transfer their confidence to the living God. Alarmed in a state which renders their salvation almost as difficult as it is for a camel to go through a needle's eye, let them learn from hence how to improve what is another's, in such a manner, that they may in due time receive what shall be for ever their own; (Luke xvi. 12.) Let them learn to be rich in good works, and by a readiness to distribute and communicate, let them lay up a celestial treasure; and drop with joy every gilded trifle which would hinder their laying hold on eternal life. Let the ministers of that great Lord, who is so much higher than all the kings of the earth, at least shew their fidelity to him, in giving such plain and faithful charges, even to those, who, by their outward circumstances, are placed in the highest ranks of life; being infinitely more solicitous about securing their Master's approbation, than gaining the favour of mortal worms, who lift up their heads on high because they have a few grains of shining dust at their disposal. And may the men of God manifest the like wise and pious magnanimity, in avoiding a vain glitter of a falsely pretended science; when it would either lead them to err from the faith, or to neglect those important articles of it which lie most plain and obvious in the word of God; and for that very reason are too often disregarded by those whom an empty ostentation of subtilty and learning has taught to treat the Divine wisdom of God as foolishness.

SECT.
X.
—
verse
17

18
19

20, 21

The END of the FAMILY EXPOSITOR on the FIRST EPISTLE
to TIMOTHY.

THE
FAMILY EXPÓSOR;
OR,
A PARAPHRASE
ON
THE SECOND EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY ;
WITH
CRITICAL NOTES, AND A PRACTICAL IMPROVEMENT
OF EACH SECTION.

A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

IT is uncertain where Timothy was when he received this *epistle*. Some have supposed he must have been at Ephesus ; but their arguments in support of that opinion seem inconclusive (as Mr. Boyle has well observed.) And indeed it does not seem very easy to reconcile this supposition with the *apostle's* charge (chap. iv. 13) to bring with him the *books* and *parchments* he had left at Troas ; that city lying so far out of his way from Ephesus to Rome, especially as he had expressed a desire of seeing him as soon as possible. And if it should be pleaded, that the things he sent for might not *then* be at Troas, but at some other place that might lie in his way, it is sufficient to answer, that it would, in that case, have been more to Paul's purpose, to have directed Timothy where to have found them, than to inform him where they were first left. To which may be added, that if Timothy had been at Ephesus when this *epistle* was written, the *apostle* would hardly have said, "Tychicus have I sent to Ephesus ;" (chap. iv. 12 ;) but rather, "Tychicus have I sent to *you*."

That this *epistle* was written while Paul was under confinement at Rome, is universally agreed ; but whether it was during his *first* or *second* imprisonment, has been matter of debate. Several learned writers, among whom are Hammond,

Lightfoot, and Cave, have maintained the *former* opinion ; while others have argued in favour of the *latter*, from chap. i. 18, where Paul, speaking of Onesiphorus, says, *he sought him diligently at Rome* ; which, they apprehend implies, that the *apostle* was kept under so close a confinement at this time, that few knew where he was to be found ; whereas in that imprisonment, of which Luke gives an account in the conclusion of his history, we are told, *He dwelt in a hired house, receiving all that came to him* ; (Acts xxviii. 30.) But the strongest argument in support of this opinion is drawn from chap. iv. 6 ; *I am now just ready to be offered, and the time of my departure is at hand*. From whence it has been inferred, that Paul, when he wrote this, was in immediate expectation of death, in consequence of Nero's menaces, or of some express revelation from Christ ; (which some have thought Peter also had a little before his martyrdom, 2 Pet. i. 14.) Yet the directions he afterwards gives plainly shew he had some expectations of living a while longer. Else it is difficult to say why he should so much urge Timothy to *give diligence to come to him*, (ver. 21,) or press his care of the *cloak, books, and parchments*, mentioned ver. 13. Though, after all, these words must, I think, express an apprehension that his life and ministry were drawing towards a close ; which is yet farther confirmed by observing, that whereas in his former imprisonment the *apostle* had often expressed his persuasion of being released and seeing his Christian friends again, he gives no hint in this *epistle* of any such expectation, but seems to intimate the contrary, ver. 18, by expressing his confidence, not that he should be again rescued from his enemy as he had been upon making his *first* apology, but that God would *deliver him from every evil work, and preserve him to his heavenly kingdom*. Upon the whole, therefore, I conclude that this *epistle* was written some time towards the close of Paul's *second* imprisonment, and consequently about the year of our Lord 66 or 67 ; and in the 13th of the emperor Nero. (See *Family Expositor*, Vol. III. sect. 60, *note*^s, p. 401.)

The *apostle* seems to have intended in this *epistle* to prepare Timothy for those sufferings to which he foresaw he would be exposed ; to forewarn him of the fatal apostasy and declension that was beginning to appear in the church ; and at the same time to animate him, from his own example and the great motives of Christianity, to the most vigorous and resolute discharge of every part of the ministerial office.

In pursuance of this general design, the *apostle*, after his usual salutation, begins with assuring Timothy of his most affectionate remembrance, and his earnest desire to see him, expressing his satisfaction in those marks of sincere faith which appeared in him as well as in his pious ancestors. He then takes occasion, from his own suffering, to excite him to a becoming fortitude and resolution in the Christian cause ; and represents in a strong light the excellence of that gospel which he was appointed to preach, and on which he placed an entire dependence, chap. i. 1—12. The *apostle*, being firmly persuaded of the truth and importance of those doctrines which he had so often inculcated upon his beloved pupil, exhorts him strenuously to retain them in the midst of all discouragements and opposition, and to go through the duties of his ministerial work with the utmost diligence and constancy, in dependence on the grace of God ; mentioning at the same time the treachery of several Asiatics, and acknowledging with the warmest gratitude the extraordinary fidelity and zeal of Onesiphorus, ver. 16, Chap. ii. 1—7. And, in order yet more effectually to fortify Timothy against the difficulties he might be called to encounter, he lays open the motives and hopes by which he himself was supported under the sufferings he bore in defence of the gospel ; assuring him, that those who *suffered* with Christ should also be *glorified* with him. To this he adds some directions in relation to his ministry ; advising him in particular to avoid and discourage all those empty harangues and idle controversies which only served to confound the mind, and by which some had been seduced from the purity of the Christian faith, ver. 8—18. The *apostle*

then takes occasion, from a general view of the great design and tendency of the gospel, to urge the necessity of holiness in all Christians, and especially in ministers; and recommends to the latter the utmost gentleness and meekness in their attempts to recover sinners from the miserable condition into which they were fallen, v. 19, *to the end*. And, to make him more sensible of the importance of exerting himself in order to maintain the purity and honour of religion, he assures him that a great declension and apostasy was to prevail in the Christian world; and that false teachers were rising up in it, by whose wicked artifices many weak persons were deceived and led astray; reminding him at the same time of that patience and fortitude which he had seen him discover amidst the severest persecutions; chap. iii. 1—13. To guard Timothy against these seducers, and to preserve the church from their fatal influence, Paul recommends to him the study of the scriptures as of the utmost importance to all the purposes of Christian edification; and charges him in a solemn manner to use the utmost diligence in all the parts of his ministerial work; declaring at the same time, for his encouragement, the satisfaction with which he reflected on his own fidelity in the nearest views of martyrdom for the truth, ver. 14. Chap. iv. 1—8. The *apostle* concludes this *epistle* with requesting Timothy to come to him as soon as possible, in order to assist and comfort him under the unworthy treatment he had met with from some of his Christian brethren; giving him an account of the manner in which he had, in his late appearance before the heathen magistrate at Rome, been deserted by men, but supported by Christ; and, having expressed his cheerful confidence that he should be safely conducted to the presence of his Lord, he adds some particular salutations, and closes with his usual benediction, ver. 9, *to the end of the epistle*.

Whoever reads over this *epistle* with that attention it deserves, and considers the circumstance in which it was written, will be sensible that it affords a very strong argument in favour of Christianity. The *apostle* had been for some time under close confinement at Rome, at the mercy of a cruel

and capricious tyrant. He had seen himself deserted by his friends in his greatest extremity ; and had nothing before him but the certain prospect of being called to suffer death in the same cause to which he had devoted his life. In this situation how does he behave ? Does he seem to look back with concern on his past conduct, or to regret the sacrifice he had made of all his worldly interests ? Can we discover any thing that betrays a secret consciousness of guilt, or even a suspicion of the *weakness* of his cause ? Nay, does he drop a single expression that can be interpreted as a mark of fear, or discomposure of mind, in the apprehension of those gloomy scenes that lay before him ? Surely if he had been an impostor, or had entertained the least doubt of the doctrines he taught, something of this kind must have escaped him when writing to so intimate a friend, with whom he could intrust all the secrets of his breast. On the contrary, upon the most calm and deliberate survey, he expresses an entire satisfaction in reflecting on the part he had acted ; and earnestly recommends it to his beloved pupil to follow his example in maintaining the glorious cause, even at the hazard of his life. He appears throughout his *epistle* to have felt a strong inward conviction of the truth of those principles he had embraced, and glories in the sufferings he endured in support of them ; triumphing in the full assurance of being approved by his great Master, and of receiving at his hands a crown of distinguished lustre. A behaviour like this, in one who had so considerable a share in establishing the Christian religion, and expected in a short time to seal his testimony to it with his blood, must be allowed a strong confirmation of the truth of those facts on which our faith depends. It is at least a convincing proof that the *apostle* was himself *sincere* in what he professed to believe : and when the several circumstances of his history are considered and impartially weighed, it will appear as evident that he could not possibly be *deceived*, and consequently that his testimony is to be admitted in its full force.

PARAPHRASE AND NOTES

ON

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

S E C T. I

The apostle begins his epistle, after proper salutations, with expressions of his affection to Timothy, and general acknowledgments of his joy in, and dependence upon, the grace of that gospel which he was employed to preach. 2 Tim. I. 1—12.

2 TIM. I. 1.

PAUL an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus ;

2 To Timothy my
dearly beloved son

2 TIMOTHY I. 1.

I PAUL, an apostle of Jesus Christ by the will of God, (whose eternal counsels, with reference to me, were manifested in that wonderful manner in which I was set apart for the service of the gospel, agreeably to the promise of eternal life, which is given us in Christ Jesus, and by which I am animated in all my labours and sufferings,) Send this second epistle to 2 Timothy, my beloved son ; whose humble and faithful services in the gospel I have so long proved, and whom I love with the affection of a father. Nor can I express this affection better than by wishing, as I most sincerely do

SECT.
i.

2Tim.
i. 1

SECT. that grace, mercy, and peace, may attend thee, grace, mercy, and
 i. from God, the gracious and merciful Father of peace from God the
 all true believers, and from Christ Jesus, his Father, and Christ
 2Tim. Son and our Lord, who is also our Peace. Jesus our Lord.

3 I give thanks unto this blessed God, whom I 3 I thank God,
 serve, after the example of [my] pious progeni- whom I serve from
 tors, with a pure conscience, that, through his my forefathers with
 goodness, laying the case upon my heart, I am pure conscience, that
 incessantly mindful of thee in my prayers night without ceasing I
 and day, so that I scarce ever rise up in the have remembrance
 morning, or lie down in the evening, without of thee in my prayers
 allowing thee a share in my devout reinem- night and day ;

4 4 Greatly desiring
 mindful of thy tears, which flowed so plentifully to see thee, being
 at our last separation, that I might be filled with mindful of thy tears,
 joy, in an interview with so dear and amiable that I may be filled
 with joy :

5 5 When I call to
 an hereditary title to my regard, as I also keep remembrance the un-
 in remembrance the undissembled faith which is feigned faith that is
 in thee, and which first dwelt in thy grand- in thee, which dwelt
 mother Lois, and thy mother Eunice, who be- first in thy grand-
 lieved in Christ before thee, and have been mother Lois, and thy
 happily instrumental in communicating to thy mother Eunice ; and
 heart those good impressions which they felt I am persuaded that
 on their own ; and I am persuaded that [it is] in in thee also.

6 6 Wherefore I put
 am the more encouraged to remind thee of stir- thee in remem-
 ring up the gift of God,^a which is in thee by the brance, that thou stir
 imposition of my hands ;^b whereby those mi- up the gift of God,
 raculous communications of the Spirit were which is in thee, by
 imparted to thee, which it will be thy duty the putting on of my
 cherish, by frequently engaging in those devo- hands.

7 7 For God hath not
 thyself therefore with cheerfulness and bold- given us the spirit of
 ness, without dreading any opposition that may fear ; but of power,
 arise ; for God hath not given us the spirit of and of love, and of
 cowardice and fear, but of courage, and of love, a sound mind.

^a *Stirring up the gifts*] Αναζωοπυγευ. The metaphor is plainly borrowed from stirring up fire when it is almost extinct ; and some have imagined it might refer to that part of the priests' office which consisted in trimming the lamps in the temple, and supplying them with oil in order to keep them continually burning ; (see Raphael Polyb. in loc.) while others have thought it alludes to the form of flames

in which the Spirit descended. Acts ii. 3. See 1 Thes. v. 19, and note there. Compare Gen. xlv. 27. Septuag.
^b *Imposition of my hands.*] See the note on 1 Tim. iv. 14.
^c *God hath not given us, &c.*] Perhaps Paul added this under an apprehension, that the tender spirit of Timothy might have been something terrified by the prospect of persecution,

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God.

9 Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel:

^d Given to us in Christ Jesus from eternal ages.] I see no reason for rendering it, as Dr. Whitby would do, according to his purpose before all ages, and the grace given us in Christ Jesus. The grace might be said to be given us in Christ, as the Father stipulated with him, through his hand, as well as for his sake, to give us that grace which we do actually receive.

^e Thrown a light upon life and immortality.] Life and immortality is put by a usual Hebraism of immortal life, as Archbishop Tillotson well observes (Vol. III. p. 112) in his discourse on these words; in which he has shewn, how uncertain the heathens were as to the doctrines of a future state of retribution, and the comparative obscurity of that light in which it was placed under the Old Testament. The former article

prudently, under the influences of a spirit of universal love, we may hope that his Spirit will work mightily in us, to fit us for those services which his Providence may point out. Be not therefore ashamed of that sacred truth, which is the testimony of our Lord, taught by his mouth, confirmed by his death and resurrection, and the descent of his Spirit; nor of me, who am now his prisoner; but resolutely own thy regard to me, and take thy share in the afflictions which may lie in thy way, while bearing a courageous testimony to the truth of the gospel, according to the evidence derived to it from the miraculous power of God; Who hath saved us from that ruin into which the world hath fallen by its fatal apostasy, and hath called [us,] out from the rest of mankind by an holy calling, not according to any distinguished merit of our own works, but according to his own purpose, and those rich overflowings of grace given to us in Christ Jesus from eternal ages,^d as he was appointed, in the everlasting and immutable counsels of God, to be a Redeemer and Saviour unto us. But this long concealed grace is now made manifest by the illustrious appearance of our Saviour Jesus Christ, who, by what he has done and suffered in human flesh for the salvation of his faithful servants, hath in effect abolished death, has deposed it from its tyrannical empire, and thrown a light on the important doctrine of life and immortality by the gospel;^e which gives

is much illustrated by Dr. Whitby's learned and excellent note. But what Mr. Warburton has written upon this subject, in his *Divine Legation*, Vol. I. and what is said upon it, in the last edition of the *critical inquiry into the opinions of the ancient philosophers*, has done abundantly more than any thing else to vindicate the propriety of this expression: and I must refer to these learned and ingenious writers for the most satisfactory commentary on these words of the apostle. But the learned and pious Dr. *Hogdes* (who, so far as I can judge, has given us a greater variety of new and plausible interpretations of scripture than any other divine in the *Hutchinsonian scheme*) contends, that the word ἀφθαρσίαν ought to be rendered *incorruption*, and that Christ himself is to be

SECT.
i.
2Tim:
i. 7
8

SECT. I. us a more express assurance and more lively view of it than any former dispensation had ever done, or could possibly do. This is that

2Tim. i. 11 important message of God to men, for the proclamation and confirmation of which I was appointed an herald and apostle, and particularly had it in my charge, while others were more immediately sent to the circumcision, to be

12 myself a teacher of the Gentiles; For which cause I also suffer these hard things, which press me in this state of confinement: but, though my condition may seem infamous, I am not ashamed of these bonds, or any of the reproaches and insults with which they are attended; for I know to whom I have trusted all my most important concerns, and am fully persuaded that he is well able to keep that precious immortal soul which I have deposited with him, even unto that great and important day when the promised salvation shall be completed.^f

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

IMPROVEMENT.

verse WHO, that attentively considers the holy calling with which we are called, according to the grace given us in Christ Jesus, 8, 9 can endure the thought of being ashamed of Christ's gospel, or any of his servants, to whatever difficulties they may be exposed, with whatever infamy they may be loaded? For ever adored be 10 that Prince of life, who hath deposed death from his throne; who

understood both by life and incorruption; so that the text must refer to his throwing light on Psal. xvi. 10, 11, and on other scriptures, where it was foretold that the Messiah should be the light of the world, and bestow incorruptible light upon others, by raising himself from the grave before he was corrupted there. But if any should still think this expression refers to the future state, to which Dr. Hodges apprehends it has no regard, he would have him consider it as applicable to the Gentiles only; on which account he supposes the apostle presently after speaks of his being appointed as their teacher, ver. 11. This violent interpretation (for such on the whole it appears to me) is intended to obviate the objection which arises from this text, against several new criticisms, by which this ingenious writer would find references to a future state and

the resurrection, in passages of the Old Testament, in which they were never before thought of. See Dr. Hodges's *Elihu*, p. 251, 252.

[That which I have deposited with him.] Philo and Josephus have many passages, (several of them collected by Dr. Whitby, in his note on this text,) in which both the soul and the law are in different views called παραθεσειν, the depositum of God. The soul, as it is said, is to be returned into the hands of God, and committed to his care at death, and this, they tell us, may be done more cheerfully, in proportion to the degree in which care has been taken to maintain the honour of his law with due fidelity. There is to be sure a similarity of sentiment with regard to the gospel, but Paul might have used this expression, without borrowing the hint from any Jewish writer whatever.

hath *enlightened*, by rays reflected from his own beautiful and resplendent countenance, the regions of *the invisible world*, over which so dark a veil had before been spread ! Let our eyes be fixed more and more on this illustrious Object, and, confiding in the *power* and *grace* of *Christ*, let us all immediately and daily *commit* to him that invaluable jewel of an *immortal soul* which God hath given us. We may surely survey it with a mixture of delight and terror, till we have thus provided for its safety ; and then may that terror be allowed to disappear, and give place to a rational delight, and we may justly *congratulate* ourselves while we *adore* our Saviour.

SECT.
i.
verse

12

Let the proclamation of this *gospel* be most welcome to us, and let us call up all the strength and vigour of our souls to assert and advance it ; *for God hath given us the Spirit, not of fear, but of courage, sobriety, and charity.* Whatever gifts we have received, let us *stir them up* to their proper use, and let one generation of *Christians* deliver down to another a sense of the excellency of their holy religion. Pious women may take encouragement from the success of *Lois* and *Eunice* on *Timothy*, who proved so excellent and useful a minister ; as perhaps some of the worthiest and most valuable ministers the church of *Christ* has ever been able to boast of, have had reason to bless God for those early impressions which were made upon their mind by the religious instructions of persons in the same relations.

To conclude, let us learn, by the repeated example of the apostle, to be earnest in *prayer* for our Christian friends ; and if we find our hearts excited to *remember them in our prayers day and night*, let us, with him, return our *thanks to God*, that he puts such benevolent affections into our hearts ; for every good disposition that springs up there is implanted and cherished by him.

S E C T. II.

The apostle exhorts Timothy strenuously to retain the gospel in the midst of all discouragements and oppositions, and to go through the duties of his ministerial office, in dependence upon the grace of God ; mentioning the treachery of several Asiatics, and the extraordinary fidelity and zeal of Onesiphorus. 2 Tim. I. 13—Chap. II. 7.

2 TIM. I. 13.

2 TIMOTHY I. 13.

HOLD fast the form of sound

ENCOURAGED by that confidence which I have been expressing in the power and fidelity of my Lord, to whom I have intrusted the care of my immortal interests and concerns, be thou, O Timothy, engaged resolutely

SECT.
ii.
2Tim.
i. 13

SECT. to retain, and exactly to adhere to the form of words which thou
 ii. sound words,^a that system of Divine and ever-
 lasting truths which thou hast heard of me; hast heard of me, in
 2Tim keep it, not merely in thy memory, but in faith and love which
 i. 13 thine heart, with cordial faith, and that sincere, is in Christ Jesus.

14 disciples. And as thou desirest to have the same cheerful confidence, let it be thy care to keep that good thing which is deposited with thee,^b even the gospel of Christ lodged in thine hands: assert its honours, by the aids of the Holy Spirit which dwelleth in us, and which will, I trust, enable thee to act with that integrity and zeal which so arduous and important a service requires.

15 Thou knowest this, that all those of Asia,^c who are at Rome, and were known to me by a profession of Christianity, are turned from me, and have proved treacherous friends, after all their forward pretences; of which number are Phygellus and Hermogenes,^d whom it is with great concern that I am obliged particularly to point

16 out on such an occasion. But it is with proportionable pleasure that I mention another person, of a very different character, whose affection and zeal was illustrated by their baseness and disingenuity. May the Lord grant his mercy to his family! I mean to the household of Onesiphorus; for he hath often refreshed me, both by his visits and liberalities, and hath not been ashamed of my chain; (Eph. vi. 20; 14 That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia were turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he often refreshed me, and was not ashamed of my chain:

^a Form of sound words.] Archbishop Tillotson explains this, of that profession of faith which was made by Christians at their baptism; (*Works* Vol. II. p. 38;) and the author of *Miscellanea Sacra* observes, that it is not said that Timothy received this form by immediate inspiration, but heard it of Paul, as, according to him, the word of wisdom was given only to the apostles. Chap. ii. 2; iii. 14; 1 Tim. iii. 15.

^b That good thing which is deposited.] See the note on ver. 12.

^c Those in Asia, &c.] The Asiatics were infamous for their cowardice and effeminacy. Paul probably alludes to their behav-

our at Rome, (chap. iv. 16,) of which Timothy might have been informed by travellers. But Dr Whitby refers this to those of Ephesus who had deserted the apostle, giving ear, as he supposes, to the seduction of Cerinthus and the Ebionites, by whom he had been represented as a despiser of the Mosaic law. Nevertheless, I prefer the former interpretation, as evidently more natural.

^d Phygellus and Hermogenes.] Probably he mentions these two persons as known to Timothy, or as having distinguished themselves by their profession, so that there was particular reason to expect a different conduct from them.

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him, that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou knowest very well.

II. 1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

but has rather esteemed it his honour to own me, while I was under disgrace and persecution in so good a cause. *But being here in Rome, he sought me out so much the more diligently on that very account, and, when he had found [me,] took every opportunity of expressing his unfeigned love and veneration for a servant and apostle of Christ in such a circumstance. The Lord grant unto him, that, after having enjoyed all the blessings of a long and useful life, he may find mercy of the Lord in that great day, to which our eyes and hopes, as Christians, are continually directed. And on how many occasions he ministered [to me] in Ephesus, thou very well knowest, as thou wert an eye witness to it, while we were together there.*

Thou therefore, my dearly beloved son Timothy, animated by such an example of fidelity and courage, be strong, in humble and continual dependence upon the grace which is in Christ Jesus, and resolve never to be ashamed of any of his faithful servants under disgrace and difficulties, while adhering to his cause. And the things which thou hast heard from me, and which I have solemnly testified again and again before many witnesses, in one place and another, these commit thou with all diligence and care to faithful men, who may be able also to teach others; that so there may be, throughout all ages, a succession of such, who shall deliver them down from one to another, even till the end of time, according to God's gracious purposes in revealing them to us. And especially do thou see to it thyself, that thine own temper and conduct be such as may engage them to fidelity in bearing their testimony. Therefore, as thy lot is cast in a time when we are called to suffer so many severe things for the truth, prepare thyself steadily and resolutely to endure afflictions and hardships, as it becomes a good soldier of Jesus Christ, and one whom he hath honoured with a distinguished rank in his army, that thou mayest marshal and lead on*

SECT. I.
2 Tim. i. 17

II. 1

3

* Commit to faithful men.] This is quoted by many, as an argument that the people were not left to choose their own ministers. But if they did choose them, or propose them to Timothy, it might yet be his appropriate office to admit them to the ministry, and solemnly commit the gospel to them. Compare the note on Tit. i. 5.

SECT. ii. others. And, to pursue the metaphor, remember, that *no one who goes out to war entangles himself with secular affairs*, but relinquishes every other calling and employment, *that he may please him under whom he is enlisted*, and be ready to receive and execute his commands. Accordingly keep thyself as much as possible disengaged from worldly business, and from every thing which might tend to take off thy thoughts from thy great work, and render thee less active in thy sacred warfare. *And thou also knowest, that if any one wrestles, or contends in any other of those games for which Greece is so celebrated, if he do gain an advantage over his antagonist, he is not crowned, unless he wrestle, or perform any other athletic exercise, according to the law of the respective contention.* So let us take care to learn the rules which Christ has laid down to direct us in our attempts, and act according to them.

6 And be not impatient, though the expected and promised reward should be long delayed; for thou well knowest that *the husbandman must first labour*, and wait while the harvest is growing, through succeeding weeks and months, [*and then*] *partake of the fruits produced by his toils.*^f

7 Consider the things which I say as matters of high importance, in which thou art intimately concerned; and may the Lord give thee a good understanding in all things, and enable thee to act in a manner suitable to the instructions thou hast received.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 The husbandman that laboreth, must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

IMPROVEMENT.

chap. ii. 1 LET us all be exhorted to be *strong in the grace that is in Christ Jesus*, and, in humble dependence upon it, let us go forth cheerfully to our work and warfare as *Christians*. This is a strength so great, and communicated with so rich a freedom, that the Christian *minister*, under his peculiar difficulties, will find it *adequate* to them all. Let such particularly apply to

^f *Must first labour.*] It was entirely to the apostle's purpose to remind Timothy that the labour of the husbandman must precede the harvest; but whether he was to receive these fruits first was not the point in question. We must therefore acquiesce in this transposition, and the like is necessary in several other places. See Heb. viii. 4, in the original. See Vol. II. p. 314, note ^f.

themselves the exhortations and consolations which are here given or suggested. Let them strenuously retain the form of sound words, which the inspired apostles have delivered, with faith and love which is in Christ Jesus. To this orthodoxy of principle, which a due regard to this great and only standard will teach them, let them add orthodoxy of temper. And, as they desire that Christ may keep what they profess to have deposited with him, let them faithfully keep what he has lodged in their hands. And may the Holy Spirit dwell in them, to make them faithful in all, and direct them in their efforts to defend the gospel, to spread its influence on the hearts of men, and transmit it from one generation to another; lodging it with faithful men who may teach others, when their teachers and fathers in Christ shall rest from their labours. Such a succession may God continue in his churches; and may he prosper the work of those who are employed in humble and faithful attempts to promote so good a cause, by forming for this important charge those who, like Timothy, have early known the scripture, and felt its power on their hearts.

Let such as are setting out in this holy warfare remember the caution which the apostle gives. May they not unnecessarily encumber themselves with secular cares, which would render them less fit to please the great General under whose banner they are enlisted. Let them strive lawfully, if they hope for the crown, and, cultivating the ground with diligence, let them wait with patience, if they desire at length to reap that blessed harvest. Nor let that general apostasy from the power of religion, which is the shame of the present day, deter them; but rather let it whet their pious zeal to own, with more strenuous attachment, the cause of Christ and of his faithful servants. And, when they have done all, may they ever retain an humble sense of their dependence on the Divine mercy: and the Lord grant to us all, ministers and people, that we may find it in that great day!

S E C T. III.

Paul further animates Timothy to fidelity, by laying open the motives and hopes which supported him under the difficulties he bore in the defence of the gospel; interspersing several addresses relating to that purity, prudence, and meekness, with which he should endeavour to conduct himself in the ministry. 2 Tim. II. 8—18.

2 TIM. II. 8.

REMEMBER that Jesus Christ, of

2 TIMOTHY II. 8.

TO animate thee, O Timothy, to all the labours and all the sufferings of the Christian and ministerial life, remember Jesus Christ,

SECT.

iii.

2 Tim.

ii. 8

SECT. the promised Messiah *of the seed of David*, the great Apostle and High Priest of our profession, *who*, after having spent and laid down his life in the prosecution of his great work, *was raised from the dead*,^a and at length exalted to the right hand of God, there to receive the reward of all his labours and sufferings, *according to the tenor of my gospel*, which, as thou well knowest, I every where preach and attest.

9 *In the service of which*^b *I suffer evil*, [even] to bonds; the chief magistrates of my country sentencing me to confinement, after the many insults which have been offered me by the dregs of the people, as if I were a malefactor worthy of some heavy punishment: *but my great comfort is, that the word of God is not bound*. I rejoice, that many of my brethren are at liberty to preach it publicly, and am thankful for every opportunity of bearing my testimony to so good a cause, in such a private manner as my present circumstances may admit; well knowing, that God can bless even these limited attempts, to what degree he shall in his infinite wisdom see fit. (Compare Phil.

10 i. 12.) *On this account, I cheerfully endure all these things*, and whatever else Providence may appoint, *for the sake of the elect*; that the gracious purposes of God for their happiness may be effected, and *they may obtain that complete salvation which is in Christ Jesus*, and which shall be attended *with eternal*, as well as illustrious and exalted, *glory*.

11 [*It is*] *a faithful word*^c which I have often insisted upon, and it shall undoubtedly be

^a Remember Christ who was raised from the dead.] Our translators render it, Remember that he was raised: as if he had said, Adhere to this as the great foundation of the gospel. But though this be undoubtedly true, the apostle's thought seems rather more lively: remember Him who was thus raised from the dead, and that will be instead of a thousand arguments to bear thee through all thy difficulties.

^b In the service of which.] Dr Whithy has shewn, in his note on this clause, that *in* sometimes signifies *in which cause*, or *for the sake of which*.

^c It is a faithful word.] Some refer this to the concluding clause of the former verse; but it seems much more reasonable to connect it with what follows, as, generally speaking, this phrase is introductory to the weighty sentence it is intended to confirm. See 1 Tim. i. 15; iv. 8, 9. Though Tit. iii 8, seems an exception. Dr. Tillotson thinks this was a celebrated saying among Christians, which was either derived by tradition from Christ or some of the apostles, and it had so powerful a tendency to keep them steady to their religion, that it is no wonder it was in frequent use. Tillot. Vol. II. p. 175, 176.

saying, For if we be dead with *him*, we shall also live with *him* :

12 If we suffer, we shall also reign with *him* : if we deny *him*, he also will deny us :

13 If we believe not, yet he abideth faithful : he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

verified ; *that if we* have the resolution to die with *him*, even with that blessed Saviour, according to the obligation of our baptismal vow, *we shall also live with him*, in that everlasting happiness which he hath prepared for all his people. *If we* patiently endure our part in his afflictions, *we shall also* share his triumph, and *reign with him* in his celestial kingdom. But, on the other hand, *if we* are intimidated with these transitory evils, so as to desert his cause, and *deny [him]* before men, *he will also*, as he hath expressly threatened, *deny us* in the great day, before his Father and his holy angels. *If we are unfaithful,*^d and false to our engagements, *he abideth faithful*, and will steadily adhere to those rules of judgment and distribution which he hath so solemnly laid down in his word : (compare Mat. x. 33 :) for we may be sure *he cannot deny himself*, by frustrating his own public declaration. It becomes us therefore to weigh the tenor of them with all seriousness, and humbly to acquiesce in his terms, since it is impossible he should be brought to change them in favour of ours.

Remind [*them*] of those things, as thou art engaged to sacrifice every other view to the great prospect of approving thy fidelity to such a Master. And for this purpose, *testify*, as *before the Lord*, and as in his presence,^e to those over whom thou art called to preside, *that men do not contend* and quarrel about words, an evil to [*which*] they are so obnoxious : for such a contention [*is*] altogether unprofitable, [*and even tends*] to the subversion of the hearers, taking off their attention from true religion, and filling

^d *If we are unfaithful.*] So I think *εἰ ἀπιστοῦμεν* should be rendered, as it stands opposed to *πιστεύομεν*, and so the words will farther imply, that whatever we lose by our unfaithfulness, in whatever degree it appears, it is no argument of any unfaithfulness in *him* ; as his promises are made to faithful servants, and fair warning is given to persons of a different character.

^e *Testify as before the Lord*, and as in his presence.] There is a most awful solemnity in this charge, which plainly shews

the great folly and mischief of striving about little controversies ; and I pray God to affect the heart of his ministers with a deeper sense of this, before the interests of vital religion among us be utterly undone by our severe contentions ; or, as the excellent Archbishop Leighton expresses it in his lively manner, "What we profess to hold so sacred, be itself torn in pieces, while we are struggling about its fringes."

SECT.
iii.
2Tim.
ii. 11

12

13

14

SECT. their minds with pride and passion, and num-
 iii. berless other disorders and vices.

²Tin. Diligently endeavour, whenever thou comest
 ii. 15 to present thyself before God, in any of the du-
 ties of thine office, that, whatever men may
 judge of thee and thy services, thou mayest be
 approved by him as a workman who hath no
 cause to be ashamed, rightly dividing the word
 of truth,^f distributing with prudence, as well as

16 fidelity, to each his proper share. But avoid,
 and stand at a distance from, those profane and
 empty declamations, with which some who af-
 fect to be thought of importance in the Chris-
 tian church are ready to amuse themselves :
 for though the evil of some of them may not
 immediately appear, and they may seem tri-
 fling rather than mischievous, they will at
 length advance unto more impiety ; and when
 Satan has prevailed upon men once to quit the
 right way, he will be continually gaining great

17 er advantages over them. And their discourse
 will eat like a gangrene, spreading itself farther
 and farther, till the whole body is infected, and
 even destroyed by it. Such teachers there are
 now in the church ; of which [number] in par-
 18 ticular are Hymeneus and Philetus, Who have
 erred with respect to the truth, so as to be wide
 of the mark. For they have, by their allegor-
 ical interpretations, explained away one of the
 most fundamental doctrines of our religion,
 asserting that the resurrection, of which it so
 largely speaks, consists only in a conversion
 from vice to virtue, and consequently is alrea-
 dy past,^g with regard to all true Christians ;

15 Study to shew
 thyself approved un-
 to God, a workman
 that needeth not to
 be ashamed, rightly
 dividing the word
 of truth.

16 But shun pro-
 fane and vain bab-
 blings, for they will
 increase unto more
 ungodliness.

17 And their word
 will eat as doth a
 canker : of whom is
 Hymeneus and Phi-
 letus :

18 Who concern-
 ing the truth have
 erred, saying that
 the resurrection is

^f Rightly dividing the word of truth.]
 Ορθῶς διμερίζων τον λόγον της αληθείας. Some
 think here is an allusion to what the Jew-
 ish priest or Levite did in dissecting the vic-
 tim, and separating the parts in a proper
 manner ; as some were to be laid on God's
 altar, and others to be given to those who
 were to share in the sacrifice. Others
 think it refers to guiding a plough aright,
 in order to divide the clods in the most
 proper and effectual manner, and make
 straight furrows. But, perhaps, the met-
 aphor may be taken from the distribution
 made by a steward, in delivering out to
 each person under his care such things
 as his office and their necessities required.

^g Asserting that the resurrection 'is past.]
 Vice, as my learned friend Mr. Warburton
 with great propriety observes, in reference
 to the text, was in the philosophical schools
 called death. And, upon the same princi-
 ple, a recovery to a virtuous course and
 temper might be called a kind of resurrec-
 tion from the dead. But nothing can be
 more evident than that this was by no
 means the resurrection which Christianity
 taught. Yet, as there is nothing too ab-
 surd for some who pride themselves in
 their philosophy to believe, this foolish re-
 finement found its followers among some
 pretended Christians of this stamp. War-
 burton. Dio. Leg. Vol. I. p. 435.

past already; and overthrow the faith of some. *and so they subvert the faith of some, who are less established in the doctrines of the gospel, and endanger their salvation. It will therefore become thee, amidst all the candour which I have so often inculcated, to guard against such tenets, and the authors of them.*

SECT.
iii.
2Tim.
ii. 18

IMPROVEMENT.

THERE is not perhaps a *single* precept in the whole sacred volume, which would be more extensively useful to ministers, or to private Christians, than this of the *apostle*, taken in all its extent. *Remember Jesus Christ.* Many a sweet memorial hath he left us of himself. Often, very often, have we been called solemnly to survey them, and yet how ready are we to forget him, and by a natural consequence to forget ourselves, our duty and interest on the one hand, and our danger on the other! "Blessed *Jesus!* may we daily and hourly remember thee! that thou hast *died*, that thou art *raised from the dead*, and that thou art ever near thy people, to protect, to comfort, and to bless them. If, for thy cause, we should be called to *suffer evil*, as *evil doers*, whether in our persons, or reputations, may we not be discouraged, but rather *rejoice* in the honour thou doest us in appointing for us such a conformity to thyself! The enemies of thy *gospel* may indeed oppose it, they may *bind* its most faithful preachers, but their opposition, their persecution, is *vain*." *The word of God is not bound*; and Divine grace, operating by it, will sooner or later give it the intended, the promised, triumph; that his *elect* may obtain *salvation by Jesus Christ*, and may not only escape the condemnation and ruin of the impenitent world, but may finally be crowned with *eternal glory*.

May we ever be mindful of this *faithful word*, that *if we suffer with Christ we shall reign with him* too; and may we endure the greatest hardships to which we can be called out, as considering that our *sufferings* are *momentary*, but our *reign* will be *eternal*. Never may we, for any allurement or terror, *deny him*, as we would not finally be *denied* by him; when no other honour will remain but that which he confers, no other happiness but that which he bestows.

In the mean time, as we desire the prosperity of his kingdom, let us earnestly pray that he will raise up to his church a multitude of faithful *ministers*, who may govern themselves by these truly *apostolical canons*; ministers who may not *contend about words* in a manner *unprofitable* and vain, who may not amuse their hearers with empty *harangues* about insignificant *curiosities* or perplexing *subtleties*; but may, in the integrity of their hearts,

SECT. iii. endeavour to approve themselves to God, as workmen who need not to be ashamed, rightly dividing the word of truth. And may Divine grace preserve the church from those seducing teachers, whose doctrine, like a secret gangrene, might spread itself to the destruction of the body, so that the faith of many might be overthrown.

S E C T. IV.

The apostle urges the necessity of holiness in all Christians, but especially in ministers; and of meekness in their endeavours to recover sinners from the miserable condition into which they were fallen. 2 Tim. II. 19, to the end.

2 TIMOTHY II. 19.

SECT. iv. **I**N order to excite thee, O Timothy, to attend earnestly for the great doctrines of the gospel, I have taken notice of the manner in which some have revolted from them. And it is matter of mournful reflection, that there should be such instances of apostasy in this early age of the church. Nevertheless, we recollect with pleasure that, whatever defections there may be in particular persons, the great foundation Stone, which the mercy and faithfulness of God has laid for the support and comfort of his people, standeth firm and steadfast, having, as it were, this double seal or inscription:^a on the one hand, *The Lord knoweth them that are his own*, and as he surely distinguishes them in every circumstance, so he bears a steady and constant favour to them, nor can any alienate them from his gracious regards; and, on the other side, *Let every one that nameth the name of Christ*, every one that professes his religion, and pretends the least regard to him,

2 TIM. II 19.

NEVERTHELESS, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his own. And, Let every one that nameth the name of Christ depart from iniquity.

^a *Inscription.*] Many critics have justly observed, that the word *σφραγίς* often signifies an inscription, or the mark made by a seal, as well as the seal itself. See Rev. ix. 4. And the expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundation of buildings the name of the persons by whom, and the purposes for which, the structure is raised. And nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this double inscription. Dr Whitty supposes that clause, *the Lord knoweth them that are his own*, has a peculiar reference to the apostles, in opposition to heretical teachers, and that it alludes to Numb. xvi. 5, *Septuag.* That to know often signifies to regard with favour, as well as distinguish, hath been shewn elsewhere. Rom. viii. 27.

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dishonour.

depart from iniquity; let him stand off, and keep at the greatest distance from every kind and degree of immorality, from every appearance and occasion of sin. But, though our obligations to such a conduct be so many and so great, we cannot flatter ourselves that all professing Christians will be sensible of them.

SECT.
iv.
2Tim.
ii. 20

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

For in a great house there are vessels, not only of gold and silver, but also of wood and clay, the former being intended for honourable, the other for meaner and dishonourable uses: and accordingly there will be, in the church of God, persons of different characters, who will meet with very different treatment. If therefore any one

21

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

cleanse himself from these, if he be careful to avoid the society of persons who have revolted from true religion, and made themselves instruments of impurity and iniquity, he shall be a vessel of honour, sanctified and useful to the immediate and personal service of his great Lord and Master; and such an one will be constantly ready, as the nobler vessels of a house, to every good work, which will be the surest test of our real goodness. But flee from all occasions of exciting or gratifying the passions of youth; whether, on the one hand, the love of sensual pleasure, or, on the other, rashness, contention, pride, and vain glory,^b to which young persons are peculiarly obnoxious: for these will render thee unfit for the honour of being used by thy Lord for the purposes of his glory and the edification of his church. And therefore, instead of making provision for these, pursue, with the greatest ardour and intenseness of mind, righteousness and fidelity, love and peace; cultivate an upright, benevolent, candid temper towards all, and especially towards those that invoke the name of the Lord Jesus Christ out of a pure heart, so far as the conduct can discover the inward temper. But

22

23 But foolish and unlearned questions avoid, knowing that

avoid foolish and unlearned questions, knowing that, how curious soever they appear, they only

23

^b Rashness, contention, &c.] These are youthful passions, of the danger of which some heady young men, who may value themselves for their freedom from other scandals, seem to think but little; yet

it is plain from the opposition between this and the latter part of the verse, they were particularly in Paul's mind when he gave this caution.

SECT. tend to *beget strifes* and contentions in the they do gender
iv. church; and I reckon it a most important part *strifes.*
of the learning of a Christian minister to guard
2Tim. ii. 23 against such occasions of offence and mischief.

24 Let the bigotted Jews, and the vain glorious heathens, on each side, split into ever so many different sects and parties, and dispute as eagerly about such things as they will; *but the servant of the Lord, the Christian, and especially the minister must not strive* in an angry and hostile manner, *but be mild and gentle towards all, ready to teach* the ignorant, and, instead of hurting [and] injuring any, be willing to *endure evil* from those who, instead of receiving his doctrine, repay his kindness with

25 outrage. *In meekness instructing opposers, if by any means God may perhaps, in his own due time, conquer their savage prejudices, and give them repentance to the acknowledgment of the truth;* of which, through the riches of Divine grace, we see some instances, even where there had been a long and inveterate struggle against

26 it. *And surely it will be worth while to try every method on such unhappy souls, that they may awaken and recover themselves out of the snare of the devil, who have lain sleeping, and as it were intoxicated in it, having been taken by that subtil fowler, and, like a living prey, detained captive by him at his cruel pleasure, while perhaps they have been dreaming of liberty and happiness, in the midst of the most shameful bondage and the extremest danger.*^c

^c *That they may recover, &c.]* In order to understand this *beautiful image*, it is proper to observe, that the word *αυανυσσω* properly signifies, to *awake from a deep sleep*, or from a fit of *intoxication*, (see *Eln. Obs. Sac. in loc.*) and refers to an artifice of *fowlers*, to scatter seeds impregnated with some drugs intended to lay birds asleep, that they might draw the net over them with the greater security. The interpretation which a *late writer* has given of these words, who would render them, "*being taken alive by him, that is, the Christian minister, for the purposes of the Divine will,*" is so unnatural, that merely to compare it with the former is to confute it. (*Taylor on Orig. Sin*, p. 152.) Nor can any thing be more evidently wrong than to maintain that *ζαγω* necessarily implies a purpose of *preserving*, whereas it only imports *taking a captive*, without determining whether it be for servitude or for death. Compare 2 Chron. xxv. 12, *Septuag.*

IMPROVEMENT.

How affecting a representation is here made of the wretched state of sinners ! they are described as *sleeping in Satan's snare*, like birds in a net, taken alive, and at the fowler's mercy ; while they imagine they can spring up whenever they please, and range at full liberty. Alas ! they will soon perceive their fatal *captivity* : but they will perceive it too late, if Divine grace do not quickly *awaken* them. Who would not wish to do something for their recovery ? Let the *ministers* of the gospel pity them. Let us pray that *God*, whose work it is, *would give them repentance to the acknowledgment of the truth*. Let us try every *gentle* method which the sincerest compassion can dictate toward effecting so happy a design, and not suffer ourselves to be transported to undue *severities* of language, or of sentiments, even though we should receive the greatest injuries where we intend the most important kindness.

Let those that have the honour to bear the most *holy* character, which any office can devolve on mortal man, avoid, with the greatest care, every thing that would bring a stain, or even a suspicion, upon it. Let them revere the voice of the great *apostle*, while it animates them to *pursue righteousness and faith, love and peace, with all their fellow Christians* of every denomination, with all *that invoke Christ* and that trust in him. So shall they be *vessels of honour*, so may they humbly hope that their *Lord* will condescend to make some special *use* of them, for the purposes of his own glory, and the salvation of their fellow creatures.

To conclude, let ministers and people be daily reading, with all possible care, this *double inscription* on the *foundation of God* ; and, while we rejoice in the one, let us be admonished by the other. For what is it to us, that *the Lord knows*, distinguishes, and favours *his own*, that his almighty power protects them, and that his infinite mercy will for ever save them, if we are ourselves found among *the wicked, with whom he is angry every day*, among the workers of iniquity, whom he will publicly disown, and to whom he will say, *I know not whence you are*. To name the name of *Christ* with dispositions like these will be to injure and profane it ; and our profession itself will be interpreted as an act of hostility against him, whom we have presumed so vainly to call the *Foundation* of our hopes, and the *Sovereign* of our souls.

SECT.
iv.verse
26

25

24

22

21

19

S E C T. V.

Paul cautions Timothy against that great declension and apostasy which was to prevail in the Christian world, and against those false teachers who were rising up in it ; reminding him of the example he had seen in him, in the midst of such persecutions as were still to be expected. 2 Tim. III. 1—13.

2 TIMOTHY III. 1.

SECT.
v2Tim
iii. 1

IT is the more necessary thus to urge thee to every precaution, and every effort, which may preserve the purity and honour of the Christian church, as, after all we can do for this purpose, such sad scenes are to open in it. We are indeed acquainted with our duty, and we shall find our own highest account in attending to it. *But this know, O Timothy, that in the last days*, under the evangelical dispensation, which is to wind up the economy of Providence, and is to remain in full force even to the end of the world, *difficult times* and circumstances *shall arise*, in which it will be hard to discharge our consciences, and at the same time maintain our safety. *For men shall be lovers of themselves,*^a in the most absurd and excessive degree ; *lovers of money*, so as to be impelled to the basest practices by the hopes of obtaining it ; *boasters* of what they have, and *proud pretenders* to what they have not ; *blasphemers* of God, and *revilers* of their fellow creatures ; *disobedient to parents*, notwithstanding all the obligations they are under to their care and tenderness ; *unthankful*, and *ungrateful*

2 TIM. III. 1.

THIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

^a *Men shall be lovers of themselves, &c.*] Dr. Whitby takes great pains to shew that these characters were applicable to the Jews in the last days of their commonwealth ; and supposes the apostle refers to the difficulty of retaining the Christian profession, or acting so as to preserve a safe conscience in it. Many of the lineaments here drawn, were, no doubt, to be found in the unbelieving Jews ; but, especially considering, ver. 5—7, I rather choose to interpret the words as describing some who not only *professed* Christianity, but pretended to *teach* it. And I must beg leave to refer my readers to that very learned and ingenious dissertation of *Vitringa*, (*Observ. Sac. lib. iv. cap. 7.*) in which he attempts to prove that there was a great alteration in the face of the Christian church between the time of

Nero and Trajan, within which period, he apprehends great numbers of professors to have departed from the strictness of Christian morals, as well as the purity of the faith. I cannot be satisfied that the supposed *predictions* of this remarkable event, which he produces from the Old Testament, in his viiith chapter, are so convincing as he thinks them, *viz.* Isa. xi. 4 ; xli. 10—12 ; xliii. 1—3 ; xlix. 14 ; l. 10 ; Mic. vii. 10 ; Psal. v. 1 ; xl. 13, 14 ; lvii. 5 ; lxxii. 4. His arguments from the New Testament have much greater weight, *viz.* Mat. x. 21, 22 ; xxiv. 9—13, 22 ; Acts xx. 29 ; 1 Tim. iv. 1—3 ; 1 Pet. iv. 16, 17 ; with the epistle to the Hebrews, the second of Peter, and that of Jude : and I wonder he hath not added this remarkable *text* to the catalogue.

SECT.
V.

2Tim.
iii. 3

3 Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high minded, lovers of pleasures more than lovers of God ;

5 Having a form of godliness, but denying the power thereof : from such turn away.

to other benefactors ; *unholy*, though they profess themselves devoted to God, and consecrated to his service by the most solemn rites: They will be *destitute of natural affection*, even to their own children, as well as of piety toward their parents ; *implacable* where enmities have been commenced, and treacherous in their mutual engagements, when there has been a pretence of making them up ;^b *false accusers*, in which they will imitate that diabolical malignity which renders the great enemy of mankind so justly odious ; *intemperate* in their pleasures, *fierce* in their resentments, cruel in their revenge ; *destitute of all love to goodness*, though it so naturally extorts a tribute of veneration and affection from every human heart which is not sunk into the last degeneracy. They will be *traitors* to those that place 4 the greatest confidence in them, such base traitors, as even to give up their brethren into the hands of persecutors ; *heady* and rash in enterprising things, which can only issue in the disturbance of society, or the ruin of those that undertake them. In the mean time, they will be *puffed up with such insolence* and self sufficiency, as to despise any remonstrance which can be made to bring them to a wiser and more decent conduct ; and, upon the whole, will prove *lovers of pleasure rather than lovers of God* ; who will therefore sacrifice all considerations of religion to the gratification of their appetites. And yet, in the midst of all these 5 enormities, they will still profess themselves Christians, *having a form of godliness*, and observing with exactness the rituals and externals of religion, *but* at the same time *denying* and opposing *the power of it* in their lives, and demonstrating that it has no real influence upon them. *From such* therefore, even from all, in whom thou discernest a temper like that which I have here described, *turn away* ; avoid all intimacy with them, lest they should avail themselves of the friendship to which thou

^b *Implacable* and treacherous.] The reconciliation, and also to such as will not word *ασπενδεις* certainly takes in *both* ideas, think themselves *bound* by such treaties, and may be applied to men, who, when they may answer any purposes of once offended, will come into no *treaty* of their own by the violation of them.

SECT. mightest admit them, as an advantage for doing further mischief ; let it therefore evidently appear, that thou givest them no countenance.

2Tim. iii. 6

This temper, as I have intimated before, has begun to appear in many of our contemporaries, of which [number] are those artful deceivers, who insinuate themselves^e into houses, and are especially successful in their attempts to captivate inconsiderable women, of low rank, and mean understandings, yet easily inflamed with passionate zeal ; being indeed whatever pretences they may make to sanctity, laden with sins, and led aside by various lusts, which these seducers know how to flatter in such a manner

7 as to make them their own property. These foolish creatures are *always learning*, they pretend to hear with great eagerness, and are charmed with every appearance of novelty and fervour ; but they are tossed about with every gale of doctrine, and *never able to come to the acknowledgment of the truth*, or to attain any

8 fixed and steady principles. And these designing wretches, of whom I have been speaking, seize on such as their proper prey, and just as *Jannes and Jambres*,^d the Egyptian magicians, withstood Moses when he came to Pharaoh with a message from God, so do these men also withstand the truth of the gospel. I speak of persons whose minds are utterly corrupted, who with respect to the faith are disapproved, and worthy of being rejected as enemies to it, and unworthy to know it, though they pretend

9 so much zeal in its defence. But I foresee, that they shall not proceed much farther^e in these artifices, for their folly shall be mani-

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning the faith:

9 But they shall proceed no further ; for their folly shall be manifest unto all men, as theirs also was.

^e *Insinuate themselves, &c.*] This character, as we hinted above, seems rather to suit disaffected and seducing Christian teachers, than infidel Jews, who no doubt carried it with an high hand, and would scorn to think of crouching to the leaders of so contemptible a sect as they called that of the Nazarenes.

^d *Jannes and Jambres.*] It is remarkable that the former of these is mentioned together with Moses, by *Pliny*, and both of them by *Numenius* the philosopher, quoted in *Eusebius*, as celebrated magicians. See *Plin Nat. Hist.* lib. 30, cap. i. and *Euseb.* lib. 9, cap. 8. It is of no im-

portance to inquire, by what tradition their names came down to so distant an age.

^e *Shall not proceed much farther.*] Translating it thus, will easily reconcile this with what is afterwards said of their growing worse and worse, ver. 13, and of their word eating as a gangrene. Diodate indeed explains this and the 13th verse of different persons : this, of some who had already appeared ; that, of others who were soon to arise. But there seems not the least need of having recourse to such a solution.

fested to all, as theirs also was, when God sent upon the Egyptians plagues, which, far from being able to remove, or mitigate, they could not, as in former instances, so much as imitate.

SECT.
v.
2Tim.
iii. 9
10

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience,

But thou hast exactly traced, and been accurately acquainted with, my doctrine, and my conversation, the steadiness of my aim, purpose, and resolution in the cause of God; that firm and uniform fidelity which I have always strenuously maintained, without yielding up any the least article of it; my long suffering, when I had been treated in the most injurious manner; my love to all, however different in opinion, not excepting even mine enemies and persecutors; and my patience under such pressing trials, Particularly under the persecutions

11

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me:

[and] sufferings which befel me in the Pisidian Antioch, (Acts xiii. 45,) in Iconium, (xiv. 2,) in Lystra, (xiv. 19,) where thou hast not only heard, but seen, what persecutions I endured; but the Lord Jesus, whom I serve, was still with me, and rescued me out of them all. Yea,

12

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

and all who are resolutely determined upon it, that they will live godly in Christ Jesus,^f that they will conduct themselves by the strict rules of piety, which he has prescribed, not turning aside to the right hand or the left, shall suffer persecution, or opposition of one kind or another; for Christ has decreed to lead all his people to glory, through a variety of difficulties and hardships. But wicked men and

13

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

impostors, by whatever artifices they may decline persecution, are in a yet more wretched state; for they provoke God to give them up to the lusts of their own heart, and so will grow continually worse and worse, more obstinate in their opposition to the gospel and its faithful ministers; deceiving others indeed by false and treacherous pretences, but being themselves much more fatally deceived by their own corruptions, which delude them with the

^f Live godly in Christ Jesus, &c.] This, as Dr. Evans justly observes, may import something peculiar in the godliness to be exercised by Christians, as being agreeable to the revelation of Christ; animated by his example, dependent on his Spirit

for assistance, and his atonement for acceptance with God. Important topics, which all who desire to obtain and promote godliness, ought to dwell much upon. See *Evans's Christian Temper*, Vol. I. p. 192:

SECT. visionary hope of some temporal advantage, while they are
 v. plunging into irrecoverable and everlasting ruin.

IMPROVEMENT.

verse MUST we not, on the survey of this *scripture*, in comparison
 1 with what we every day behold in life, cry out, "*Verily these*
are the last days ?" They are assuredly times of *difficulty* and
 2, 3 peril. *Self love, pride, ingratitude, treachery, intemperance, insolence,*
 the *contempt of all authority*, human and Divine, each, all
 4 of these characters may too plainly declare it But none with
 more striking evidence than the excessive *love of pleasure*, on
 which so many are doting to destruction, while every consideration,
 both of religion and of prudence, falls at the shrine of this
 favourite idol. Men are *lovers of pleasure more than lovers of*
God, more than lovers of *their families*, yea, though self interest
 be in many instances so scandalously pursued, yet more than
 lovers of *themselves* ; and when they have sacrificed every thing
 else to their *gain*, they sacrifice even that *gain to luxury*. And
 would to God there was none such, even among those that retain
 the *form of godliness*, which so many indeed have scornfully
 5 cast off ! But O ! how vain the *form*, where the *power of it is*
 thus *denied* ! And how peculiarly scandalous are these characters,
 in those who call themselves *teachers of religion* ! Yet to
 such they are here originally applied ; and their race is not yet
 extinct.

10 Blessed be God, there are those yet remaining who are the
 happy reverse of these ; ministers, who can appeal to the consciences
 of men, as to their *doctrine*, their *conversation*, their
resolution, their *fidelity*, their *gentleness*, their *charity*, and their
patience. Happy are they, how ill soever they may be treated
 11 in the world ! Happy would they be, though exposed to all the
 terrors of *persecution* which the *apostles* and their first followers
 12 endured ! But we are all warned to *prepare for* some degree of
 it ; and indeed who can wonder, if, amidst so many evils, they
 who will not go on with the multitude, should sometimes be
 rudely pressed by them ; and it may be, in some instances, cast
 down and trampled under foot. But be it so ; *though cast down,*
 they shall *not be destroyed*. (2 Cor. iv. 9.) A little time will
 13 balance all. An hour of eternity will *more than* balance it.
 Let us guard against the *deceits* by which so many suffer. Let
 us guard, above all, against those *deceits* which men practise
upon themselves, and whereby they hurt themselves infinitely
 more than all their fraud or violence can hurt any who are not
 accessory to their own undoing.

S E C T. VI.

To guard Timothy against those seducing teachers, and to preserve the church from their evil influence, Paul recommends to him the study of the scriptures, and great diligence in all the parts of his ministerial work ; reflecting with pleasure on his own fidelity, in the nearest views of martyrdom for the truth. 2 Tim. III. 14, to the end. IV. 1—8.

2 TIM. III. 14.

BUT continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them ;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is

2 TIMOTHY III. 14.

I HAVE mentioned the case of these wretched men, who grow worse and worse, deceiving others, and themselves most of all. *But* that thou, O Timothy, mayest effectually avoid them, *continue thou steadfast in the things which thou hast learnt from me, and hast believed upon the authority of God speaking in and by me ; knowing from whom thou hast learnt [them,] and what convincing proofs I have given thee, both of my general integrity, and of that extraordinary inspiration by which I teach. And* knowing also, *that the oracles of the Old Testament confirm the system of doctrines which I have taught ; of which thou must be very sensible, because from thine infancy^a thou hast known the sacred scriptures, in which the grand learning of our Jewish nation consists, and which are indeed most worthy of being studied by all, as they are able to make thee, and all that faithfully admit and follow their guidance, wise unto eternal salvation ; a science infinitely nobler and more important than human literature in its greatest refinements can pretend to teach, and which is to be learned only through that faith which is in Christ Jesus.* For the whole scripture, received by the Jewish church, [is] divinely inspired,^b and therefore, as may well be imagined, is profitable to

SECT.
vi.2Tim.
iii. 14

^a From thine infancy.] Hence it appears, that little children may learn some useful lessons from scripture, and that they ought to be early initiated into the study of the sacred letters ; directly contrary to what the church of Rome teaches.

^b The whole scripture [is] divinely inspired.] Grotius translates the words, the

whole divinely inspired scripture is profitable, &c. which they will undoubtedly bear ; and as we may be sure that, by scripture, the apostle means the books which the Jews received as canonical, that version gives a true sense ; but I take this, which is our own, to be more literal.

- SECT. the highest purposes. It is fitted *for doctrine*, profitable for doctrine, for reproof,
 vi. as it lays down the most fundamental principles of religion, in the view it gives us of the doctrine, for reproof,
 9Tim. Divine nature and perfections, and *for conviction* of those opposite errors, which the licentious, for instruction in righteousness :
 iii. 16 for instruction in righteousness :
 17 to that Divine book. To this therefore, I hope thou, O Timothy, and every minister of the gospel, will diligently apply, *that the furniture of the man of God may be complete*, and that he may be *thoroughly fitted for every good work* which his holy calling may require. I charge [thee] therefore, considering what I have urged in the former part of this epistle, in the most awful manner, *before the great and blessed God, and the Lord Jesus Christ, his only begotten Son, who shall judge the living and the dead*, and pronounce on them all their final and everlasting doom, *at his last public glorious appearance*, when the extent and majesty of his kingdom shall appear in full display : I charge thee to execute the important trust committed to thee with the strictest fidelity. For this purpose, *preach the word* of God with all possible seriousness and earnestness ; *be instant* in the prosecution of that good work, in the stated season of religious assemblies, [and] *out of that season*, when occasional providences may give thee an opportunity ; yea, carry it into thy private conversation, in the intervals of thy public labours. Endeavour to *convince* the consciences of men, and to reclaim them from their erroneous principles ; *rebuke* them for their irregularities and vices, without fearing the face of any ; and *exhort* them to diligence and
- 17 That the man of God may be perfect, thoroughly furnished unto all good works.
- IV. 1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom :
- 2 Preach the word ; be instant in season, out of season ; reprove, rebuke, ex-

hort with all long suffering and doctrine.

zeal in the performance of their duty, *with all long suffering*, though thou mayest not immediately see the desired success; and enforce these exhortations with all those well known and important motives which the doctrine of the gospel may suggest. Seize the present opportunity with all eagerness, for I see that the time will quickly come, when they will not endure good and wholesome doctrine, but, thinking themselves above the plainness of moral and practical instructions, shall wantonly heap up to themselves seducing teachers,^c whose harangues shall be just according to the prejudices of their own lusts, having nothing else to recommend them, unless it be perhaps a glare of false and affected eloquence, which may gratify the vain curiosity and itching ears of their hearers. And so unhappily will their minds be disposed, that they shall turn away [their attention] from simple truth, of the greatest certainty, on which nothing less than their salvation depends, and shall be turned aside to idle fables, which they eagerly drink in, under a fond semblance of mystery and obscure science, which they pretend to be veiled in these abstruse and enigmatical forms.

SECT. vi.
2Tim. iv. 2

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

3

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

4

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

5

6 For I am now

6

^c They shall heap up to themselves teachers.] Mr. Slater, in his *Original Draught*, &c. p. 126, urges this text, as an argument against allowing to the people the choice of their own ministers; but that right is by no means in question here. The danger there was of men's hearkening to erroneous and seducing teachers, would, upon every imaginable hypothesis, be a solid argument for Timothy's exerting himself to the utmost, in preaching the word, and endeavouring to guard the churches against errors which might otherwise soon have become fatally prevalent. I must add, that the expression, *heaping up to themselves*, implies, that they should be desirous of such, and that they should meet with many of such a character.

^d Accomplish thy ministry.] It must surely have been owing to a strong prepossession in favour of *Diocesan Episcopacy*, that the worthy person I mentioned above could imagine these words contained an argument for it. He explains the words *ἄλλοτροφεῖσιν τὴν διακονίαν σου*, as an exhortation to take upon him the complete office of a bishop, because Paul himself was ready to quit it; not considering how ill this interpretation agrees with his own supposition, of Timothy's being in the episcopal office, when Paul wrote his first epistle to him. Whatever Timothy's office were, the argument which Paul suggests, of the satisfaction he found in the reflection on his own fidelity, would be very conclusive.

- SECT. lose whatever advantage it may now receive ready to be offered,
 vi. from my personal labours; for I may well con- and the time of my
 clude, from my age and circumstances, that I departure is at hand.
 2Tim. am now, as it were, just ready to be offered, to
 iv. 6 be poured out as a libation upon God's altar,
 and the time of my departure is near at hand; the
 time when I shall be dismissed from this state
 of confinement, when I shall weigh anchor
 from these mortal shores, and launch into the
 7 ocean of eternity. And, while I stand on the 7 I have fought a
 borders of that awful state, it is with unspeak- good fight, I have
 able pleasure I reflect, that I have maintained finished my course, I
 the good combat against the sharpest opposition, have kept the faith.
 that I have finished [my] race, though it has been
 so arduous, that I have kept the holy faith com-
 mitted to my trust, and, with the strictest fidel-
 ity, endeavoured to preserve it free from hu-
 8 man additions and corruptions. It remaineth, 8 Henceforth there
 [that] a crown of righteousness and glory is laid is laid up for me a
 up in sure reserve for me, which the Lord, the crown of righteous-
 righteous Judge, who presides in this great ex- ness, which the Lord
 ercise, shall, with distinguished honour, before the righteous Judge
 the assembled world, render and award to me, shall give me at that
 in that illustrious day,^e upon which our hopes day: and not to me
 and hearts are set: and it is the joy of my soul only, but unto all
 to think, that he shall not assign it to me alone, them also that love
 but to all them also who love the thoughts of his his appearing.
 final appearance to the universal judgment, and
 are, or shall be, making a wise and pious prep-
 aration for it.

IMPROVEMENT.

chap. BEHOLD this blessed man, this prisoner, this martyr of Christ,
 iv. 6 appearing in his chains, and, in the near views of a violent
 death, more truly majestic and happy, than *Cesar* on his imperi-
 al throne! Blessed man indeed; who could look upon the pour-
 ing forth of his blood, as the *libation* of a sacrifice of thanksgiv-
 ing, on which he could call for the *congratulations* of his friends,
 rather than their *condolence*; who could *loosen* from these mortal
 shores, and set sail for eternity with a shout! O may we all be

^e In that day.] This text will certainly And when the many texts, which have
 prove, that the great and most glorious re- been so often urged in proof of that inter-
 ward of faithful Christians, is referred to mediate happiness, are considered, it is
 the day of general judgment. But it would surprising that any stress can be laid on
 be very precarious to argue from hence, the objection which has been drawn from
 that there shall be no *prelibation* and *antic-* such passages as this.

ipation of this happiness in a separate state.

SECT. but be very desirous of such an interview.

vii. Endeavour therefore by all means to come to me here at Rome as quickly as possible. For I

2Tim. need the assistance and company of such a faithful friend, as I have met with very unworthy treatment from some who ought to have acted in a very different manner. And I must particularly inform thee that *Demas hath forsaken me,*^a having loved the present world, and followed another way, as his secular views invited him. In pursuit of these, he is gone to Thessalonica, as *Crescens* is to Galatia, and *Titus*, for whom thou knowest I have a very high regard, is gone to Dalmatia. Luke alone, whose faithful friendship I have long experienced, is still with me. I desire thou wouldst take the first opportunity of engaging the company of *Mark*, [and] bring him along with thee, for he is useful to the advancement of my ministry among the Gentiles, having often attended both Barnabas and me in our progress amongst them.

11 Thou wilt perceive, by what I have just been saying, what reason I have to wish for the society of an approved Christian friend and brother, at a time when I am left thus destitute: yet, preferring the edification of the church of Christ, to any personal consideration of my own, I have sent *Tychicus* to Ephesus, where I some years ago left thee to take care of the flourishing church which I planted there, and with some of whose members I have had so long and intimate an acquaintance. When thou comest hither, as I hope thou quickly wilt, I desire thou wouldst remember to bring [with thee] that cloak,^b which I left at the house of our

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring with

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry:

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring with

^a *Demas hath forsaken me.*] I think we can neither be certain, that Demas was ever a good man, from Paul's speaking of him, as one whom in the judgment of charity he hoped to be so, nor can we certainly infer from his dishonourable conduct on this occasion, that he totally apostatized from Christianity, and much less that he never returned to a sense of it any more. John Mark had once acted a part very like this, yet was evidently restored to the esteem of our apostle. Compare

Acts xv. 38, with the next verse of this chapter.

^b *Bring with thee that cloak.*] If *φελων* here signifies cloak, or mantle, it is, as Grotius justly observes, a proof of Paul's poverty, that he had occasion to send so far for such a garment, which probably was not quite a new one. But some understand by it, either a parchment roll, or something like a *portmanteau*, the contents of which might be more important than the thing itself.

thee, and the books, friend *Carpus*, in *Troas*,^c when I passed through it the last time. And bring also the books which I left there, [*but*] especially the parchments.^d

SECT.
vii.

14 Alexander the coppersmith did me much evil ; the Lord reward him according to his works.

When I speak of these parts, I cannot forbear telling thee, that *Alexander the brazier*^e has brought many evils and mischiefs upon me.

2Tim.
iv. 14

And I doubt not but the Lord, who exercises a guardian care over me as his faithful servant, will sooner or later reward him according to his works. May it be an instructive and merciful discipline, to reform rather than to destroy

15 Of whom be thou ware also : for he hath greatly withstood our words.

him. Against whom, in the mean time, be thou also particularly upon thy guard, or thou mayest receive much detriment from him ; for he hath not only done me a great deal of personal injury, but hath greatly withstood our words, and taken every measure in his power to prevent the progress and advancement of the gospel, which is indeed wounding me in the most tender and sensible part.

16 At my first answer no man stood with me, but all men forsook me : I pray God that it may not be laid to their charge.

In my first apology before the prefect of the city, no man, of all the Christians here at Rome, appeared with me, for my countenance and support, but all, either through treachery or cowardice, forsook me.^f May it not be charged to

^c At *Troas*.] See the *Introduction* to this epistle, p 421.

^d The *parchments*.] Bishop Bull thinks these parchments might be a kind of common place book, in which the apostle inserted hints and extracts of what seemed most remarkable in the authors he read.

^e *Alexander the brazier*.] The name of Alexander was so common, that we cannot certainly say, whether this were the person mentioned Acts xix, 33, or 1 Tim. i. 20 ; but what is here said of this brazier, agrees so well with this last passage, that I think it probable it refers to the same man. What we know of Paul's character must lead us to conclude, that, if he meant not the following words as a mere prediction, he did not however wish evil to him, as evil, but only that he might be so animadverted upon, as to prevent the contagion of his bad example from spreading in the church, and bring him to repentance and reformation, that so he might be preserved from final destruction.

^f All men forsook me.] Many circumstances make it astonishing, that Paul should

have been deserted by the Christians at Rome, in this extremity. When he wrote his epistle to the church there, which must have been ten years before this, he speaks of their faith, as celebrated through the world ; (Rom. i. 8.) He salutes a vast number of illustrious persons by name, and mentions many of them as his particular friends ; (xvi. 3—15 ;) and we may assure ourselves, that, during the two years he spent there in his hired house, when access was granted to all that desired it, the number, and probably, the zeal of Christian converts would be greatly increased ; as indeed he expressly assures the Philippians that it was, and that some of *Cesar's* palace were added to them. (Phil. i. 12—14 ; iv. 22.) We are ready to say, How then was it possible he should be thus forsaken ? But there is a material circumstance, seldom taken notice of in this connection, which accounts in a great measure for what might otherwise appear so strange. Clement, the companion of Paul, informs us, that he suffered martyrdom under the governors ; (as Bishop Pearson and L'Enfant

SECT. *their account*, as an instance of unfaithfulness
vii. to our common Master! Yet I was not left

2Tim
iv. 17

entirely destitute, *but* can say it with great pleasure, that *the Lord* Jesus Christ *stood by me, and strengthened me* with that inward fortitude of soul which no human support could have inspired; *that by me the preaching [of his gospel] might be carried on with confidence,^s and [that] all the nations might hear*: for I made my defence in a manner that will, I doubt not, be taken notice of, and reported abroad, much to the advantage of that sacred cause, which is dearer to me than my life. *And* though this plain and faithful testimony did indeed expose me to great danger, yet *I was* for the present rescued, like Daniel, *out of the mouth of the lion*; so that, fierce as he was, God did not suffer him to devour me, when he seemed to have me

17 Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion

18 at his mercy. *And* I am confident, that *the Lord*, whose power and faithfulness are always the same, *will rescue me* from what I fear much more than any thing this body can suffer, even *from every evil work*; will strengthen me against the most pressing and violent temptations, so that I shall do nothing unbecoming my Christian faith, or ministerial office, *and thus will preserve and conduct [me] to his heavenly kingdom*, with peace and triumph; *to him therefore [be] glory for ever and ever. Amen.*

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

19 I must conclude with desiring thee to salute *Priscilla and Aquila,^h* those dear friends, with

19 Salute Priscilla and Aquila, and the

explain *μαρτυρησας επι των ηχημενων*;) that is, as they understand it when Nero was gone into Greece, and had left the government of the city to Tigellinus and Sabinus, prefects of the *prætorian* guard, and that monster Helius. If this be allowed, it fixes the death of Paul to A. D. 66, or 67. But the cruel persecution, which Nero had raised against the Christians at Rome (in which they were worried in the skins of wild beasts, and burnt alive for a kind of public illumination) was, according to Tacitus, at least *two years* before this. It is possible, therefore, that many of the excellent persons mentioned above, might have suffered death for their religion, or, according to our Lord's advice, (Mat. x. 23,) have retired to a distance from Rome. The Asiatic Christians, who came with Paul, as it seems, to rally the broken re-

mains of this once celebrated church, acted a mean part in deserting Paul, as the other Christians of the place did. But it is less surprising upon the supposition above, than it would otherwise have appeared; and it might be among the first fruits of that sad *apostacy* which Vitringa (as was elsewhere observed) supposes to have begun in the time of Nero, and continued to that of Trajan. See note ² on 2 Tim. iii. 1.

^s *Carried on with confidence.*] So the original *αληθροφρηβη* here signifies. Calvin truly observes, that it was a glorious testimony to the honour of Christianity, that the *apostle* could thus courageously maintain it, when all *his friends* forsook him, and *his enemies* were so fiercely raging against him.

^h *Priscilla and Aquila.*] This has often

household of Onesiphorus.

whom I have had so agreeable an acquaintance and intercourse these many years; and also the family of good Onesiphorus. In my last journey through Asia and Greece, I had the affliction to part with some of our common friends, whose conversation and company would have been very desirable, had Providence permitted it. Erastus in particular abode at Corinth,ⁱ and Trophimus I left sick at Miletus:^k nor did the Lord, who hath made me an instrument of miraculous healing to so many strangers, permit me at that time to be so

SECT. vii.
2Tim. iv. 19

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

20 Erastus in particular abode at Corinth,ⁱ and Trophimus I left sick at Miletus:^k nor did the Lord, who hath made me an instrument of miraculous healing to so many strangers, permit me at that time to be so to him. Endeavour therefore, as I am deprived of these agreeable friends, and surrounded with so many dangers and enemies which threaten my life, to come to me before winter.^l

21 Do thy diligence to come before winter Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

Several Christians here at Rome desire I would send their commendations to thee; and in particular Eubulus salutes thee, and Pudens, and Linus, and Claudia, and indeed all the brethren in general. My heart is at all times full

22 The Lord Jesus Christ be with

22 of the tenderest affection for thee; which I cannot express better than by praying, as I most sincerely do, that the Lord Jesus Christ himself may [be] ever present with thy spirit,

been urged, as a conclusive argument, to prove that Timothy was now at Ephesus, because it was there that Apollos met with them; (Acts xviii 26;) but they might have removed from thence, as they did from Corinth, to which place they came when first banished from Rome. *Ib.* ver. 2.

ⁱ Erastus abode at Corinth, &c.] It is probable this was his native city, or at least a place where he had a stated charge. See Rom. xvi. 23. It seems, by this clause, that he was in Paul's company, when he parted with Timothy, as it is likely Trophimus also was. And, as none can suppose Paul would have mentioned those things to Timothy in this connection, if they had happened many years before, (Acts xix. 22,) I look upon this as a very material argument to prove that he returned into these eastern parts, between his first and second imprisonment at Rome; though probably, if he ever saw Ephesus again, most of the ministers of that and the neighbouring places, with whom he had the celebrated interview at Miletus, mentioned Acts xx. were either dead or removed. See ver. 25, note^f, and ver. 38, note^g, Vol. III. p. 303, and 307. Com-

pare the Introduction to the first epistle to Timothy, p. 355.

^k Left sick.] It has been very justly argued from this text, that a power of working miracles did not always reside in the apostles; and indeed, if it had, one can hardly imagine that any good and useful man would have been sick, and died under their notice, which would have been quite inconsistent with the scheme of Providence. Timothy's frequent infirmities afford a farther argument to the same purpose. Compare Acts viii. 21, note^d, Vol. III. p. 111. But such good men as these, did not need the miraculous cure of their own distempers, to confirm their faith in the gospel

^l Come to me before winter.] Bishop Lloyd in his Funeral Sermon for B. shop Wilkins, p. 6, comparing with this text Heb. xiii. 23, concludes that Timothy did come, and was seized at Rome, and confined longer than Paul himself. but it seems much more probable that the epistle to the Hebrews was written during Paul's first imprisonment, and consequently several years before this.

SECT. and shed abroad those sanctifying, quickening thy spirit. Grace be
 vii. and comforting influences of Divine grace, with you. Amen.
 — which may fit thee for all thou hast to do and
 2Tim. bear under thy Christian and ministerial char-
 iv. 22 acter. And, wherever this finds thee, I desire
 thou wouldst assure my fellow Christians that
 I wish them well. May *grace [be] with you*
 all, as your circumstances require, to render
 you more eminently useful in the present state,
 and prepare you for complete and everlasting
 happiness in the next. *Amen.*

IMPROVEMENT.

verse BE this our prayer for ourselves and our friends, that the
 22 *grace of our Lord Jesus Christ may be with their spirits* and ours ;
 that, though we have not seen him here, neither can see him, we
 may ever feel his vital presence, and may live and act as ever
 near him, and as conscious that he is ever with us. Then may
 17 we promise ourselves that, while he *stands by us*, we shall be
strengthened, how weak soever we are in ourselves ; that we
 shall be comforted, whoever may *desert* us ; that we shall be
 18 rescued from the extremest dangers, *delivered out of the mouth*
of the infernal lion, and safely *preserved to his heavenly kingdom*.
 That such a *confessor* as the holy apostle *St. Paul* should
 16 have been *deserted*, at the time of his *apology*, when there must
 have been so large a number of *Christians* at *Rome*, may justly
 appear one of the most surprising circumstances recorded in the
 sacred *history*. It teaches us to *cease from man*, and to repose
 ourselves with some caution upon the friendship of the very best.
 It teaches us to watch over *ourselves*, lest the *fear of man* should
bring a snare upon us, (Prov. xxix. 25,) and lead us to be
 ashamed of *Christ* in his members. It concurs with the apos-
 tasy of *Demas*, to warn us that we beware of *loving this present*
 10 *world*, and keep our eyes more steadily fixed on a better, in
 which our highest interest lies, and by regarding which our
 souls will acquire a certain uniform tenor, that will prove their
 honour and their safety.

The readiness of *Paul*, amidst such a dearth of true and faith-
 10, 12 ful friends, to part with those that yet remained, when he
 thought the service of *Christianity* required it, is an amiable and
 instructive part of his character. They know not the heart of a
man, and the duty of a *Christian* aright, who know not that even
 the *tender* and *friendly* passions are to be guarded against, and
 admitted no farther than reason and religion will warrant ; and
 that such society as is far dearer to us than any animal delight,

or secular accommodation, is often to be *given up*, that our fidelity to God may be approved.

Once more, it is obvious to remark, that *Paul*, though favoured with such extraordinary degrees of *Divine inspiration*, sets a proper value upon *books*, and expresses a great concern about their being safely conveyed to him. Let us therefore pity the *ignorance*, rather than imitate the *enthusiasm* and *madness*, of those that set learning at defiance, especially in the *ministers* of the gospel. Let us thankfully acknowledge the Divine goodness, in having furnished us with so many excellent *writings*, of wise and pious men in all ages; and let us endeavour, by frequent converse with them, to improve our furniture, *that our profiting may appear unto all men*. Yet let us all remember that, how large and well chosen soever our *library* may be, the *sacred volume* is of infinitely greater importance than all that *Greece*, or *Rome*, or *Britain* has produced, or the united labours of all the best of men who have written since it was concluded. And let the *Christian minister* remember, that the *two epistles*, through which we have now passed, and that which we are next to survey, are to be esteemed by him amongst the most edifying and important parts even of that incomparable and Divine book.

SECT.
vii.
verse
13

The END of the FAMILY EXPOSITOR on the SECOND EPISTLE
to TIMOTHY.

THE HISTORY OF THE

1

OF THE

OF THE

OF THE

OF THE

THE
FAMILY EXPOSITOR;

OR,

A PARAPHRASE

ON

THE EPISTLE OF PAUL THE APOSTLE

TO

TITUS;

WITH

CRITICAL NOTES, AND A PRACTICAL IMPROVEMENT
OF EACH SECTION.

A
GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON

THE EPISTLE OF PAUL THE APOSTLE

TO

TITUS.

TITUS, to whom this *epistle* is addressed, was a Greek ; (Gal. ii. 3;) and was probably converted to Christianity by St. Paul, as we may conclude from the title he gives him of *his own son after the common faith* ; (Tit. i. 4;) though the particular time of his conversion cannot be ascertained. The earliest account of him we meet with (for Luke does not once mention his name in the Acts) is in Gal. ii. 1, where the *apostle* says, he took him with him from Antioch to Jerusalem, fourteen years after his conversion to attend the grand council that was held there, in the year 49 ; and, as Titus was of Gentile parents, and consequently uncircumcised, St. Paul would not suffer him to submit to that rite, that he might not seem to abridge the liberty of the *Christian Gentiles*, (ver. 3.)

Some years after this, we find the *apostle* had sent him to Corinth, (2 Cor. xii. 18,) to inquire into the state of things in that church, and particularly to learn what effect his former letter had produced. The intelligence Titus brought St. Paul at his return, gave him the highest satisfaction, as it far exceeded all his expectations ; (chap. vii. 6—13 ;) and, as Titus had expressed a particular regard for the Corinthians, he

thought proper to send him back again, with some others, to hasten the collection for the poor Christians in Judea; (chap. viii. 6.) After this, we hear no more mention of him, till he is spoken of in this *epistle*, as having been with St. Paul in Crete. It appears, that the *apostle* had a very great regard for him, not only from his appointing him to take care of the church he had planted in Crete, but from the manner in which he speaks of his discharging the commission he gave him to the Corinthians, and the honourable terms in which he recommends him to them, as *his partner and fellow helper*; (chap. viii. 23.)

This *epistle* was most *probably* written in some part of St. Paul's last progress through the Asiatic churches, between his first and second imprisonment at Rome; and consequently the last of his *epistles*, except the second to Timothy: but nothing can be *certainly* determined, either as to its *date*, or the *place* from which it was sent; for though the spurious *postscript* supposes it to have been written from Nicopolis, yet the contrary seems to be plainly intimated, chap. iii. 12; as the *apostle* says not, I propose to winter *here*, (which would have been most natural, if he had resided there when he was writing,) but *there*; which shews he was at that time in some *other* place. However, it is plain Titus was at Crete when he received it, where St. Paul had left him, to settle the church he had established there, and carry on the work he had begun. Accordingly the greatest part of the *epistle* is taken up in giving him directions for the more successful discharge of his ministry among them; and particularly for his behaviour towards those corrupt Judaizing teachers who endeavoured to pervert the faith and disturb the peace of the Christian church.

The *apostle*, after a short introduction, in which (agreeably to the *design* of the *epistle*) he intimates that he was commissioned by Christ to preach the gospel to the Gentiles, reminds Titus of the special reasons for which he left him at Crete.

and directs him on what principles he was to act in the ordination of those Christian ministers who were to take the oversight of particular churches ; representing them as persons not only of a blameless, but exemplary character, who should be eminent for their piety, and for every social and personal virtue, as well as thoroughly established in the Christian faith ; chap. i. 1—9. And, to make Titus more sensible of the necessity of using this precaution, he puts him in mind of those seducing Judaizing teachers with which that church was infested ; who, under the mask of greater zeal and knowledge than others, concealed the grossest corruption of morals, and whose mischievous attempts were the more likely to succeed, considering the general character of the Cretans. Such therefore he directs him to reprove with great severity, and, in opposition to their false and dangerous tenets, advises him to accommodate his exhortations to the different sorts of persons with whom he conversed, according to their respective sexes, ages, and circumstances. And, to give the greater weight to his instructions, he admonishes him to be himself an example of what he taught, and by the purity of his doctrine, as well as the innocence of his conduct, to silence his opponents, ver. 10, *to the end*. Chap. ii. 1—8. St. Paul then proceeds to urge on Titus a care to instruct servants in the duties of their station, that they might, according to their sphere, do an honour to the religion they professed ; and represents the obligation they were under to such a conduct, from the great design of the gospel institution, and our Saviour's sufferings and death, which was to deliver mankind from sin, and form them to universal holiness in heart and life, ver. 9, *to the end*. Agreeably to this view of religion the *apostle* exhorts Titus to enforce subjection to the civil magistrate, and a readiness to all good works ; to caution against censoriousness and contention, and recommend a meek, peaceable, and forgiving temper : which he intimates might the more reasonably be expected from Christian Gentiles, as before their conversion their character had been so corrupt. This leads him to acknow-

ledge the grace of God in Christ, to which all Christians were indebted for the change produced in them, and for the hopes of salvation they were taught to entertain : from whence he takes occasion to remind Titus of the importance of insisting upon the great doctrines of *practical* religion, in opposition to those empty speculations and useless controversies to which some were attached. In the close of the epistle he directs him how to proceed with respect to heretical teachers ; and having expressed his desire to see him at Nicopolis, where he proposed to winter, he concludes with a general salutation ; chap. iii. 1, *to the end of the epistle.*

Upon a review of this, and the two epistles to Timothy, it is natural to reflect how much they tend to illustrate and confirm the internal evidence of Christianity. It has been often observed, and very justly, that nothing sets the characters of great men in so *true* a light as their *letters* to their particular friends : while they are acting in the eye of the world they frequently appear in *disguise*, and the *real* motives of their conduct lie out of sight ; but in their *familiar correspondence* they open their minds with freedom, and throw off all reserve. If therefore any should object to the argument drawn from St. Paul's epistles to the *churches*, that, as they were designed for the *public* view, he would be upon his guard, not to let any expression escape him that might give the world an unfavourable idea of himself or the cause in which he was engaged ; yet certainly, when he is writing, as in this and the two former epistles, to his most *intimate friends*, who were embarked with him in the same design, and with whom therefore he could use the utmost confidence, we may reasonably expect to find him disclosing his *real* sentiments, stripped of all artifice and disguise. And now, upon the most accurate and impartial examination of these epistles, what do we discover ? Can we trace any marks of insincerity and imposture ? Does the *apostle* wear any other character than that in which he had appeared to the whole world ? Does he drop the least hint that can lead one so much as to suspect that he had

been only *acting a part*, and imposing upon mankind? Can we perceive the least shadow of *inconsistency* between the views he gives of religion in *these* and his *other* writings? Is there any thing like that *double doctrine* which some have charged upon the ancient philosophers? On the contrary, is it not most evident, that he founded his *own* hopes, and formed his *own* conduct, upon the very same principles which he recommended to *others*; that he had no views of *secular interest* or *ambition* to gratify, and was influenced by no other *motives* than those which he openly avowed in the face of the world: in a word, that his *character*, as well as his *doctrine*, was *consistent* and *uniform*, and his *inward sentiments* the same with his *outward profession*?

The instructions he gives his friends for the exercise of their office had nothing of art or subtilty, but were all plain and simple, and centred in that grand design of advancing the interests of religion and the happiness of mankind, which ever lay near his heart: and so far is he from flattering them with the prospect of any *worldly* advantage, that he exhorts them to be ready after his example, to sacrifice every *temporal* interest, and even *life* itself, in the cause they had undertaken to support.

Now if this be allowed a just representation of the case, it will certainly follow, that the *apostle* was *himself* thoroughly persuaded of the truth and importance of those doctrines he had taught: and, since it may be easily proved, that the *evidence* on which he built his faith was of such a nature, as to exclude all possibility of *mistake*, we may safely conclude, upon the credit of *his* testimony *alone* (had we no other arguments to produce) that the Christian religion is not a *cunningly devised fable*, formed to answer the ambitious or interested views of its authors, but that it is indeed *the power of God, and the wisdom of God*.

PARAPHRASE AND NOTES

ON

THE EPISTLE OF PAUL THE APOSTLE TO

TITUS.

S E C T I.

Paul, after a proper introduction, reminds Titus of the special reasons for which he left him in Crete ; and directs him on what principles he should act in the ordination of those Christian ministers who were to take the oversight of particular churches.
Tit. I. 1—9.

TITUS I. 1.

PAUL, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness.

2 In hope of eternal life, which God, that cannot lie, prom-

TITUS I. 1.

THIS epistle is written by *Paul, a servant of* SECT. 1.
the one living and true God, and an apostle
of his only begotten Son, *Jesus Christ, for the*
advancement of the faith^a of God's chosen people, Titus i. 1
and to promote the acknowledgment of the truth
of the gospel ; that Divine doctrine which [is]
according to godliness, and has the greatest tendency
to promote the interest of the true religion in all its branches ; Whilst it exhibits, in 2
so clear a manner, the hope of eternal life, which
God, who cannot lie, nor deceive any of his crea-

^a For the faith, &c] This is the proper his labours tended. Compare 1 Tim. vi.
signification of *κατα πίστιν*, in this connection. 3. See. *Raph. ex Xen. in loc.*
tion, which expresses the end to which

- SECT. i. tures, *hath* not only, as under the former dispensation, intimated to us, but expressly *promised* to all believers, in consequence of those great engagements into which he entered with his Son, under the character of our Surety and Redeemer, *before the world began,*^b or time was divided into these revolving periods which measure out its succeeding ages. The plan was distinctly drawn in his all comprehensive mind ; *but he hath now manifested it, in his own due and well chosen time, by his word ;* which administers to us that glorious hope, *by the public preaching and declaration of it, with which I was intrusted, according to the commandment and sovereign pleasure of God our Saviour.*
- 3 But *hath* in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour :
- 4 To Titus *mine own son* after the common faith : Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.
- 4 *This epistle to Titus, [my] genuine son, according to the tenor of the common faith, even that Christian faith to which I had the happiness of converting thee : to whom, with an affection becoming a father in Christ, I unfeignedly wish every desirable blessing, even grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour ;* by whom we obtain an interest in him, and hope for that eternal salvation from him, with which no inheritance on earth is by any means worthy to be compared.
- 5 *For this cause I left thee in Crete, though I could have been so heartily glad of thy company in my travels, that thou mightest set in order the things which were deficient there, as I could not stay long enough myself to reduce them into so regular a state as I could have wished ; and particularly, that thou mightest ordain elders in every city^c in which Christian churches are planted, to whom the stated oversight of*
- 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

^b *Before the world began.*] It seems more natural to refer this to the promise made by the Father to Christ, in the covenant of redemption, than, with Mr. Rymer, to explain it of the promise made, quickly after the creation, to our fallen parents ; Gen. iii. 15. See Rymer of Rev. Rel. p. 49.

^c *Ordain elders in every city.*] There were an hundred cities, in the island of Crete, though its dimensions were not

very large ; but it is well known, that every considerable town was called a city by the ancients. It is most likely that some congregations were settled under proper ministers while Paul was among them ; but there were others not so provided, and the interposition of so wise and good a man as Titus, probably honoured with such extraordinary gifts, would, no doubt, have great weight on such an occasion.

them may be committed in the Lord, *as I gave thee in charge* when I parted with thee. SECT. i.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

The office is so very important, that I hope thou wilt be proportionably careful as to the character of the persons who are to be invested with it; and *if any one is* thought of in that view, let it be one who is known to be *blameless* in his conduct, *the husband of only one wife*, to whom he entirely confines himself, neither allowing of polygamy, or divorce, or an irregular commerce with any other women; and let him be one *who hath believing children*,^d if he have any that are grown up, *not accused of any kind of debauchery, or ungovernable* in their temper and disposition, which would render them a reproach rather than an honour to the Christian name. TITUS i. 6

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

I must insist on a care in this respect, *for* it is evident, that the disorders of children often reflect a dishonour on their parents, and indeed arise from something amiss in them: but *a bishop*, or overseer of a Christian congregation, which the elder we speak of, by virtue of his office, is, *must necessarily be blameless*,^e as he is, in that society over which he presides, *the steward of God*, who is appointed in his name, to take care of his family. He must *not* therefore be fierce and *self-willed*, obstinate, morose, and arrogant,^f *not soon provoked* to be angry, *not one who sits long over his cups*, and loves to drink large quantities of

^d *Believing children.*] This is mentioned with great *propriety*; for, if a man were not careful to instruct his *children* in the principles of Christianity, there would be great reason to doubt, whether he were *heartly* in the belief of it *himself*, and under a governing sense of its truth and importance: and if a man had only *unbelieving* children in his house, that is, such as were so obstinate that they could not be brought to embrace Christianity, by any of the arguments which could be laid before them in that age of *miracles*, it would be a great discouragement and, in some circumstances, a great hindrance to him, from pursuing the duties of a Christian elder, or bishop. And those evils, into which such obstinate infidel *children* might fall, would, very probably, bring a reproach upon the *family*, which might, in

a degree, hurt the character, of him who presided in it.

^e *For a bishop must be blameless.*] It has been often observed, that, if the bishop, of whom Paul speaks, had been invested with an office *distinct* from, and *superior* to the elder mentioned above, there could have been no room to conclude, that an elder *must be blameless*, because a bishop must be so, though the argument would have held strongly in an inverted order. By what degrees, and on what reasons, the distinction was afterwards introduced (as a distinct one to be sure there early was) it is not my business here to inquire.

^f *Self-willed, obstinate, morose, and arrogant.*] *Raphelius* has taken a great deal of pains to shew that this is the proper signification of *αβυδν*, the word here used. See *Raph. ex Herod. in loc.*

- SECT. wine, not a striker of others, by which, whatsoever his provocation may be, he always degrades himself in the eyes of those that are witnesses of the quarrel, nor greedy of sordid and infamous gain : But he ought to maintain a character directly the opposite of all these, and to be hospitable, benign, sober, and grave in his deportment, righteous, holy, devout, and temperate in all things : Holding fast, in the most resolute manner, the faithful word which he hath been taught by those who were commissioned to publish it to the world, that so he may be able both to instruct others in sound doctrine, and to convince and silence those that contradict it.
- 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate.
- 9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gain-sayers.

IMPROVEMENT.

verse NEVER let it be forgotten by any that call themselves Christians, that the faith of God's elect is the acknowledgment of the truth which is according to godliness. Never let the great design of Christianity be lost in an eager contention for any of its appendages, or any of its parts. Yet, alas, how often has it, in particular instances, been wounded almost to death, in a furious attempt to rescue it, and that, sometimes perhaps, from only an imaginary danger.

2 That we may be more sensible of its vital influence, let us ever retain the hope of that eternal life which it proposes, as the great end of all our pursuits ; even of that life which God that cannot lie hath promised. Let us rejoice to think that so immense a superstructure has so firm, so divine a foundation ; and let us never give it up for any thing that a flattering world, always ready to engage, and slow to perform, can promise.

3 Let us ever be very thankful for the provision God hath made for the manifestation of his word, through preaching, and for his goodness in raising up faithful pastors to his church, overseers in every age, who have been blameless, sober, just, holy, and temperate. Such may all be that appear under that sacred character ; able, by their doctrine to instruct, by their reasoning to convince, by their practice to edify ; ever solicitous, that they may not neglect their pastoral services, that they may not lord it proudly over their brethren, that they may not be transported by furious passions, or misguided by rash conclusions, or perverted by low interests, and the greediness of filthy lucre ; but that they may approve themselves the faithful stewards of God, and promote the good order of his house : and, so far as their influence can reach, the happiness of every member of his family.

In order to this, let them look well to *their own* houses, that nothing may be wanting on their part to make their children tractable, faithful, and sober. And let the children of ministers consider the obligations they are under to cultivate a teachable spirit, and to maintain the strictest decency in their whole deportment, as remembering the superior advantages they may be supposed to enjoy for religious improvement, and how much a minister's reputation and usefulness depend upon the regularity of his family.

SECT.
i.
—
verse
6

S E C T. II.

Paul cautions Titus against seducing teachers, and the native vices of the Cretans ; and advises him to accommodate his exhortations to the different sorts of persons with whom he conversed, according to their respective sexes, ages, and circumstances. Titus I. 10, to the end. Chap. II. 1—8.

TITUS I. 10.

FOR there are many unruly and vain talkers and deceivers, especially they of the circumcision ;

TITUS I. 10.

I HAVE particularly insisted upon it, that a bishop should be able to convince gainsayers, as well as to instruct candid and obedient hearers. And indeed the precaution is very necessary at present, and particularly in the place where you now preside ; *for there are many disorderly [persons] and vain talkers, who are deceived in their own minds*, in consequence of which it is no wonder if they are active in deceiving others. And this is especially the case with those of the circumcision, who are so eager to impose on their Gentile brethren the ceremonies of the Mosaic law, as if Christianity itself were insufficient to save us without them : *Whose mouth must therefore be stopped* by solid arguments, and their unreasonable clamours silenced by the strenuous exercise of discipline : for they are persons who are so active in spreading these mischievous notions, that they overturn whole families, teaching things which they ought not, for the sake of infamous gain ; hoping by their doctrines to secure the favour of some rich men, who never think they can do enough for those preachers that support their own factions and dividing notions.

SECT.
ii.
—
Titus
i. 10

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

11

12 One of themselves, even a prophet

I know that there are many such at present in your island ; and I remember that Epimenides, one of their [countrymen,] and a poet in such

12

SECT. high renown, that I may call him a kind of et of their own, said,
 ii. *prophet of their own,*^a *has said, the Cretans are* The Cretans are al-
 always liars, pernicious savage beasts, and yet ways liars, evil
 Tit. i. *slow bellies,*^b a wretched compound of lux- beasts, slow bellies.
 12 ury and idleness, fierceness and falsehood, which makes it exceedingly difficult to re-
 form them, or even to live safely and quietly
 13 among them. *This witness, concerning them is,* 13 This witness
 in the general, *true,* though some particular is true : wherefore
 persons may be found of a different character. rebuke them sharp-
For which cause rebuke them severely,^c when ly, that they may be
 they begin to shew a disposition to corrupt sound in the faith ;
 Christianity ; *that they may be sound in the faith,*
 and that the simpler part of them may be pre-
 served from the dishonest artifices and attempts
 14 of others. And particularly, that they may not 14 Not giving

^a *A prophet.*] Epimenides, whose words Paul here quotes, is said, by Diogenes Laertius, to have been a great favourite of the gods ; but Aristotle says he never foretold any future event ; which, as Dr. Scott justly observes, (*Scott's Christian life*, Vol. III. p. 650,) is a plain argument that the word *prophet* is sometimes used in a large sense, for one who is supposed, by the person applying the title to him, to be an *instructor of men in Divine things*, from whom the will of the *Deity* may be learnt.

^b *Cretans are always liars, &c.*] Perhaps it might have been in some views more proper to have translated this *Greek verse* in such a manner that it might have read as a *verse* in English, "*False Cretans ! Savage beasts, with bellies slow !*" It is evident the poet here suggests a remarkable contrast, to shew what a mixture there was of *fierceness and luxury* in the characters of the Cretans. Savage beasts are generally active and nimble ; but *these men*, while they had the *fury* of lions and tigers, indulged themselves so much in the most sordid idleness and intemperance, that they grew, (as it were,) *all belly* ; and, like a breed of *swine*, common in the eastern countries, were often so burdened with fat that they could hardly move. As for their proneness to *falsehood*, it is well known that *αγορεύω*, to talk like a Cretan, was a proverb for lying, (as *κοινωδίαζω*, to live like a Corinthian, was for a luxurious and debauched life) (See *Erasm. Prov.* p. 642, 643,) and it is remarkable, that *Po- libius* scarce ever mentions this nation

without some severe *censure*. See *Raphel.*
^c *Polyb. in loc.*

^c *Rebuke them severely.*] *Ἀποστομας*, with a cutting severity. From whence Mr. Blackwall, infers, that it is a vain pretence that only *gentle* and *soft* expressions are to be applied to people that renounce good principles, and corrupt the gospel. *Black. Vind.* Vol. I. p. 308, 309. But Paul speaks of reprovng *vice*, not *error* ; and if any consequence is to be drawn from one to the other, the remark is to be admitted with much *caution*, considering to what a degree pride and passion often transport men, even in the management of *theological* controversies, beyond all bounds of prudence, charity, and decency. Timothy is exhorted to *rebuke with all long suffering*, (2 Tim. iv. 2,) and some account for the difference, by the different *tempers* of the reprovers ; supposing that of Timothy might be *warmer* than that of Titus ; others by the different *character* of the persons to be re- proved ; as the Ephesians seem to have been more gentle, obliging, and complai- sant, the Cretans more obstinate, rough, and headstrong. But the best reply seems to be this, that there is a *degree of long suffer- ing* and gentleness, very consistent with all that *severity* which faithfulness requires ; which is not that of boisterous passion, ill nature and scurrility, but of *meeke*, though *resolute*, zeal for God, and friendship to the offender ; which yet will not be si- lenced by trifling excuses, nor fail serious- ly to represent the fatal consequences that may attend the evil reprov'd.

heed to Jewish fables, and commandments of men, that turn from the truth.

fall into the folly of giving heed to Jewish fables, and to the commandments and traditions of men, who pervert the truth of the gospel with those human mixtures by which they have in a great measure spoiled and enervated the law of Moses, for which they pretend so great a zeal.

SECT. ii.
TITUS i. 14

15 Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.

I know they value themselves highly upon the distinctions of food, which they inculcate as of so great importance to purity. But they are much mistaken. *To the pure indeed all things [are] pure.* A man that habitually exercises a good conscience towards God, according to the best of his knowledge, is accepted of him, whether he do, or do not, abstain from such particular kinds of food as they scruple; whereas, to the polluted and unbelieving, which, alas, is too generally their character, *nothing [is] pure, but their very mind and conscience is defiled,* and they pollute, as it were, every thing they touch; they sin in all their actions, and even in those very meals in which they are most careful to abstain from what they have been taught to esteem common and unclean. I speak not

15

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

now of all who practise Jewish ceremonies, but of those [who, while] they profess to know God, and glory in their relation to him, as his peculiar people, in works deny [him,] and act as if they disbelieved his very existence; being abominable to all that can judge of true worth, and disobedient to the plainest dictates of duty, and with respect to every good work reprobate, disapproved and condemned, when brought to the standard of God's word, though they are among the first to judge and condemn others.

16

CHAP. II. 1 But speak thou the things which become sound doctrine:

Such is the temper and character of many! *But do thou, O Titus, not only guard against the infection thyself, but endeavour to fortify others against it, and speak the things which become wholesome doctrine,* doctrine which may tend to promote the health and happiness of those minds by which it is imbibed. And endeavour to suit thy instructions to the different characters of persons whom thou address-est. When, for instance, thou art applying thyself to aged men, [admonish] them to be watchful against temptations, which might dishonour their advanced years, by drawing

II. 2,

2 That the aged

2

SECT. ii. them into any unseemly behaviour : to be *grave* men be sober, grave, temperate, sound in faith, in charity, in patience :
 Titus ii. 2 in their whole deportment, avoiding such levities as are, even in youth itself, rather pardonable than commendable, but in those who are quitting the stage of life, highly indecent. Press it upon them, that they be *sober* and temperate in the use of animal pleasures, as their highest relish for them may well be supposed. by this time, to be abated. In a word, that they be *sound*, healthful, and vigorous in the several graces of the Christian temper, and particularly *in faith, in love, and in patience* ; that the principles of Christianity may be retained, and have a suitable effect upon their hearts, to produce unbounded charity, and a calm composure under the calamities they may suffer from the hand of God, or the persecutions they may meet with in the cause of the gospel.

- 3 *The aged women, in like manner, [exhort] to that steadiness which becometh saints,* and suits the holy profession they make : that they be *not false accusers* of others, a character rather to be expected from the great enemy of mankind, who has his name from thence, than from the disciples of the benevolent Jesus. Urge them also, that they be *not given to much wine*, for some of the Cretan women, as well as men, are infected with that luxurious evil. And, as it may be reasonably expected, that persons so advanced in life should have laid up a treasure of prudence and religious wisdom in their minds, press them, in such a manner as becomes their private station, to be *teachers of that which is good* : And particularly, *that they wisely admonish the younger women* ; for whom they ought to maintain a maternal affection, and form them, on discreet maxims, to a prudent care in future life ; teaching them *to love and honour their husbands ; to love their children* with such a true affection as shall engage them to use the most pious and tender care in forming their minds, by all the offices of a good education, so many of which will naturally depend upon the mother. Let them inculcate it upon these young mistresses of rising families, [*that they be*] *discreet and chaste, attentive to domes-*
- 3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ;
- 4 That they may teach the young women to be sober, to love their husbands, to love their children.
- 5 *To be discreet,*

chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

tic affairs, and in that view *keeping at home*,^d to look after them with prudence and care; that they be *good* kind, and benevolent in their behaviour to all, and, particularly, *obedient to their own husbands*, that so *the word of God*, which they profess to have received into their hearts, and to reverence as their oracles, may not be blasphemed by their foolish or perverse, rebellious or licentious conduct.

SECT.
ii.
Titus
ii. 5

6 Young men likewise exhort to be sober minded.

In like manner also, exhort the young men, the hope of rising families, upon whom so much of the credit and support of the gospel will depend, that they accustom themselves betimes to be sober and steady in their behaviour, superior to sensual temptations, and constant in the exercise of every part of self government.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.

And, that this address to them and others may be more successful in all things, be still shewing thyself a pattern of good works, by which others may model their conduct with advantage: while employed in teaching, be constantly [exercising] uncorruptness, that nothing may be spoken but the genuine truth; and let it be attended with a gravity in declaring it, proportionable to its importance, and proceed from sincerity of heart; Still uttering whole some speech, that cannot be confuted, that he who is on the contrary side, and will obstinately persist in his infidelity, may be ashamed of his opposition, having no evil to say of you, or those committed to your care; but may be obliged, with all his prejudices, to acknowledge that you are a worthy president over a worthy and valuable society of men.

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

IMPROVEMENT.

WHILE we are reading the *word of God*, let us attentively observe what characters are adorned with honour, and what are branded with infamy. It is melancholy to think that any nation, though ever so small, ever so remote, ever so destitute of cultivation and instruction, should deserve the characters which *Epimenides* gave of the *Cretans*, and which *Paul* found reason to

^d *Keeping at home*, to look after, &c.] by several of the best authors to express Elsner has shewn, in a learned note on both these ideas. this place, that the word *circum* is used

SECT. confirm : that *luxury and fraud, idleness and fury*, dissonant as
 ii. they may seem, should be their governing inclinations. Sad
 verse distempers in the minds of men ! But how peculiarly lamentable, when they prevail among *professing Christians* ! for among those that are Christians *indeed* they cannot possibly prevail. Yet surely there are not a few, even in *Britain*, with all its advantages, who, while *professing to know God*, and *Christ Jesus his Son*, in works deny them. Such are *abominable*, in proportion to the degree in which they are *disobedient* ; and, as they are *reprobate to every good work* now, must expect to be rejected with abhorrence at last by that God whose name they have blasphemed, and whose Son they have dishonoured.

To remedy, and, if it be possible, to prevent such evils, let the *ministers of Christ* be still applying themselves, with suitable *exhortations and charges*, to all with whom they are concerned.

II. 2 Let them apply to the *aged* and the *young* ; and let the *aged* of
 6 both *sexes* use that authority which their more advanced progress in life may give, to enforce upon the rising generation lessons of wisdom and piety, according to their respective sexes
 4, 5 and circumstances in life ; that *prudence and chastity, economy and sweetness of temper, a subjection to their husbands*, formed on love and on religion, may be the character of *young wives* ; and that they may join to it that very important duty, of a pious care in the *education of those children* which God may give them. And
 6 may the *sobriety of young men* encourage a hope, that they will preside over their families in the fear of God, and repay the goodness of such amiable consorts ! And may the *teachers*, whether in public or private life, be themselves *examples* of the virtues they inculcate ; that they who study to asperse *Christianity*, may find themselves silenced, till their *shame* turns into a worthier affection ; till their *silence* breaks out into praise, and they, imbibing the like principles, feel them productive of the like virtues !

S E C T. III.

Paul urges on Titus a care to instruct servants in the duties of their station ; and represents their great obligations to discharge them, from a general view of the design of the gospel, and the love of our Redeemer in it. Tit. ii. 9, to the end.

TITUS II. 9.

SECT.
 iii.

Titus
 ii. 9

WHILST thou art, according to the direction I have given thee above, instructing the superior ranks of mankind, I would not have thee neglect the lowest ; but [*exhort*] their slaves and other *servants*, who are honoured

TITUS II. 9.
 EXHORT ser-
 vants to be obe-

dient unto their own masters, and to please them well in all things ; not answering again ;

with a call into the Christian church, to be subject to their own masters, with reverence and obedience ; pleasing [them] in all things, so far as they lawfully may, and not answering again, in a pert and insolent manner, if they are re- proved by them, even though it should be un- justly, or with an excess of severity. Not

SECT.
iii.
—
Titus
ii. 9

10 Not purloining, but shewing all good fidelity ; that they may adorn the doc- trine of God our Saviour in all things.

privately defrauding them^a of any thing that is committed to their trust, but shewing all good fidelity upon every occasion ; that so, instead of bringing any reproach upon religion, they may adorn the doctrine of God our Saviour in all things, and recommend it to the esteem of their masters and others, when they shall ob- serve its influence on all its professors, to make them careful in the discharge of every social and relative duty.

10

11 For the grace of God that bringeth salvation, hath ap- peared to all men ;

For the saving grace of God, in the gospel dispensation, hath appeared unto all men, to men of all nations, and of all ranks and orders of life, for this great purpose, that it may train them up for eternal salvation, by a holy temper, and a useful, exemplary behaviour.

11

12 Teaching us, that denying ungod- liness and worldly lusts, we should live soberly, right- eously, and godly in this present world ;

effects under Divine influence, by instructing us all, wherever it comes, that, denying the so- licitations of ungodliness and worldly lusts, to which men of this world so naturally abandon themselves, we should live soberly in the gov- ernment of our appetites and passions ; right- eously in our conduct towards our fellow crea- tures ; and piously in our behaviour towards God, and converse with him, while we are by his providence continued in this present vain, and transitory world ; through which we trust

12

13 Looking for that blessed hope, and the glorious appear- ing of the great God, and our Saviour Je- sus Christ ;

he is leading us to a blissful immortality. And this is the great object which he requires us still to keep in view ; and that we should all, in our different situations, be waiting, with ardent expectation and desires, for the blessed hope which he hath set before us, and for the full consummation of it, in the glorious appear- ance of the great God, and of our Saviour Jesus

13

^a Privately defrauding.] The word employed by their masters to vend com- modities ; and other fraudulent practices, among persons of their rank, were so com- mon, that the same word in the Latin language, [Fur] is used for a servant, and a thief.

ὑποφίσειν properly signifies to keep back part of the worth of any thing, and is used in the case of Ananias's secrecting a part, where the whole was pretended to be returned ; Acts v. 2, 3. This servants, at least among the heathens, might probably do when

SECT.
iii.
Titus
ii. 13

Christ; ^b who shall be manifested with divine pomp and majesty in the last day, to redeem all his servants from the power of the grave and to conduct them in their complete persons, to the full and everlasting enjoyment of his heavenly kingdom.

14 Such are our sublime hopes from this glorious Lord, to whom we have all vowed subjection, whether we be bond or free; even to him *who gave himself up to ignominy, torment, and death, for us, that he might thereby redeem us, not only from final vengeance and destruction, but from the power of all iniquity; and might purify to himself a peculiar people, who should thankfully own themselves his property, and express their gratitude for such inestimable favours, by being not only careful to avoid the practice of evil, but zealous of good works, active in all the duties of life, and in every office of righteousness and goodness to each other.* The highest of mankind are not above owning the obligation, and it is his will that the lowest should remember it. *These things therefore speak boldly, and earnestly exhort all thine hearers to attend to them. And, if they fail of regarding them in a proper manner, rebuke them with all authority, as one that knows he has a Divine commission to support him: and, upon the whole, let no man despise thee; but endeavour to give these exhortations with that solemnity and dignity, and to enforce them by that wisdom and sanctity of behaviour, which may set thee above all danger of contempt.*

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

IMPROVEMENT.

verse
11

HARDLY does the word of God afford a more instructive and comprehensive *summary* of the *gospel*, than that which is here before us. It gives us a view of the *nature* of the dispensation, as a *doctrine of grace*; and, at the same time, a *doctrine*

^b *The great God and our Saviour.*] The words *ἡ μεγάλη Θεὸς καὶ σωτὴρ ἡμῶν*, might with propriety be rendered, *our great God and Saviour*, though they are also susceptible of the other version. But it is certain, that if Christ be here called *our great God*, it is not in any view of *op-*
position between *Him* and the *Father*. Compare 1 Cor. xv. 27. Mr. Fleming, in support of this interpretation, observes, (*Flem. Christol.* Vol. I. p. 203,) that we never read in scripture of the *Father's* appearance.

according to godliness. It hath appeared to all men, and it bringeth them to salvation, by inculcating the most salutary lessons that man can receive. It teaches us to deny ungodliness and worldly lusts, how pressing soever their solicitations may be. It instructs us in all the branches of our duty, to God, to ourselves, and to our fellow Christians. It guides us to uniform and complete goodness; not extolling any one part, to the neglect or injury of the rest, but tending to produce this beautiful birth, entire in all its members, and then to nourish it to its full maturity. As we are slow of heart to attend to such instructions, it enforces them with motives the most generous and the most animating. It represents to us, as it were in prophetic vision, that blessed hope, even the glorious appearance of the great God and our Saviour Jesus Christ; when he shall come with everlasting blessings in his hands, to reward all his faithful people; and with the terrors of Divine vengeance, to be poured forth upon all that have rejected the authority of his gospel. And that the most powerful considerations of gratitude, may join with those of the highest interest, it directs our eyes to this Divine triumphant Saviour, as having once given himself to torture and death for us, that he might redeem us from all iniquity, and purify us to himself, a peculiar people, devoted to God, and zealous of good works. And surely, if this view cannot prevail upon us to consecrate ourselves to God, and to engage with vigour in his service, we must be utterly insensible, and worthy of the severest punishment.

SECT.
iii.
verse
12

13

14

Let these lessons, therefore, every where be taught with all authority. Let them be addressed at once to the meanest and the greatest of mankind; that they may join in a pious care, to adorn the doctrine of such a Saviour, and to secure their share in such a salvation.

S E C T. IV.

The apostle concludes his epistle with exhorting Titus to recommend obedience to magistrates, and readiness to all good works; to caution against censoriousness and contention; acknowledging the grace of God, as that to which all Christians owe their hopes of salvation, and strongly pressing him to insist upon the great doctrines of practical religion, in opposition to those idle controversies to which many were attached. He also instructs him how to proceed with respect to heretical teachers; and closes with giving him some directions about meeting him at Nicopolis, and a general salutation to all his friends. Tit, III. 1, to the end.

TITUS III. 1.

SECT.
iv
—
Titus
iii. 1

AMONG other useful lessons, which it will be thy duty to give the Cretans, while thou continuest with them, *remind them of being subject to those principalities and powers* which God hath set in supreme authority over them, by no means excepting those who stand at the greatest distance from Christianity: exhort them also *to obey subordinate governors*; and, upon the whole, *to be ready to every good work*, in every relation which they sustain in life. Charge them *to calumniate no man,*^a *not to be contentious,* [*but*] *gentle in their whole demeanor, shewing all meekness to all men,* even those from whom they may receive the greatest provocation. Let us not bear ourselves too highly, on the superiority of our own characters, be they now ever so blameless, or ever so exemplary; *for we ourselves*^b *also were formerly foolish,* as well as others, *disobedient* to the Divine authority, and perhaps to those whom God had invested with power over us; *wandering from the paths both of truth and virtue, and enslaved to various lusts and pleasures*; in the pursuit and gratification of which we degraded the nobler powers of our souls. We were *living in malice and envy, hateful* ourselves while under the tyranny of such fierce and detestable passions, [*and*] *hating one another,* on account of little clashings and oppositions in our temporal interests, while we forgot the great ties and bonds which ought to have endeared us to each other.

4 *But when the admirable kindness and love of God our Saviour*^c *towards man,* so signally

TITUS III. 1.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

^a *Calumniate no man.*] Not even your Pagan, or Jewish neighbour, says good Dr. Barrow. (Vol. I p 162,) however enormous in their lives, or cruel in their behaviour to you.

^b *We ourselves*] Dr. Whitby pleads, this cannot be applicable to Paul himself, and argues from Acts xxiii. 1; 2 Tim i. 3; Phil. iii 6 But I am persuaded that, when the apostle wrote this, he had such

sublime views of the *purity* of God's law, and the *imperfection* of his own best obedience, how capable soever of being justified to men, that, notwithstanding all he says in the *text* quoted, he could apply what he here wrote to much of *his own* character while an enemy of Christianity. Compare note ^c below

^c *God our Saviour.*] It is observable, that *God the Father* is here called *our Sa-*

displayed in the gospel, appeared to us, we were delivered from this miserable condition: the remembrance therefore of this deliverance ought to make us compassionate, rather than severe, towards others in the same unhappy circumstance in which we once were; especially when we consider the manner in which it was accomplished. For it was *not by any*

SECT.
iv.
This
iii. 4

5 Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost;

works of righteousness which we ourselves had done; for any acts of obedience, whether to ceremonial or moral precepts, by which we had made ourselves worthy of his favourable regard; but according to his own mercy, that he saved us from condemnation and ruin, by the washing of regeneration,^d and the renewing of the Holy Spirit; which by its purifying influence operates at first to turn us to God, and bring us into the number of his children, and afterwards advances the happy work, by improving us more and more in the Divine life and image: Even by that Spirit which he 6

6 Which he shed on us abundantly, through Jesus Christ our Saviour:

poured out upon us richly^e and abundantly, in his various gifts and graces, by Jesus Christ our Saviour, in virtue of whose intercession it has been imparted to the children of men;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

That being justified by his grace, we might become heirs of the most valuable blessings, according to the hope of eternal life, which as the gift of that grace he hath exhibited to our believing views, as the great and noble object of

8 *This is a faithful* our pursuit. [*This,*] which I have here been 8

our, to intimate, that it was his paternal love to us that engaged him to appoint his Son to redeem us, and to perform all those important offices for us, by which he accomplishes our salvation.

^d By the washing of regeneration] This hath often been explained of baptism, and Mr. Joseph Mede insists upon it, that it alludes to cleansing the new born infant from the pollutions which necessarily attend it. (Ezek. xvi 4—6.) But I cannot think this interpretation at all favourable to the doctrine of baptismal regeneration; since it is not by washing the infants that the birth is produced; and, therefore, it can surely signify no more, than that they who are regenerated are to be thus washed. I have observed elsewhere, that *κατὰ*, the word here used, is by no means entirely synonymous to *καθάρσις*, a laver. The sense

here given of this much controverted passage is what I verily believe to be the justest and safest; though I am well aware, that the Christian church soon began to lay a disproportionate stress on forms, and to ascribe too great efficacy to the ritual of baptism. (See the preface and postscript to my *Sermons on Regeneration*, second edition.)

^e Which he poured out upon us richly.] These words have been explained as referring to Paul alone, and the effusion of the Spirit upon him, to qualify him for his extraordinary office. But, to say nothing of the harshness of this interpretation, and the violence it must do to several phrases here used, it is evident that it would make the text quite foreign to the purpose for which it is introduced, viz. of dissuading from severe and uncharitable censures.

SECT.
iv.Titus
iii. 8

attesting, [*is*] a faithful saying, most credible in itself, as well as of great weight and importance; and concerning these things, these distinguishing principles of the gospel, *I will* and charge that thou steadily affirm and constantly inculcate them; that so they who have believed in God, and by baptism professed to embrace this gospel, may not imagine, that by the dispensation of grace they are excused from the observation of duty; but, on the contrary, that being thus engaged, and encouraged by such grace and hope, they may be so much the more careful, thoughtful, and diligent to signalize themselves as examples of the greatest zeal in good works. These things are good and profitable to men: there is a beauty and advantage in them which nothing can equal. Let these therefore be the darling topics of thy preaching, as thou desirest the edification and salvation of thy hearers.

saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works; these things are good and profitable unto men.

9 But avoid, and endeavour to guard others against, foolish questions, which the Judaizing teachers are ready to start, that tend only to amuse an idle curiosity; and those perplexed genealogies,^f about which they so eagerly debate, and other strifes and contentions about the law of Moses; for they are unprofitable and vain, not only consuming to no purpose that time which is capable of much better improvement, but also tending to discompose the mind, to alienate the affections of Christians from each other, and to render them indifferent

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 to the proper duties of life. And a man that, on this occasion, or any other, is a factious and obstinate heretic,^g that introduces such

10 A man that is an heretic, after the

^f Perplexed genealogies.] It is well known that the Jews carried their fondness for these to a great excess; and Jerome tells us, they were as well acquainted with those from Adam to Zerubbabel, as with their own names.

^g Heretic.] After all the tedious controversies which have arisen about the sense of this text, I have been obliged to acquiesce in that given in the paraphrase, being well assured, that a person may be said to be self condemned if he furnish matter of conviction against himself. Compare Heb. xi. 7; Mat. xii. 41, 42; Acts

xiii. 46; Job xv. 6; Luke xix. 22. And indeed, if Dr. Whitby's interpretation, borrowed and defended by Dr. Foster, is to be admitted, viz. that he is a heretic who teaches directly contrary to what he inwardly believes, the truth or falsehood of his notions will be a matter quite indifferent as to fixing this censure upon him; and a man, who was really an atheist, might be subject to condemnation, as a heretic, for teaching the most orthodox system of Christianity that can be conceived, if his secret atheism should by any means be discovered. And so the word

first and second admonition, reject:

11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter.

13 Bring Zenas the lawyer, and A-

controversies as these into the church, and per-
versely maintains and propagates them, in a
manner injurious to the peace of society, *after*
the first and second admonition from thee and
the church, given with proper solemnity, *reject*,
and declare him unfit to be any longer looked
upon as a member of it. *Knowing that such a*

one, who is so fond of his own darling notions,
that he will ruin the peace of the church for
them, and will not submit to thy remonstrances,
and those of the wiser and better part of
the society, *is perverted* by some very ill principles,
whatever zeal he may pretend for what he
maintains as truth; *and* that he not only errs,
but *sins* too, in such obstinate efforts to diffuse
his errors, *being indeed self condemned*, and judged
out of his own mouth, as his own words furnish
sufficient matter of conviction; and, while he
makes such a breach in the church, he in effect
passes on himself that sentence of separation
from it which he well deserves to lie under till
he returns to a better temper.

When I shall send to thee Artemas, or Tychi-
cus, to supply thy place in Crete, as I hope
quickly to do, *endeavour to come to me at Nico-*
polis; for there I have determined to pass the
winter,^h if Providence gives me an opportunity.

As *Zenas*, the worthy lawyer, who, though
well versed in those studies, on which some of
his Jewish brethren value themselves so highly,
is now a sincere and active Christian, *and* my
eloquent and pious friend *Apollos*, will be with

heresy will be made to signify a kind of
solemn lying; which is such an abuse of
speech as I suppose few will be capable
of admitting. I shall only add, that, as
Dr. Foster is obliged to allow there are
fundamental errors, for which, how *sincerely*
soever received and maintained, a man
ought to be separated from a Christian
society, the dispute between this learned
gentleman and his *antagonist*, was brought
to this question, what St. Paul calls *heresy*?
and the hints laid down above convince
me, that what Dr. Whitby has said on
this head cannot be defended, even by this
ingenious *reviver* of it.

^h *There I have determined to pass the*
winter.] Several cities of this name are

mentioned in antiquity; one, not far
from Philippi, in Macedonia; another in
Epirus, which took its rise and name
from the victory of Augustus over An-
tony and Cleopatra at Actium. Mr.
L'Enfant is of opinion this *last* is refer-
red to here, supposing that Paul intended
a visit to those in or near Illyricum,
among whom he had preached the gos-
pel; Rom. xv. 19. But Mr. Cradoc, and
many others, think it was the *former*.
After all, it seems to me something *un-*
certain; as well as the particular *time*
when this *epistle* was written, and the
place from whence it was sent. (See *In-*
trod. to this *epistle*, p. 463.)

SECT.
iv.
—
Titus
iii. 10

- SECT. ^{iv} thee when this comes to thy hand, or quickly afterwards, I desire thou wouldest *bring* them pollos, on their journey diligently, that nothing be wanting unto them.
- ThUS ^{iii.} 13 *forward on their journey* to me, *with readiness and diligence*; and take all the care thou canst, *that nothing convenient may be wanting to them*
- 14 which thou canst supply them with. I hope these good men will meet with that hospitable treatment, among the Christians in your parts, which their character deserves; *and let all those that belong to us*, and call themselves Christian brethren, whether they were before Jews or Gentiles, *learn to distinguish themselves in good works, for necessary purposes* of aid and service to others; *that they may not be unfruitful*, and act as if they had learned nothing but barren speculations from that religion which is so well calculated to inspire and animate every sentiment of benevolence and generosity.
- 15 All the Christians *that are here with me salute thee*, in an affectionate and respectful manner. *Salute them who love us in the bonds of our common faith*; and assure my Christian friends that I feel an equal affection for them. *Grace and peace, and every other blessing, from our Father and Saviour [be] with you all. Amen.*
- 14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.
- 15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

IMPROVEMENT.

LET the remembrance of the *irregularities* with which we ourselves were once chargeable, of that sinful and miserable condition in which we once were, make us *candid* to others, and silence our too severe *censures* against them. And let us rather, with the *apostle*, humbly adore that *grace* which has now made a difference between us and those that are still *foolish* and *disobedient*, *wandering* in the paths of vice, and *enslaved to divers lusts and passions*. Let the *kindness*, the *philanthropy* of God, be daily celebrated and adored by us; *of God, who hath saved us, not by the righteousness of our works*, but by *his own rich and overflowing mercy*; *hath justified us by his free grace, in Christ*, and thereby *made us heirs, according to the hope of eternal life*. Nor let us ever forget how much we are indebted to the *regenerating and renewing influences of the Holy Ghost, shed abroad upon us richly by Jesus Christ our Saviour*. May it wash and purify our souls more and more from every stain of sin, and may it inspire us with a pious ardour to honour our profession, by *distinguishing ourselves in all good works for necessary uses*, and according to the

calls which Providence gives us in life. Having professed our *belief in God*, let us carefully practise all the virtues of the *Christian* character ; for these things are indeed good and profitable to men. But let us guard against those airy curiosities and abstruse speculations, which, on the contrary, are unprofitable and vain.

May all the churches of Christ be delivered from such factious members and teachers as would depart from the *infallible* rule of truth which is laid down in the word of God, and would *subvert the faith once delivered to the saints* ; introducing, instead of it, the *doctrines of men*, and teaching things which tend to alienate the minds of Christians from the gospel, and from each other, that they may set up their own authority, and promote their own secular interest. We ought undoubtedly to be *cautious* how we pass such a censure on *particular* persons, without clear and evident proofs ; but when such proofs arise, and the persons in question appear to be the *turbulent and pernicious heretics* that *St. Paul* describes, it were to be wished they might always meet with the treatment which he recommends. They ought first to be plainly and seriously *admonished* ; and, if repeated admonitions are rejected, it is the duty of the wiser and sounder parts of Christian societies to *expel* them ; that they may be less capable of doing mischief, and that the *gangrene* of such pernicious principles and dispositions may not spread, to the disgrace and ruin of the churches to which they belong. But let it ever be remembered, that *this* is all the remedy which *scripture* furnishes us with ; and they, who to the solemn censure of disturbed and injured churches, add any *corporal* severities, or *civil* penalties whatsoever, are taking up weapons which *Christ* has never put into their hands, and may very probably do *more* mischief in the church and the world than the most erroneous of those against whom they would arm their terrors.

The END of the FAMILY EXPOSITOR on the EPISTLE of PAUL
to TITUS.

THE
FAMILY EXPOSITOR;
OR,
A PARAPHRASE
ON
THE EPISTLE OF PAUL THE APOSTLE
TO
PHILEMON;
WITH
CRITICAL NOTES, AND A PRACTICAL IMPROVEMENT
OF EACH SECTION.

GENERAL INSTRUCTIONS

CHAPTER I

SECTION I

ARTICLE I

The first section of the first article discusses the powers and duties of the legislative branch, which is composed of the Senate and the House of Representatives. It outlines the process of how laws are made, from the introduction of a bill to its final passage and signing into law by the President. The text also addresses the role of the President in proposing and signing laws, and the power of the courts to review the constitutionality of laws.

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON

THE EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

PHILEMON was an inhabitant of Colosse, as we may conclude from St. Paul's mentioning Onesimus, in his epistle to the Colossians, as *one of them*; (chap. iv. 9,) as well from his saluting Archippus in *this* epistle, (ver. 2,) who appears, from Col. iv. 17, to have been a *pastor* of *that* church. The title of *fellow labourer*, given Philemon, (ver. 1,) makes it probable, that he was his *colleague* in the *ministry*: and, though we cannot *certainly* determine when he first embraced Christianity, it is evident, from the oblique insinuation in the 19th versé, that he was one of the *apostle's* converts; and it is not at all unlikely (as some have conjectured) that he might have had an opportunity of attending upon him during his long residence at Ephesus, where we are told St. Paul preached with so much success, that *all they that dwell in Asia heard the word of the Lord Jesus Christ*: (Acts xix. 10.) He seems, from several hints given in the *epistle*, to have been a person of *distinction*; particularly, from the mention made of *the church in his house*, (ver. 2,) and his liberal contribution to the relief of the saints, (ver. 5, 7,) and the general strain of the letter shews that the *apostle* held him in very high esteem, and looked upon him as one of the great supports of religion in that society.

It appears from the first verse of this epistle, that *St. Paul* was under *confinement* when he wrote it ; and, as he expresses (ver. 22) his expectation of being shortly released, it is probable that it was written towards the close of his *first imprisonment* at Rome, and sent, together with the epistles to the Ephesians and Colossians, by Tychicus and Onesimus, about *the year of our Lord 63*, or the 9th of the emperor Nero, (Compare *Introduction* to Ephes. p. 89, and Vol. III. § 60, *note*.)

The occasion of the letter was this : Onesimus, Philemon's slave, had robbed his master, and fled to Rome ; where, happily for him, he met with the *apostle*, who was at that time a prisoner at large, and by his instructions and admonitions was converted to Christianity, and reclaimed to a sense of his duty.

St. Paul seems to have kept him for some considerable time under his eye, that he might be satisfied of the reality of the change ; and, when he had made a sufficient trial of him, and found that his behaviour was entirely agreeable to his profession, he would not detain him any longer for his own private convenience, though in a situation that rendered such an assistant peculiarly desirable, (compare ver. 13, 14,) but sent him back to his master ; and, as a mark of his esteem, intrusted him, together with Tychicus, with the charge of delivering his *epistle* to the church at Colosse, and giving them a particular account of the state of things at Rome, recommending him to them, at the same time, as *a faithful and beloved brother* ; (Col. iv. 9.) And, as Philemon might well be supposed to be strongly prejudiced against one who had left his service in so infamous a manner, he sends him *this letter*, in which he employs all his influence to remove his suspicions, and reconcile him to the thoughts of taking Onesimus into his family again. And whereas St. Paul might have exerted that *authority* which his character as an *apostle*, and the relation in which he stood to Philemon as a *spiritual father*, would naturally give him, he chooses to *entreat* him as a *friend*, and with the softest and most insinuating address urges his suit, con-

juring him, by all the ties of Christian friendship, that he would not deny him his request. And, the more effectually to prevail upon him, he represents his *own* peace and happiness as deeply interested in the event : and speaks of Onesimus in such terms as were best adapted to soften his prejudices, and dispose him to receive one who was so dear to *himself*, not merely as a *servant*, but as a *fellow Christian* and a *friend*.

But though the *apostle's subject* did not lead him to treat so *directly* of the doctrines or precepts of Christianity in *this* as in his other epistles, yet a person, whose mind, like *his*, was so deeply and habitually impressed with a sense of Divine truths, could not fail, even when writing upon the most *common* and *familiar* occurrences, to introduce some hints that might tend to cherish pious and virtuous sentiments in the breast of his friend ; and accordingly, in this *short* epistle, we meet with several allusions to different parts of the *Christian plan*, *interwoven* in so *easy* and *natural* a manner with the rest of the letter, as must convince us how near those subjects lay to his heart.

It is impossible to read over this admirable epistle, without being touched with the *delicacy* of *sentiment*, and the *masterly address* that appear in every part of it. We see here, in a most striking light, how perfectly consistent *true politeness* is, not only with all the warmth and sincerity of the *friend*, but even with the dignity of the Christian and the apostle. And if this letter were to be considered in no other view than as a mere human composition, it must be allowed a masterpiece in its kind. As an illustration of this remark, it may not be improper to compare it with an epistle of Pliny, that seems to have been written upon a similar occasion, (lib. ix. let. 21,) which, though penned by one that was reckoned to *excel* in the *epistolary* style, and though it has undoubtedly many beauties, yet must be acknowledged, by every impartial reader, vastly *inferior* to this animated composition of the *apostle*.

One cannot but be solicitous to know what *effect* such an epistle produced. One would willingly hope it was attended

with all the success which St. Paul seemed to expect, when he tells Philemon, that he wrote to him in full *confidence of his obedience, knowing that he would do even more than he said.*

And though nothing indeed is *expressly* asserted in relation to it, yet there is great reason to believe, from the nature of the thing, that Onesimus had *already* waited upon his master, and been received into favour, when he discharged the commission, with which (as we have observed) he was honoured, to the Colossians. For it is hardly to be imagined, that the *apostle* would direct him to join with Tychicus, in delivering such a message to a church, that was in part under the care of Philemon, before he had made his submission to him, and obtained his pardon. (Compare the *Introduction to the Ephesians*, p. 89.)

PARAPHRASE AND NOTES

ON

THE EPISTLE OF PAUL THE APOSTLE TO
PHILEMON.

S E C T. I.

Paul intending to intercede with Philemon, in favour of his fugitive servant Onesimus, introduces his design with a most affectionate and proper salutation. Philem. ver. 1—7.

PHILEMON 1.

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer ;

2 And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house ;

PHILEMON 1.

PAUL, a well known prisoner in the cause SECT. i. of Christ Jesus, and Timothy, a brother, not unknown, join their salutations to Philemon our beloved friend, and pious fellow labourer in the work and gospel of our blessed Redeemer, and one of the pastors of the Colossian church : Phil. 1 And we also address them to the 2 beloved Apphia,* his pious consort, and to his associate in the ministry, Archippus, (Col. iv. 17,) our fellow soldier in that holy warfare in which we are engaged ; and to the little church

* *To the beloved Apphia.*] It has been observed, that this lady and Archippus are probably named in a view of engaging their good offices with Philemon, in favour of Onesimus ; and no doubt Paul would wish they might be engaged : but, separate from that view, it would have been natural and decent to mention them both.

SECT. of Christians [that is] in thine house, as we
 i. know thou art so happy as to have several of
 thy numerous family united to thee, and to us,
 Phil. in the bonds of the Lord. May *grace and*
 3 *peace*, that abundance of spiritual blessings, and
 that happiness resulting from them, which we
 so often wish to our Christian friends, when we
 are addressing them by letter, [be] *unto you*
from God our gracious and bountiful Father, and
from the Lord Jesus Christ, to whose interces-
 sion we owe our interest in the Divine favour.

4 You may be sure, my dear Philemon, that
 though absent from you, and surrounded with
 many cares and sorrows, yet far from being un-
 mindful of you in my addresses to the throne
 of grace, *I always thank my God* on your ac-
 count, when I am *making mention of thee in my*
 5 *prayers*; *Hearing*, with greater pleasure than
 I can express, *of the steady faith which thou*
hast, and always maintainest, *towards the Lord*
Jesus Christ, as the great object to which our
 faith as Christians is directed, *and of thy ardent*
love to all the saints,^b who are the excellent
 of the earth, and the most deserving our esteem
 6 and affection. It is therefore matter of my
 most fervent prayer that these promising open-
 ings may be abundantly answered; and *that thy*
communion with us *in the faith* of our blessed
 Redeemer, the advantages of which thou doest
 now so happily share, *may be more and more*
apparently efficacious in extorting from all that
 behold it *the due acknowledgment of every good*
and valuable thing which is in you all towards
Christ Jesus, and all those whom he is pleased
 7 to own and favour. Permit me to say this, in
 my own name, and that of my companion Tim-
 othy; *for we are ourselves greatly rejoiced and*
comforted by thy love, which thou art in so ma-
 ny generous ways expressing to our fellow
 Christians; and particularly, *that the bowels of*
the poor saints are refreshed by thee our dear

3 Grace to you,
 and peace from God
 our Father, and the
 Lord Jesus Christ.

4 I thank my
 God, making men-
 tion of thee always
 in my prayers;

5 Hearing of thy
 love and faith, which
 thou hast toward the
 Lord Jesus, and to-
 ward all saints;

6 That the com-
 munication of thy
 faith may become
 effectual, by the ac-
 knowledging of ev-
 ery good thing,
 which is in you in
 Christ Jesus.

7 For we have
 great joy and conso-
 lation in thy love, be-
 cause the bowels of
 the saints are re-
 freshened by thee,
 brother.

^b *Of the faith which thou hast towards the Lord Jesus, and of thy love to all the saints.*] The words in the original stand as they are placed in our version; and many instances of such a transposition are produced by Dr. Whitby, in his learned note on this place; but Mr. Blackwall justly observes, that our language does not admit of the like, and therefore proposes the rendering we have followed. *Blackwall's Sac. Clas. Vol. I. p. 87.*

brother, while thou feedest and relievest the poor, and makest those possessions which Providence hath given thee, a general good. None of the hungry that are fed at thy table can find a supply of their necessities more sensible and delightful than the joy we feel, from the report of so beneficent a conduct, in one whom we so tenderly regard.

SECT.
i.
—
Phil.6

IMPROVEMENT.

IF any could be so weak as to think the character of the *Christian* and the *minister*, at all inconsistent with that of the *well bred man*, they must see a remarkable demonstration to the contrary in this *familiar epistle* of *St. Paul* to his friend *Philemon*; which is conducted with the happiest *address*, and which, in *true politeness*, may vie with that of the greatest masters of the *epistolary* style in antiquity. The Introduction (the length of which obliges us to separate it from the remainder to which it is so happily connected) leads us naturally to a variety of useful remarks, and conveys important *instruction* in the *vehicle* of well deserved *praise*. How elevated soever the station of *Philemon* might be, and how plentiful soever his circumstances, it was his chief glory and felicity to be so distinguished for *faith in the Lord Jesus Christ*, and *love to all the saints*. And indeed it is most unworthy the profession we make of *faith in Christ*, as the great Head of the church, not to love all his members; unworthy our character of *saints*, not to feel a *sympathetic* affection for all that are *sanctified*. If others are deficient here, as alas! many are too sadly deficient, let us exert ourselves so much the more, and labour to give the most substantial demonstrations of our love. It will be an honour to us, and to the *Christian name*, that our *communion in this precious faith* should extort an *acknowledgment of good things in us*, from all who are intimately acquainted and conversant with us. Thus shall we diffuse happiness in a wide circle; for it is a sincere *joy* to all good men, to behold the graces and the usefulness of *others*. Especially are the hearts of faithful and zealous *ministers comforted*, when the bowels of *poor saints* are refreshed by the liberality of the rich. They share alternately the pleasure which is felt on the side of the pious *benefactors* and their grateful *beneficiaries*; and were they, with *Paul*, in the confinement and necessities of a *prison*, the report would delight and enlarge their souls.

verse

S E C T. II.

The apostle proceeds to the main business of this short epistle; and labours, by the happiest address that can be imagined, to engage Philemon kindly to receive and forgive Onesimus, his fugitive slave, who, after having greatly injured his master, had happily been converted by St. Paul at Rome. He concludes with some particular salutations and messages. Philem. ver. 8, to the end.

PHILEMON 8.

SECT.
ii.
Phil.
viii.

I HAVE been expressing, my dear Philemon, the confidence I have in your excellent character, and the great pleasure with which, both I and Timothy my brother, have heard of your many generous and beneficent actions; and *therefore*, in reference to the particular occasion of this letter, which to so good a heart cannot be disagreeable, *though I might take great freedom, in virtue of my relation to Christ*, and the authority he has given me to prescribe, and *enjoin that which*, it [is] proper and reasonable for thee to do. I rather choose by love to entreat [thee,] being such an one as Paul the aged;^a whose superior standing in life and in religion I know thou wouldst revere, though in a private station, and especially as I am now also the prisoner of Jesus Christ, whom thou wouldst, I am sure, honour, as a confessor in his cause, if I were not distinguished by so immediate a commission from him, or so long a train of services in his church.

10 I entreat thee, I say, concerning a certain son of mine, whom I have begotten to Christ in my bonds;^b

PHILEM. 8.
WHEREFORE, though I might be much bold in Christ, to enjoin thee that which is convenient;

9 Yet for love's sake, I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

^a Paul the aged.] It is generally agreed, that this epistle was written about the year of Christ 63; and, if we suppose Paul to have been 24 years old when Stephen was stoned (which is consistent with his being called a young man) that being about the year 34 (for we have not data sufficient absolutely to determine the exact time) he would now be 53; and, considering how much his constitution would probably be impaired, by his fatigues and sufferings, before that time, he might properly enough call himself, *αγεσμένος, one advanced in age,*

though not an old man. Dr. Whitby indeed says, we are young till 40, and not properly aged till after 60, and concludes he might be about 34 at the death of Stephen, and 63 at the date of this epistle. If the reader be not satisfied with either of these conjectures, he may take any medium between them that shall appear to him more plausible.

^b A son of mine, whom I have begotten in my bonds—Onesimus.] Thus the words stand in the original; and I thought it incumbent upon me to preserve that order,

and whom I hope thou wilt upon that account sect. ii.
 be inclined to favour, knowing how dear he Phil. 10
 must be to me, considered as a soul which God 11
 hath given me at such a season as this. And it
 is no other than thy servant *Onesimus* ; *Who*
 indeed, if I may so allude to his name, did not
 formerly answer it, for he *was once unprofitable*
 to thee, negligent of thy business, and so con-
 scious of having deserved thy displeasure, that
 he fled from it. *But he now* is, and I trust
 will be, *profitable both to thee and to me,*^c so as
 daily to give increasing satisfaction to us both:
Whom, how agreeable and useful soever he 12
 might have been to me here, *I have sent back*
 to thee *again*. *Do thou therefore receive him*
 with readiness and affection. *Receive him,*
 did I say? nay rather receive, *as it were, my*
own bowels : a person whom I so tenderly love,
 that he may seem, as it were, to carry the
 heart of Paul along with him whithersoever he
 goes. *Whom indeed I was desirous to have* 13
kept near me, that he might have officiated for
thee, and in thy stead have attended upon me in
the bonds I suffer for the sake of the gospel : for
 I do thee, O Philemon, the justice to believe,
 thou wouldst have found a pious pleasure, in
 every ministration of this kind, if thou wert
 near me. *But I would do nothing* in this af- 14
 fair *without thy express consent, that thy bene-*
fit might not seem to be extorted by necessity,
but appear a voluntary act. I therefore return
 him to thee by the first opportunity ; *for perhaps* 15
he was separated from thee for a while, by the
 permission of Providence, *to this very end,*
that thou mightest receive and enjoy him for
ever ; that he might not only be dear and use-

11 Which in time past was to thee unprofitable, but now profitable to thee and to me :

12 Whom I have sent again : thou therefore receive him, that is, mine own bowels :

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing ; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever ;

because it keeps the mind in an agreeable suspense, and has a fine effect, which every reader of taste will quickly perceive.

^c *Was unprofitable, but now is profitable.*] It has been justly observed, that it was strange, Onesimus, who had been so wicked, in the pious family of Philemon, amidst all the religious opportunities he enjoyed there, should meet with conversion in his rambles at Rome. Instances have often happened somewhat of a similar nature ; but it is very unjustifiable, and may

probably be fatal, for any to presume on the like extraordinary interpositions of Providence and grace in their favour. The word *Onesimus* is pretty generally known to signify profit, and *Onesiphorus* is much of the same import. They were names which might perhaps be given to slaves by way of good omen, expressing an expectation, that they would bring advantage to their masters ; and it is very evident, that Paul refers to the etymology of the word.

SECT. ful to thee, during all the remainder of his life,
 ii. as a servant, whose ear is, as it were, bored to
 the door of thine house, (to allude to the He-
 brew custom, Exod. xxi. 6,) but that he might
 indeed be a source of eternal delight to thee,
 in that infinitely better world, where all dis-
 tinctions between masters and their slaves shall
 cease, even that world of complete liberty and
 everlasting friendship.

16 In the meantime receive him, *not now as a*
 fugitive slave, to be long frowned upon, and
 kept at a distance, for his former faults ; nor
 treat him merely as a common *servant*, but as
above a servant, as standing in another, a much
 more dear and honourable relation, *a beloved*
brother, especially to me, as having been for
 some time a very useful attendant upon me in
 my afflictions ; *but how much more so to thee*,
 to whom he belongs *both in the flesh and in the*
Lord, as thou hast so long known him, and
 wilt have the pleasure of discerning more par-
 ticularly how happy a change Christianity hath

17 made in his temper and character. *If there-*
fore thou esteemest me as a friend and a *compan-*
ion^d in Christ, I beseech thee to *receive him*,
 even as thou wouldst receive *myself*, if I could
 have the satisfaction of making thee a visit in

18 person. *If he have injured thee in any pecu-*
niary matter, or is indebted [to thee,] in conse-
 quence of any former extravagancies and fol-
 lies, (of which divine grace hath now, I hope,
 made him truly sensible,) so far as it has been

19 the case, *charge it to my account. I Paul have*
written [it] with my own hand, and do hereby,
 as it were, give thee legal security for it ; *I*
will pay it again upon demand, as far as my
 little substance will go. *Not to say to thee*
that, as I was the happy instrument of thy
 conversion to Christ, *thou owest even thine*
own self unto me. We will put that quite out
 of the question, and if thou pleasest to

16 Not now as a
 servant, but above a
 servant, a brother
 beloved, especially
 to me, but how much
 more unto thee, both
 in the flesh and in
 the Lord ?

17 If thou count
 me therefore a part-
 ner, receive him as
 myself.

18 If he hath
 wronged thee, or
 oweth thee ought,
 put that on mine ac-
 count ;

19 I Paul have
 written *it* with mine
 own hand, I will re-
 pay it : albeit I do
 not say to thee how
 thou owest unto me
 even thine own self
 besides.

^d *Esteemest me a companion.*] L'Enfant
 translates it, " I conjure thee therefore,
 by all that is common between us, receive
 him as myself," in imitation of Theodoret,
 who was no doubt an excellent commenta-

tor. But the main thought which prevail-
 ed in the *apostle's* mind seems to have been
 the *participation* they both had in the *bless-*
ings of the gospel, which was the dearest
 bond of their friendship.

20 Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

require it, I will really charge myself as thy debtor, and take the first opportunity of making thee a remittance. *Yes, [my] dear brother, let me prevail upon thee in this request, let me have joy of thee in the Lord ;* and, while thou art so ready to do good to others, and to communicate for their comfort, out of those stores which Providence has so graciously given thee, let me beseech thee to *refresh my bowels^e in the Lord ;* for the Christian consolation, which it will afford me, to see thee and Onesimus happy in each other, will be better, and more delightful than food to the hungry.

SECT.
ii.
Phil.
20

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

But I will not urge the matter farther ; *I have written to thee, in full confidence of thy ready obedience and deference to my request, and indeed, as knowing that thou wilt do even more than I say ;* thou wilt not think of insisting upon the exact balance of former accounts, but wilt readily embrace this thy returning servant in the arms of paternal love. At the same

22 But withal prepare me also a lodging : for I trust that through your prayers I shall be given unto you.

time I must also desire thee to *prepare a lodging for me,^f for,* though I am as yet a prisoner, *I hope that I shall, ere long, through your prayers, be granted to you ;* and, if Providence set me at liberty again, I intend to visit your parts, and shall, if it be convenient, cast myself

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus.

on the known hospitality of your family. In the mean while, accept the greeting of our Christian brethren here at Rome, and let me particularly tell thee that *Epaphras, my fellow captive in Christ Jesus, salutes thee : As [also]*

24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.

Marcus, Aristarchus, Demas, and Luke, my fellow labourers, who are cordially engaged with me in the service of the gospel, and take a peculiar pleasure in lending that assistance to the churches in Rome which my confinement will not conveniently admit me to impart. I

^e Refresh my bowels, &c.] The word *αναταρασσειν* is wonderfully *emphatical*. It literally signifies to *appease*, or *quiet* ; which strongly intimates the *commotion* he felt, through the ardour of his concern for Onesimus ; and seems to represent the *eagerness* of his desire for his reestablishment in Philemon's family, by the appetite of *hunger*. Incapable, as in many other places, of expressing this in the *version*, I have attempted it, though by no means with

equal spirit, in the *paraphrase*. Compare ver. 7, where the same word is used, and seems to be referred to here with peculiar beauty and propriety.

^f Prepare a lodging for me.] Theodoret justly observes, that Paul's mentioning his purpose of coming to lodge with Philemon quickly, would naturally add greater weight to his interposition in favour of Onesimus.

SECT. ii. conclude. with the best wish which the most 25 The grace of
 endearing Christian friendship can form : *May* our Lord Jesus
 Phil. *the grace of our Lord Jesus Christ* ever [be] Christ be with your
 25 *with your spirit*, and shed abroad on thee, and spirit. Amen.
 all thy companions in him, that peace and
 happiness which nothing but the communica-
 tions of his favour can give. *Amen.*

IMPROVEMENT.

verse How amiable is the *condescension* of the holy *apostle* ! how
 charming and delicate his *address* in this whole *section* ! which
 8, 9 seems, matter of congratulation to the *Christian world*. *St. Paul*
 lays aside the authority, which his *office*, his *age*, his *sufferings*,
 gave him, to address *Philemon*, as on a foot of *equal* friendship,
 choosing rather, *by love to entreat*. Let the example be imitated
 by those in superior stations and relations of life ; and let them
 learn likewise, from the tenderness which *such a man* expresses
 about this poor *slave*, in whom he traced the appearance of a truly
 Christian temper, to interest themselves in the happiness of
 those whose rank is far beneath their own ; and learn
 to make the situation of their *servants* easy, by a kind and
 16 friendly treatment. Well may such a care be expected, espec-
 ially when we can look on such as *brethren beloved in the Lord*,
 and partakers with us in the same Saviour and hope.

Let those, to whom God hath blessed the labours of his faith-
 ful *ministers*, as the means of their conversion, remember it
 with pleasure, and ascribe it to the riches of Divine grace, to
 which all is originally to be traced ; remembering also, that
 there is a sense in which they *owe even themselves* to those who
 have been honoured as the *instruments* of bringing them to
 19 *Christ*, without an acquaintance with whom they had lost *them-*
selves and been ruined for ever. Let the kindness which *Paul*
 expresses for *Onesimus*, in being willing that his *debt* to *Phile-*
 18 *mon* should be *charged to his account*, lead us to reflect on our
 18, 19 infinite obligations to a gracious *Redeemer*. He has suffered
 our ten thousand talents to be *imputed* to him, that his *righteous-*
ness might be so imputed to us, that, for the sake of it, we
 should finally be readmitted to the *Family of God*. With an
 ingratitude not to be paralleled, by any thing which can pass
 between mortal men, we had perfidiously deserted it ; but the
 15 Divine goodness leaves us room humbly to hope, we may have
departed from it for a while, to be received into it for ever. *May*
the grace of our Lord Jesus Christ be with our Spirit, to produce
 those strong impressions of wonder, thankfulness, and love,
 25 which ought to fill it, in every remembrance of such overflowing
 and triumphant mercy ! *Amen.*

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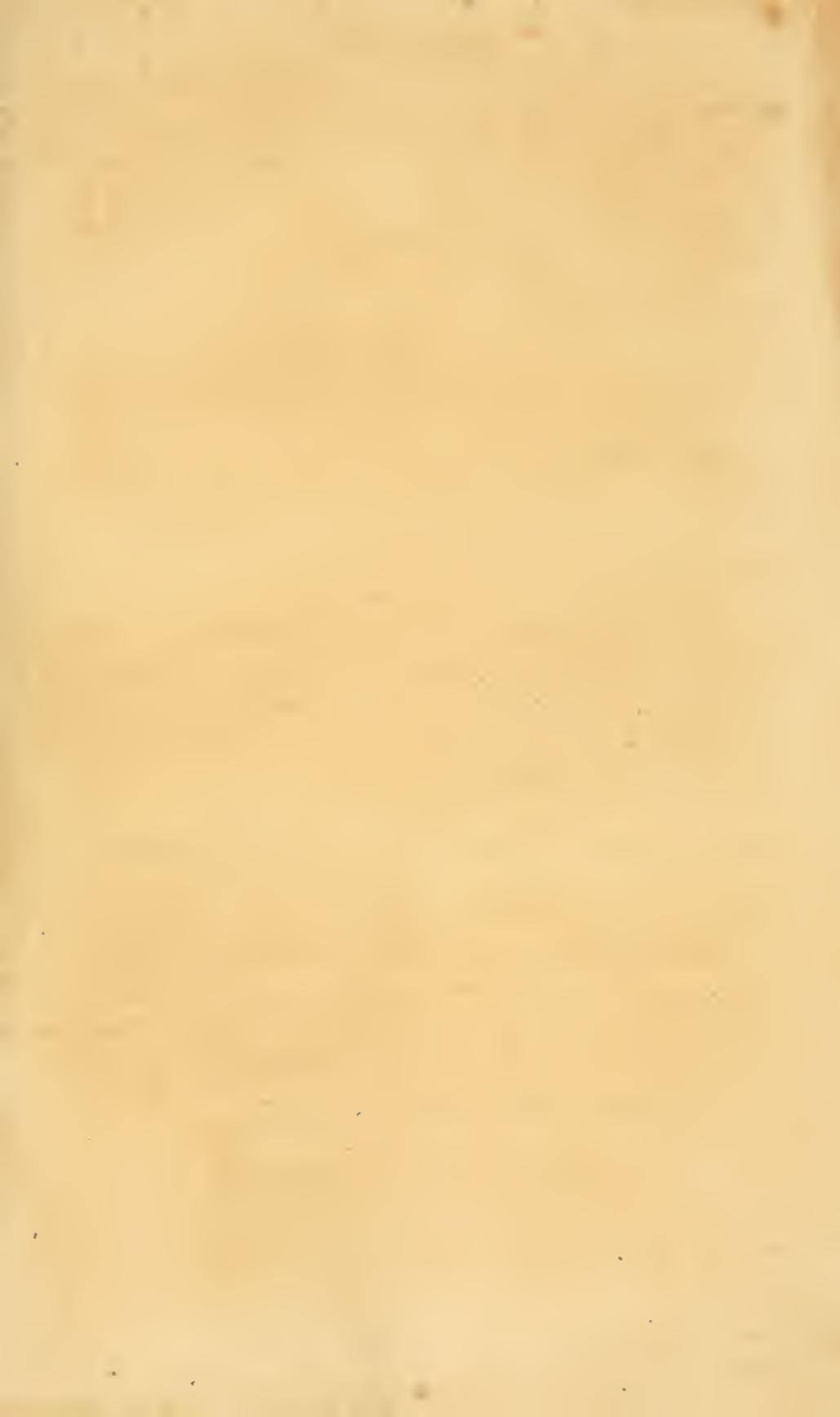
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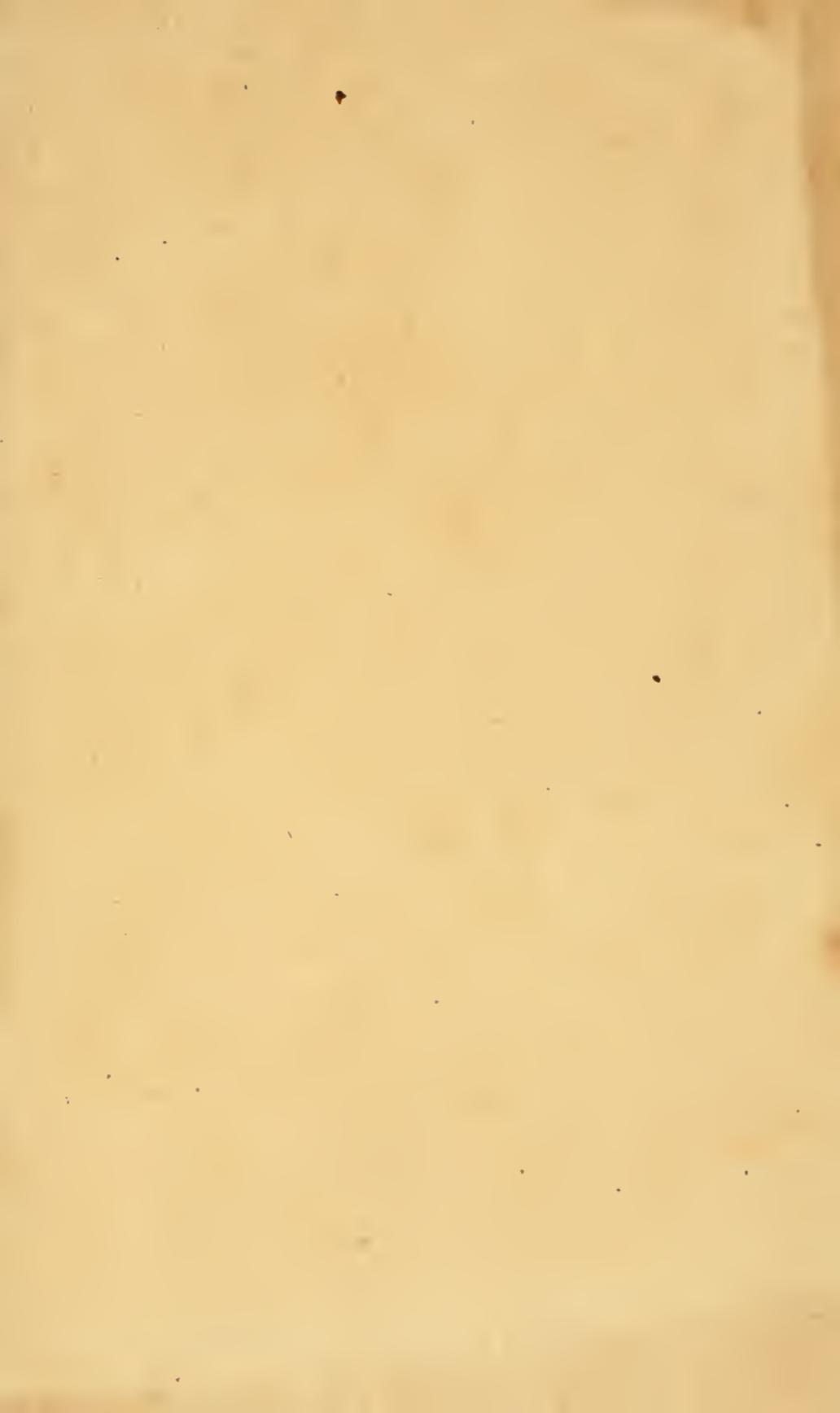
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